

# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

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The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, published semi-monthly

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To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Circular Letter

*The Ministers and Messengers composing the Kehukee Baptist Association, now sitting at the Cross-Road Meeting-house, Edgecombe County, N. C. the 4th, 5th, and 6th days of October, 1834, to the several Churches they represent, send you this epistle of ours as usual, in which we shall call your attention to a RELIGIOUS TRAFFIC.*

DEAR BRETHREN:—The origin of simple and honest commerce is of a very ancient date, and the practice of it is not censureable in a civil point of view, for from it man derives benefit; but religious commerce is impious fraud, and an abomination in the sight of God. By civil commerce man finds a competency; and more than this, interest and duty forbid him to desire. Warning was given him in Paradise, not to covet, nor eat of the tree of knowledge of good and evil; formed for a religious creature, he was not to crave, nor use any thing that was not needed; the bare craving would mar his peace, and the eating would be followed by a curse; but he desired, he eat, and ill to him were the consequence. In this incident we find something akin to religious traffic, if not the thing itself. The commodity to be sold was obedience to God, (a religious commodity;) the price, the

being as gods, knowing good and evil, (promotion and alienation.) Every act of religious traffic, from that period to the present, has been of the same character, the selling or forsaking of obedience to God, for the advancement of some way contrary to God; and as often as it is practised it finds reproof from the word of God, and is followed with chastisement, curses, and judgments. Abraham was to leave his land and kindred; thus signifying, that the family of God must have no careflessness for the treasures of this world, they being dangerous to the most godly; nor was Canaan, (which was given to him to be sold for his former land,) from which we gather, that no part of the gospel inheritance must be sold for mammon or lucre. Korah, and his company attempted to usurp the priest's office, and was taken down alive into the earth. A remarkable case of pious or rather impious traffic, was that of Balaam; he pretended he must not act without consulting the Lord, nor to go beyond the Lord's commandment; but he was deceitful, for the angel of the Lord opposed him in the way. Peter calls his transaction an error, and Jude says that he loved the wages of unrighteousness; reprov'd by the ass, and warned by the angel, he still sought the promised reward; and fell aiding the Midianites warring against Israel, not without causing Israel to bring a curse upon themselves, (while he was unable to curse them,) by intermarrying with Midianitish women. Saul is a fearful example of fraud, or deceit in destroying the Amalekites; he and the

people spared Agag the king, and the best of the oxen and sheep, pretending they were reserved to be offered in sacrifice to the Lord. This was punished by taking from him the kingdom, by leaving him the remainder of his days in adversity, and by bringing him and his sons to a miserable death by the hands of the Phillistines. Uziah, king of Judah became strong, coveted and invaded the priests office, and was smitten with leprosy for life. The adversaries of Judah and Benjamin sought to unite with Zerubbabel in building the house of the Lord, professing to seek his God as he did, and to sacrifice to him, and on being rejected opposed him all the days of Cyrus. The prophets in the days of Micah, engaged in the work of gains by their office and compelled the people to pay them "Thus saith the Lord, concerning the prophets, that make my people err, that bite with their teeth and cry peace, and he that putteth not into this mouth, they ever prepared war against him; they build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, the prophets thereof divine for money; yet they will lean upon the Lord and say, is not the Lord among us? none evil can come upon us." Micah, iii, chap. 5, 10, 11, verses. "For this Jerusalem was destined, to become heaps, and Zion to be plowed as a field." In the time of Zephaniah this complaint is heard: "Her prophets are light and treacherous persons and her priests have polluted the sanctuary." Holy trade has been extended even to human bodies. "Joseph was bid off at twenty pieces of silver,"—"and our Saviour at thirty," the former was sold by his own brothers, the latter by one of his twelve apostles—the one was sold for envy, the other through love of gain and profanity. "Israel sold the righteous for silver, and the poor for a pair of shoes," for which the Lord declared he would not

turn away the punishment thereof. Amos, ii. 6. Pharoah and Nebuchadnezzar had their magicians, Ahab his prophets, and the men of Philippi their soothsayers, all serving for hire. Ananias and Saphira would buy the honors of religion for all their lands, and attempted to pay with part of the price. Simon wished to be qualified to communicate the Holy Ghost by laying on of his hands, and offered money, for this the apostles bid his money and him perish together. Some of the circumcision at Crete, taught things which they ought not, for filthy lucre's sake, whom the apostle calls "liars, evil beasts, slow bellies, whose mouths must be stopped." Some coveted after money, and erred from the faith, and pierced themselves with many sorrows. Peter warns his brethren of false teachers, who would bring in damnable heresies, whose pernicious ways many should follow, and who with feigned words, should make merchandize of the saints; whose judgment, he tells us, was not lingering, nor their damnation slumbering. Jude advertises the saints that there are some crept in unawares, walking after their own lusts, having men's persons in admiration because of advantage. A wo is pronounced upon them, resembling their fate to that of Sodom and Gomorrah. The first implicit account of seeking religious office for gain, is found (if memory serves) in that of Simon. The believing of the gospel fills the heart with charity, this prepared the saints in the days of the apostles to be liberal, and this liberality allowed the idle and covetous among the unregenerate to increase. But as their liberality was only in proportion to the needs of the saints and apostles, few for the sake of it would endure the persecutions and sufferings they underwent; this accounts for the purity of the Christian religion, previous to the church of Rome, and the corruptions that ensued upon its establishment. The civil



law put a stop to persecutions, and established salaries and benefices; and like a hawk hovering over a chicken, or the wolf fostering a lamb, extended its kind protection (sure destruction) over the church, by teaching the flock to buy its food, and the shepherds not to feed them without pay. To make sure of all the money and goods in the empire, the Pope was declared to be without fault, and not liable to err; and that church was pronounced to be the true, or mother church, of all the world. Greedily of the gold and silver of other countries, the spirit of conquest raged, and although they professed to have put an end to persecution, yet in course of time they drenched cities and countries with human blood. They might justly term it a mother, for she was the first corrupt church of any magnitude in the Christian era, and almost all nations, savage, barbarous, civilized and enlightened, have felt her influence. She is the parent of all corrupt and false churches; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth, Rev. xvii. 5. From her sprang the first missions in the sixteenth century. Xavier, and Dominic, were among the first missionaries; they visited Spain, Portugal, and other parts; and through all their tours, superstition and cruelty were their handmaids. From her too emanated the order called Jesuits; Ignatius Loyola was its founder. They agreed to draw no expenditures from the Pope and his government; whithersoever he should bid, they would go; and whatsoever he should command, they would do. Amongst other vows they took that of poverty. They petitioned the Pope, and he confirmed the order. They asked permission to trade with the nations, to which they should carry the gospel, and other places. They taught the South American nations to hate the Spaniards, and cut off, as much as possible, all intercourse be-

tween the two nations. They sought to erect Paraguay into an independent empire, subject alone to their order. They interfered with the civil government of China, established warehouses in various parts of Europe, and became wealthy and powerful. They frequently solicited the See to absolve them from the vow of poverty, and were eventually successful. Their growing wealth and might, together with the secrecy of their policy, became sources of alarm to the civil powers of Europe; and by joint co-operation of the latter, the order was extinguished in the beginning of the seventeenth century. But missions did not cease with the extinction of the Jesuits. While under the mask of piety, the Pope and clergy were practising all the multifarious forms of religious traffic within the borders of the Papal dominions, they were endeavoring to extend it to other countries by means of missions. Most of the Catholic States were at some period engaged in the work. At length it found its way among the Protestants. A few perhaps were invited by benevolent feelings, while many were doubtless moved by the same design that actuated the Catholic church. Near the close of the last century, it crossed over into the United States. It is worthy of remark, that its character has not changed; only circumstances have altered, while its principle continues the same. They anticipated their reward, with commerce with the nations, the acquisition of territory, and the extension of dominion; with the last, from money solicited from church & state, previous to entering on their mission, if it be a foreign; but from the promise of it, if a domestic mission. Thirty or forty dollars per month, has been the regular pay for domestic missions. Travelling among their own countrymen, and in their own native States, where they have no reason to doubt, that (if called of God,) the gifts of the minister exercised with zeal and de-

votion, and strengthened by a Christian deportment, would procure them an exemption from suffering. Considerable traffic has been carried on in the form of Bible Societies, and Tract Societies. Donations have been received to defray the expenses of bibles, with a promise to give the bibles away to the poor, and afterwards they were sold by agents of the society at what could be had for them. Among the instances of religious trade may be classed Theological Seminaries. In these the student has amused himself with a view to eminence and distinction, to preferment and good salaries. Temperance Societies have been instituted to subserve the others, as giving in some measure, a fair prospect of success. Connections have been formed between the fraternity of the Freemasons and ministers of the gospel, under expectation of the latter to get gain, and to become more popular, as they were told it would add to their knowledge of the scriptures, and to their usefulness, and liberal donations withal had been made to ministers united with them.

The scriptures furnish no account similar to the above, notwithstanding the advocates thereof profess to rest them upon bible authority. The support of the ministry, and spread of the gospel, have furnished pretexts to these societies. They urge that every true minister of the gospel is a missionary; that the apostles were missionaries, and that even Jesus Christ was a missionary; that the word missionary is derived from the Latin word *milo*, [to send,] and the word apostle is from the Greek, *apostillo*, [to send out or from.] But as a man could not be an apostle unless he had seen Christ, (see 1 Corinthians, ix. 1,) we should think they would not presume upon that name, and yet the epithet is applied to the first missionaries and also to some of late years. But the established name is missionary, it can be derived from

the word *millo*; and it may be remarked that the Latin words, *emisarius* and *emissaria*, are translated into English, missionary, adversary, (see Ainsworth Dictionary, English into Latin.) But grant that it be derived from the Latin word, *millo*, the Romish church spoke that language; and this again speaks missions to have originated in that church. Again, admitting the word to be scriptural, and without objection, (and we think there is no reasonable objection to the word itself,) yet names cannot change the nature of things nor prove the practice of missions to be less or more than religious traffic.

The Head of the church who tells us his kingdom was not of this world, informs us that he came not to be ministered to, but to administer; his apostles were reminded that they had freely received, and commanded freely to give; they were charged to provide neither gold nor silver, nor brass in their purses, adding, the workman is worthy of his meat, (not of his money;) and that they should take nothing for their journey. The seventy that were sent forth received the same instructions. It may be thought by many that these instructions were reversed, or countermanded, in Luke xxii. 35, 36; but this is a mistake. They were not admonished to procure a purse, but if any had one to take it. The time had come when Judas, who held the purse or bag, (for all) was about to desert them; so that each must carry his own purse for himself. Again: if each were directed to obtain a purse, each was also commanded to get a sword, and so to go armed with a carnal weapon; whereas the Saviour, when told there were two swords, said it was enough; and he reproved Peter for using the one he had. All the scripture authority ministers have now to preach, is contained in the commission, after Christ's resurrection. The phrase—I am with you alway,

even unto the end of the world—shows this commission to be binding on all subsequent ministers of latter times, the instructions with which they were sent are also binding upon the present ministry. This commission enjoins, "Teaching them to observe all things whatsoever I have commanded you." There is no injunction, nor even an example, nor any thing in the commands of Christ and practice of the apostles, that will justify these societies, or countenance any species of religious traffic. When ministers of the gospel would have the sum specified for preaching, it is much like Judas: how much will you give, and I will sell him to you? When they cannot go without provision previously made, it savors somewhat of Demas, who forsook Paul, having loved this present world; or Balaam, who loved the wages of unrighteousness, and served Balak for hire. When they evince a determination to carry their favorite schemes, at the risk of divisions and offenses, contrary to the doctrine which they have learned from scripture, the word itself declares, "they serve not our Lord Jesus Christ, but their own belly," [their own lusts,] Paul declares his reward to be, [see his own words.] "that when I preach the gospel, I make the gospel of Christ without charge: that I abuse not my power in the gospel." When they abuse the power by begging the churches beyond their free offerings, and are persuading the world into contributions and membership in their societies, we are forced to consider it merchandize. Moses, the prophets, John the Baptist, Jesus Christ, and the apostles, will be consulted in vain for a warrant to such societies and practices. According to New Testament information, the sole intention of contributions was to relieve necessity. Instance: "Ye did send once and again to my necessity." A certain contribution was made, "for the poor saints which were at Jerusalem"—

"ye ought to support the weak"—sold their possessions and goods, and parted them to all men, as every man had need"—"and distribution was made unto every man, according as every man had need"—"and that ye assist her in whatsoever business she hath need of you"—"distributing to the necessity of the saints." It may be thought that ministers should live by the gospel, but the scripture says not by the gospel, but "of the gospel," and this implies only the relief of want; for the apostle speaks in the same chapter of "suffering all things," and this amongst other things, gave rise to the complaint, and freedom of speech to the church at Corinth, who had a right to expect the relief of his necessities; yet observes that it "were better for him to die," than to insist so strenuously upon this "as to make his glorying void;"—that not "at this time your abundance may be a supply for their wants, that their abundance may be a supply for your want"—"he that gathered much had nothing over, and he that gathered little had no lack"—for the administration of this service not only supplied the want of the saints, but is abundant also by many thanksgivings unto God"—"the laying by on the first day of the week was for the poor saints of the church at Jerusalem." 1 Cor. xvi. 23—Romans, xv. 26. The word charity is no where used in the New Testament, as touching, the ministering of our substance. Is God the author of missions, and of all the traffic? It is written, "God is not the author of confusion, but of peace, as in all churches of the saints." Originated and conducted under the Pope and his clergy, it has spread strife, & divisions wherever it has gone; splitting asunder families, churches, associations, and communities, and often leaving in its train a breach never to be healed. If it be the offspring of a covetous and wicked spirit, will God own and bless it? The devil often mocks or imi-

tates the work of God, but has God imitated and fallen in with the work of satan? How different is the conduct of these gospel venders from that of the apostles. The apostle "rather than make the gospel of none effect," (himself and his office reproachful or censureable; and consequently unsuccessful,) exclaims, "I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know, that these hands have ministered to my necessities, and to them that wars with me." He worked for himself and his companions. Thus the disciples of that day, with fired, devout and godly zeal, and burdened with the salvation and care of souls; deeply impressed with the love of Christ, and crucified to the world; feeling their responsibility to God, and submitting to the loss of all things; bearing the gospel of life and peace, and spreading joy and comfort in the midst of tribulation; and directing their course whithersoever the spirit called them, made their way "through patience and afflictions, through necessities and distresses, stripes and imprisonments, tumults and labor, watchings and fastings; approving themselves, as the ministers of God, by pureness, by knowledge, by long suffering, by kindness, by love unfeigned, by the word of truth, by the Holy Ghost, by the power of God, by the armor of righteousness, on the right hand; and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, yet living; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing yet possessing all things." They went at the call of the Holy Ghost, and when their brethren craved they were in want, they sent to their necessities—they waited not for a contribution. It needs not be urged that that was a day of miracles; the ceasing of miracles destroyed not the duty of ministers,

nor changed the manner of supporting the ministry, nor of spreading the gospel; the sufferings of the preachers, when the Reformation took place in Europe, were much like those of the apostles; they were persecuted, whipped, imprisoned and burnt. The sufferings of the faithful were the same through all the persecutions of Rome. The early Baptists of our own country suffered a similar treatment, and it still continues to be as the word declares, "they that will live godly in Jesus Christ, shall suffer persecution." But from the days of the apostles to the present time, men have been found under the character of ministers of the gospel, who serving their own lusts, and following after filthy lucre, have been unfaithful in the word; and such have uniformly escaped persecution. Sooner than the ministry should be blamed, the apostle would hunger for the bread which it was the duty of the church to give. But what do we now see? Ministers frequently leaving churches, either because the church can no longer satisfy their unrestrained cravings, or because their ministry is blamed, and blame-worthy; while they are so often changing positions, and sometimes too it is well known for what they term (more ample support,) our thoughts are forced upon the scripture, "wandering stars." The primitive ministers, who were not fed by miracles, labored in an age and quarter when and where they as much needed providing for beforehand, as any ministers since; and yet, agreeably to the word, as expressed, when they started the church only lifted up their prayers to God for them. If the lot of missionaries and preachers be cast among their own countrymen, and they answer the characters of "ambassadors of Christ," we feel assured their bread shall not fail them. If the Lord indeed send them to heathen lands, the heathen's substance shall sustain them. As evidence; Paul was sent of God, his pre-



ching was successful, and immediately after Lydia's baptism she invited him, 'come into my house and abide there.' So the jailor, when he had brought them into his house, "he set meat before them." The Jews, the Macedonians fed them; and our ministers, though Americans, (if sent of God,) shall be fed by Burmahs, Hindoos, Chinese, barbarians, jailors, merchants, men, and women.

Were we to consider missions, and the various connections therewith, to be the second beast spoken of in the xiii. chapter of Revelations, it would not make it so provided it is not the beast; but we are inclined to think it is. The above mentioned book, from the beginning of the iv. chapter to the end, contains a prophecy respecting the gospel church, and the church of anti-Christ, from the time it was written to the end of the world. In this book are described two beasts: the first, "rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of Blasphemy," &c. This, it is thought, has reference to the church of Rome, which rose out of the Christian church, by changing the doctrine and ordinances of the gospel. The second, "coming up out of the earth, which had two horns like a lamb, and spake like a Dragon," &c. This, in point of time, was to succeed the first beast; and the last great enemy described, with which the church of Christ on earth has to struggle, the church of Rome, was no more the church of Christ but of the earth, or the world, and from this sprang missions, earthly and sensual in its motives and ends. From its beginning, the publishing and loud proclaiming of the good it has done, is like the 'voice of the Dragon'; its influence over saints and sinners, men and women, individuals, families, churches, and countries, is like the power of the Romish church; the professions of benevolent institutions, and of the great sacri-

fices they make, and like the horns of a lamb their drawing money from men with the promise of a heavenly reward, is like causing the earth and its inhabitants to worship the first beast, by sacrificing to the god of gains.

The reign of Popery, which was deeply wounded by the Reformation, appears to be healed by missions. The wonderful display of conversions is like fire coming down from heaven, in the sight of men; the accounts are often miraculous and deceptive. The characteristic of the first beast was, gains by religion; so an image of the same is already made. The action and vigor given to missions, is life given to the image; and in its advocates, speaks and condemns, as covetous and unchristian, those who will not worship or love the cause of missions. Publishing the names of members, and contributions, is like causing them to receive a mark in their right hand or forehead. The power of the two beasts are united in warring against the Lamb, but the Lamb shall overcome them. The destruction and judgments of both will take place together; for the beasts, and the false prophets, were taken and cast into the lake. It is believed that many of the children of God are bowing to the image of the beast: let us call your attention, brethren, (who are friendly to missionaries,) to be careful that every step you take be on scriptural grounds; and you, brethren, who are opposed to them, continue to examine diligently by the same word, whether we be right or wrong; if we are right, be not disheartened nor faint in all the war. Amidst all the distresses caused by missions, the divine presence will not forsake you, till the Lamb, with his called, and chosen, and faithful, shall shout you with victory home to heaven.

☞ This Association contains 35 Churches, and 1705 members; and is decidedly on the Old School platform.—Ed.

### Original Communications.

FOR THE SIGNS OF THE TIMES.

*Strickersville, Dec. 4, 1834.*

DEAR BROTHER BEEBE :—In looking over the minutes of the Philadelphia Ass'n. of October last, I find my name on the list of directors of the Hodington Institution. I believe I should have passed it by unnoticed, had I not felt some fears, that such of my old school brethren as might see it, should conclude that I was about to prove traitor, and abandon the ground I had taken in connection with them in renouncing fellowship for such institutions; and indeed it would be but natural for them to draw such a conclusion, as they would suppose that such a thing would not have been done without my knowledge or consent; but such is the fact: it was not only without my knowledge or consent, but I should have remained ignorant of it, had I not accidentally heard of it last week, while in Philad. As to the Institution in question, so far as it may be considered a literary school, I feel towards it, as I do to all such institutions. I am a friend to learning, believing it when properly applied, productive of the most salutary effects on society, and I also view it as one of the main pillars of our republic, and as a republican I must advocate it. But, from all the information I can gain in reference to the above Institution, I have taken up the opinion, that it is ostensibly a Theological Seminary, and as such I have no fellowship for it or any of its kindred institutions.

I will here give two general reasons for rejecting them: the first is, I find no warrant for them in the New Testament. I am aware that the advocates of the new measures, say that the miraculous influence of the Holy Ghost, as enjoyed by the Apostles, superceded the necessity of such a course of education; but when their influ-

ence ceased, the other became a substitute to accomplish the gospel minister. We are bound to believe that the great Head of the Church, knew that these miraculous influences would cease, and if the other were required he must have known it also, and as a wise and good teacher, and provider, would have made some provision for it. If he has either directly or indirectly made such provision, I frankly confess, that after twenty-four years reading of that precious book with interest and a sincere desire of knowing the will of its divine author, I have never been able to find it—and I despair of ever finding it; I know it is not there to be found, and am well convinced that the great Head of the Church, never did contemplate such an Institution, as necessary to promote her Spiritual interest; for if he had, he most assuredly would have made it known. But lest I should protract my remarks beyond my original design, I will proceed to the second reason: and that is, I know of no instance either from history or observation, in which such institutions have not gendered corruption in doctrine or order; or indeed in both, as the one follows the other as a matter of course. The motive that gave rise to the measure, originated in vanity; the early ministers of the gospel was opposed by the philosophers of the day, and to enable them to cope with those opponents upon their own ground, the idea of a course of human education was started, and the experiment tried, but what was the consequences? The blending of gospel doctrine with heathen philosophy, and consequent corruption of the former—not that the gospel itself, properly speaking, can be corrupted, but every attempt to unite it with any thing else, tends to mar its beauty and produce a corrupt system, the tendency of which is to abuse the Truth and bewilder the mind. This was one of the effects of the experiment. Another was, that as the different schools had

their different systems of philosophy, they soon became jealous of each other, and bitter disputations, and even persecutions were the consequences.

It is now said that Infidelity has its learned advocates, and that the gospel ministers should be prepared to fight their learned adversaries with their own weapons; it is true that Infidelity has its learned advocates, and it needs them—it is founded in falsehood, and requires all the aid it can find—learning, sophistry, and ingenuity, are all requisite to give it even a plausible appearance. But not so with the Gospel of Jesus Christ: it is founded in eternal truth, and seeks not foreign aid; it never appears so beautiful or so formidable, as when exhibited in its plain simplicity. It requires considerable art to support falsehood, but truth will stand abuse. The weapons of our warfare are not carnal, but mighty through God. But God hath chosen the foolish things of the world, to confound the wise, and hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to naught things that are. That no flesh should glory in his presence, 1 Cor. i. 27—27. This is the order that God saw proper to pursue in the institution of the first ministry of his gospel—and if he has changed the order, we will thank the learned ministers of the day to shew us where, when, or how, that change was made, and we are ready to adopt it; but till then, we are bound to view Theological Institutions as a bone of that accursed woman, Jezebel, and shall never rest until it is buried out of sight. If I had any direction to give in reference to the Hoxington Theological Institution, it would be to take the accursed thing and bury it. We have had some of the students from that institution in our region, and although I have not heard them myself, but from

the best information I have derived, they are Arminian in doctrine and enthusiasts in practice.

But it may be said that admitting these early schools did corrupt the truth, it does not follow of course that all Theological Schools are necessarily productive of the same effects. In answer to this, I will ask any Baptist—and I mean such as adhere to the doctrine and order that have ever distinguished them from all other denominations on earth—to point to an institution of the kind, from the school of Alexandria to the present, that has not sent out a corrupt ministry; and when that is done I will acknowledge one exception to the general rule. Again it may be urged that even should there not be found one exception, does it follow that such an institution might not be conducted without abuse? I answer no; for the very thing in itself is an abuse of gospel order, and who can bring a clean thing out of an unclean? Not one.

It may be thought strange that I should be so much opposed to those institutions, having spent some time in one myself. It is true I did, and I hope the Lord has pardoned my folly. However, I had some opportunity from observation, to form some idea of their nature and tendency; I soon discovered that the one with which I was connected, was founded in vanity, and that its leading object was to acquire for the Baptist a worldly respectability, which I have viewed as the bane of the Baptists. I lost in that institution what I have never gained; I enjoyed before going there a spiritual mind and a peculiar dependence on divine aid, which I have never gained since. I found by experience what the Psalmist meant, when he said his soul was as a bottle hung up in the smoke. I must conclude by subscribing myself,

Yours, as ever,

THOS. BARTON.

## FOR THE SIGNS OF THE TIMES.

The following is an extract from a Letter, dated Enfield, December 22, 1834.

"DEAR BROTHER BEEBE :—As the Prophet Amos viii. foretold, so now there is a famine in the land—not a famine of bread nor a thirst for water, but of hearing the word of the Lord; and even some that have long stood in the liberty of the Gospel, have been seduced to set a value in dollars and cents on preaching the word of the Lord, rather than live in the hearts of their brethren, and receive their free will offerings for the loss of time in their labors of love. Such is the prevalence of the New-light principles and practices, that the word of the Lord by Jeremiah, ix. 3, 4, 5, & 6, is fulfilled in our day as much as in days that are past; but yet the Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear, & "Even so, then at this present time also, there is a remnant according to the election of grace, that have not bowed down nor worshipped the modern Baal, but are made willing to stand and see the salvation of the Lord, knowing "nevertheless the foundation of God standeth sure—having this seal the Lord knoweth them that are his. But this being a dark and cloudy day there are some of the Lord's people who in other respects, are instructed in the doctrine of the Gospel, who are advocating the propriety of a Church of Christ, wishing to build a place more convenient to meet for the worship of the Lord of Hosts, and attend to the privileges of Christ's House, to constitute what is termed Church and Society, as they say this is the only way known to the law of the land of holding temporal property; and by so doing they can get support for their pastor from the world, with a number of similar arguments; but as I do not know of a Thus saith the Lord for the act, you or some of your valuable correspondents in one of the next numbers, will do a great

favor to some Old School Baptists if you will give us your views on the subject, and the origin of the practice. As the Lord Jesus has made you the instrument thro' the Signs of the Times, of encouraging the Lord's people, by letting them know the trials of their brethren in different parts, you have their earnest prayer to the Lord of the harvest, if consistent with his sovereign will, to endow you with grace and strength, ever to contend earnestly for the faith once delivered to the Saints. Excuse these broken thoughts, and believe me, though a stranger in the flesh by sovereign grace,

Yours, in the best of bonds,"

CHARLES WOODWARD.

## FOR THE SIGNS OF THE TIMES.

*Hern Brook, Pa. Nov. 30, 1834.*

BROTHER BEEBE :—You will gratify one of your subscribers by publishing the inclosed epistle signed by Elder West, if you think it worthy a place in your columns.

Yours, &c,

WM. S. WAY.

*Hezekiah, to his well beloved Brother William :*

I have read the book you handed me twice through with attention; and if you would know what I think of it, here it follows in black and white. I think it a piece of sophistry—a jargon full of contradictions—it frequently contradicts the Bible in plain english, and several times itself; besides contradicting plain matters of fact, that comes within the observation even of carnal minded men. It appears to me to be a mixture of Quakerism, Swedenburghism, Mormonism, and Deism. It also displays great ignorance of the Bible, or dishonesty in the writer; and while he seems to affect great knowledge of God, love to Jesus, and faith in him, his wisdom fails him.

He however displays some talent in decyphering hieroglyphics, and forming



allegories and then misapplying them ; in forming imaginary systems for his antagonist, and then beating them to pieces. I shall attempt only in a few of the many particulars I have noticed in the work, to show their fallacy. I shall begin with what he calls page 5th in his preface ; " I believe no doctrine can be strictly true, as it relates to our salvation from sin, unless it is consistent with all the gospel means of grace in the economy of God's plan." If this be true he cannot believe the system laid down in his writings. For the preaching of the cross is to them that perish foolishness, Cor. i. 18. We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, verse 23. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish ; to one we are of death unto death, and to the other a savour of life unto life, 2 Cor. ii. 15, 16. In page 6th, preface, he calls the field "the human heart ;" the enemy that sowed the tares, " that devilish disposition in man called the enmity of the heart." Query, how came that devilish disposition in the heart of an innocent Adam, unless some one from without placed it there ? Besides in his theory he contradicts the Bible, which says : The field is the world, the good seed are the children of the kingdom, but the tares are the seed of the wicked one ; the enemy that sowed them is the devil, Mat. xiii. 38, 39. The next I shall notice, is page 7, of preface ; " Let him who doubts a proposition, honestly own he does not believe it." I honestly own I do not believe the absurd propositions he has laid down, nor the fallacious arguments which he has brought to support them ; same page he says, " I shall be positive in writing, because I am sure." This I also doubt, for he writes like one who is drawn to the last extremity in an argument, and has set all his inventive powers on the wreck to find out a scheme that he can flatter himself to

believe; his opponent cannot answer ; he has been so intent on making out his argument, that it will not hold together without being often repeated. It reminds me of an old adage : A lie well stuck too is better than the truth wavering. But to proceed, introduction, page 9, " As he cursed none in the beginning, he will curse no part in the final consummation of all his created works." Conclusion, page 176, " Hence we never read of his cursing any of his own works but blessing all. If any are cursed, an enemy not God hath done this ; although it may be revealed to them that they are cursed, and this revelation be of God, yet none are cursed by him." To say nothing at present of the Lord's cursing the serpent, and cursing the ground, see Deut. xx, 15, and read on, and say, did Edwin tell the truth when he said " we never read of his cursing any of his own work." See also Prov. iii. 33, The curse of the Lord is in the house of the wicked. Read also Mat. ii. 2, I will even send a curse upon you, I will curse your blessings, yea, I have cursed them already. So is it possible for words to be placed to contradict each other in more positive terms, than Edwin's declaration contradicts the Bible. Chap. 1, page 12, speaking of the creation of man, he speaks of " the first shadow of a divine law, which was ever yet expressed to man as a ruler of his moral conduct in life ; wherein the invisible man is commanded to subdue the earth, and to have dominion over all animal nature, which as an allegorical figure to us, signifies that we must subdue our wild earthly nature, and keep a proper dominion over all our animal passions. This holy law was given to the spiritual man, before the earthly man was formed of the dust of the ground." If I have penetration enough to guess what is meant by all this, I guess that he intended to be understood as speaking of the creation of the progenitor of mankind, i. e. Adam the first. If this is

what he wishes to be understood, he has a false syllogism, and thereby has contradicted plain Bible again. The testimony of Moses, Gen. ii. 7, The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The testimony of Paul, 1 Cor. xiv. 4, 5, And so it is written; the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthly. Now we see in plain english that while Moses and Paul both agree in testimony, Edwin is not afraid to contradict them. Again, in the 3rd chap. page 22, he says, "The mind or soul, and not the flesh, is amenable to the divine law." Here common sense is contradicted in plain english; who does not know that the body as well as the soul, is punished for crimes. How could Jesus warn his disciples to fear him which is able to destroy both soul and body in hell, if the flesh is not amenable to the divine law? See Math. x. 28. In chap. 5, page 30, he has the same idea over again, with quite an enlargement, and declares that "natural death makes no part of the punishment for sin." I will only add in this place, that the scriptures state, that the wages of sin is death; and the argument must be far fetched, and hard strained, to prove that the death of the body is no part of it. Chap. 4, page 24, speaking of the serpent he says, "I think according to the scriptures, that by the serpent must be meant some principle in nature attached to man in his state of formation, which as a link connects his animal and spiritual nature together, in point of natural reasoning faculty." Where he finds scripture for his thoughts on the subject, he has not told us, nor do I believe there is any to support such an idea. We read in Rev. xii. 9, of that old serpent called the devil & satan. Jesus was tempted of the devil; was it some principle in nature which as a link connected his animal & spiritual nature, that tempted the blessed Redeemer? When God breathed into Adam's nostrils the breath of life, did he connect his body and soul by such a serpentine faculty and disposition? If not, from whence did Adam obtain such a faculty? When God cursed the serpent did he curse him as a separate being from man, or did he curse one faculty in man and not the

rest? When God connected Adams' soul and body by that link or faculty, was it a faculty that God had made for that purpose, and so was it a part of his own work, or did Adam obtain a faculty to unite soul and body together that God had not made, or did not give him when he gave life to his body? Is it not a clear scriptural idea, that the same principle, spirit or faculty, (whatsoever name it may bear) that seduced our parents in the garden, and has been the principal seducer of men ever since? This being granted, no matter whether called a serpent, devil, or satan, or grand enemy of mankind, whither it be the Greek Diabolus, or Hebrew Abaddon, or Apollyon, or any other name by which he may be known or distinguished; it is certain, according to Edwin's idea, that it either was a work of God, in forming such a faculty as a connecting link, by which to connect Adam's soul and body, or it must have been a self existing principle, for it is certain that Adam could not have formed such a principle by which to connect himself, before he became a living soul.

I am of opinion however, that it was an evil spirit that entered into the serpent. How it became contaminated we are not told; so I leave it as one part of the mystery of iniquity. Certain I am, that there are seducing spirits; these doubtless are the unclean spirits like frogs, that are read of Rev. xvi. 13, 14. For they are the spirits of devils, &c. But in passing to notice some things in his 12th chap. on the New Testament, page 131, we shall have occasion to remark further on this point. He there says, "The ultimate object of this so well concerted plan of God, is a full display of his own unblemished glory in the best good of all created intelligences." Now if we admit this as truth, and agree with our author that the devil is some degenerate faculty in man, did not God create that faculty? We think we have shown that he did or that it was self-existent, or it must have been a separate being from man that had become his seducer; turn it which way you will, it is certain that the devil is an intelligent spirit, Eph. 2—2 he appears to be called the prince of the power of the air, the spirit that now worketh in the children of disobedience; if he is not intelligent how could he ask to go into the swine or know when he had leave so to do? Or how could they, or he the evil spirit, answer the sons of Sceva, saying, Jesus I know, Paul I know, if he is not an intelligent spirit?

If the ultimate object of God's plan is the full display of his own glory and the best good of all created intelligencies, why not save, instead of destroy the devil? "Now" if we take "an even honest stand" with our author, "at the beginning of the creation of God," and acknowledge that "he is the august sire of all intelligencies," it will follow that he is the sire of that intelligent spirit, however contaminated he since may have been, that is called the devil. The devil then is as really the offspring of God, as man is; if then Christ came to save all the

*To be Continued.*

## SIGN OF THE TIMES.

NEW VERNON. Wednesday JAN. 7.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

CHARITY.—“*And we believe (says the Christian Watchman,) the time is not far distant, when a man's standing as a christian and a good citizen, will be measured by the amount of his charities.*” The Cross & Journal enquires, “Is it correct?”

We are mistaken if these learned editors in their use of the word *charity*, do not wish to be understood in a *popular* and not scriptural sense. The Bible connects charity with faith and hope, and ascribes to it the preeminence; and as the less important are the fruits of the Spirit of God, and utterly beyond the command or control of mortals, so of course the greatest can only be possessed and enjoyed by such as receive it as a sovereign favor from God, who is the giver of every perfect gift. By charity in a Bible sense, we understand the love of God, and in this view of the subject it is easy for the Christian to conceive the comparative superiority it holds over Faith, and Hope—the former being the cause, and the latter being but effects. And again God's love in its nature possesses a superior excellency; it is eternal, immutable, almighty, and sovereign—eternal, it had no beginning, and can never terminate—immutable, fixed from the ancients of eternity upon its objects, “Neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights nor depths, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus our Lord. See Rom. vii. 38—39. It is invincible nothing can withstand the power of the love of God, many waters cannot quench it, floods cannot drown it, sin death and hell combined could not subdue it! It is omnipotent, in its operations, the stoutest heart in all Adam's wretched family

have bowed in subjection to it; yea, we are told it is stronger than death—it is sovereign, who can command it? Who can produce it? Surely no one. Jehovah has set his mercy on whom he would, for he has mercy on whom he will have mercy, and whom he will he hardeneth; he says, Jacob have I loved, but Esau have I hated. View the love of God in any other light than sovereign, and where would be the obligation of gratitude to God for it? If the possession of it in our hearts does not depend exclusively on the sovereign pleasure of God, then we must possess and enjoy it (if at all) independently of God, and who would not shudder at such an idea.

This Charity or love of God is communicated by the Holy Ghost to the Redeemed of the Lord in their regeneration, and in its operation on their hearts, produces love to God, “We love him because he first loved us,” it produces love to his truth, love to his ordinances, his laws & to his people, and makes them kind and affectionate one towards another. This Charity, or love of God, when shed abroad in the hearts of God's people, gives them bowels of compassion and mercy one towards another—it is not productive of ostentatious shows which are common among the Gentiles; it does not blazon the liberality of its possessor through the press to earth's remotest bounds, but rather teaches, and enforces the command of Jesus, not to let the left hand know what the right has performed. It leads its possessor to visit the widow and the fatherless, and to do good as much as in them lies unto all men, but especially to the household of faith. The love of God does this and more, hence in answer to Mr. Stevens, of the “Cross,” we answer, the Christian is to be measured by the Charity he possesses; but we see no connection between his christianity, and his qualification for good citizenship in this world.

But we are led to conclude that the Editor of the Watchman, intends *popular* or modern Charity; this is altogether another thing, very different in nature and in effects.—It is any principle that will lead men to appropriate their money, wealth, and influence, to the service of the institutions of modern benevolence. If a man would in a popular sense be charitable, let him join all the fashionable religious societies of the day—let him patronize every scheme which men have devised and still are devising to con-

vert the world, and if he has funds he can become very charitable. This kind of charity is very splendid in the eyes of an adulterous generation; it is sounded far and wide, it rings from the pulpit, it is blazoned through the press. This Charity regards no other qualification on the part of its patrons, than a well filled purse, and an open hand to deal it out at the call of the Clergy; this Charity will also visit the widow and the fatherless—not to relieve their pressing wants, but to extort for professedly pious purposes the “widow’s mite,” and the hard earned dollar of the orphan boy. If the widow or the fatherless are in distress, and pinched with hunger, or chilled for want of clothing, Modern Charity will perhaps send her agents to the sick haunts of wretchedness—commissioned to say unto them, “Be ye warm, and be ye clothed,” and perhaps in the plenitude of their kindness they will give the despairing widow or the starving orphan, what? A loaf of Bread, a bushel of Grain, a suit of comfortable apparel? Oh no! They will give them a Tract, from which they may learn that these *pious* agents are about evangelizing the world, and are in want of money to carry on the enterprize; yes verily, this popular charity will creep into widow’s houses, and lead captive silly women, as saith the scriptures of truth.

If we understand him, this is the kind of charity the Editor of the Watchman intends, and there is perhaps more truth in what he says, than his brother Editor is willing to admit; indeed the time has already arrived in which ‘the vile person is called liberal, and the churl said to be bountiful;’ while every one who refuses to acknowledge or patronize their schemes, are denounced as illiberal and covetous. It is considered charitable in these days to be in fellowship with all denominations of professors of christianity, who will unite in the common cause of modern mendicancy—to persecute non-conformists—to brand with infamy if possible the latter, and measure the christianity of the former by the amount of charity—*alias*, dollars and cents.

The present number is the commencement of our Third Volume. The importance of our paper as a medium of communication adapted to the scattered condition of the Old School Baptists, and as a vehicle through which to commu-

nicate what we conceive to be the truth of the Gospel, and order of the Kingdom of Christ, and through the pages of which we may communicate our objections to the corruptions of the present age, is already known and appreciated by the Brethren at large.

Under the kind hand of God we have been hitherto sustained in our labours, by our brethren—when they shall deem it proper to withhold from us that support, we will be content to relinquish the work. We do not view the publication of a paper, as an ordinance of God, essential either to the building up of the Church or the salvation of souls; nor do we estimate the religion of our brethren by their liberality in patronizing this or any other human production. Many of our brethren who are sound in the faith of the gospel, do not feel disposed to take the Signs; while we have no just reason to doubt that there are others, who support the paper by their subscriptions, whose religious character we cannot fellowship.

While we continue to publish this periodical all who feel sufficiently interested as to be willing to comply with our terms, will take the Signs, as they would any other work. We have no society or organized association to indemnify us for the expense of this work—we are poor in the things of this world, and in debt, Every reflecting mind must be aware that our expenses are great, and our income small; all we ask is, that the paper should be sustained sufficiently to make the receipts meet the reasonable expenditures of the establishment, as long brethren as it is your pleasure to keep this paper in motion. If you pay us for our paper, we have no membership to bestow upon you for your money; if you withhold your support, we have nothing to deprive you of. May the Lord direct us in all things, reconcile us to his will, conform us to his image, and at last receive us into the joys which are at his right hand.

CHURCH, SOCIETY, &c.—In reply to the enquiry of Brother Woodward, on page 10th, we say, that the system of organizing a society of the world in connection with the church, for the purpose of obtaining or the holding of property, and thus amalgamating the Church with the world, is positively anti-christian. It not only savors of worldly policy, but is expressly forbidden by the King of Zion, who commanded his



people to come out and be separate from the world, and who has forbidden their being yoked with unbelievers. Our Lord has said, "Wo unto them that go down to Egypt for help." Such societies are not wanted for the support of Zion, "For my God (says Paul,) will supply all your need;" neither are they wanted for the security of the Church—"Israel then shall dwell in safety *alone*. Deut. xxxiii, 28. Hence the principle is anti-christian, inasmuch as it regards not the laws of Zion, and as it teaches Israel to look and to trust in the world for help.

The same policy which formerly fixed the parish bounds by which New England was meted out to an established order of Priests, and by which all living within such bounds were compelled to build Meeting Houses, and support the parish Clergyman, on pain of seizure of their property, and imprisonment of their persons. With pain we have seen this same monster nourished and growing among the Churches of New England, and the western part of this State.

The practice has for some time past prevailed at the east, of constituting those who would pay annually into the funds of the Church, members of what they call society; and such of the world as feel disposed to pay their cash for this half-way membership, have in return a right to vote in the election of a pastor, for Trustees, to do the work of Deacons, &c. While many of the churches in the western part of New York are quietly submitting to a taxing system, in which an estimate is made of the property owned or held by the members of the church, and a direct tax imposed, which if not promptly paid will subject the delinquent to all the horrors of excommunication. The example given in a former number, of the plan devised by the Ministers in the bounds of the Black River Association, is a very fair specimen of this prevailing iniquity in that region; and we have been very grossly misinformed, if a case cannot be named in the western part of this state, where in common with his brethren in the same church, a Minister of the Gospel who preaches without fee or earthly reward, has been thus taxed to the amount of \$5, towards making up the sum total of expenditures of the Church, in which he holds his temporary membership—including the salary of the learned and Reverend Gentleman who reads sermons, together with the fiddler, singer, &c. who worship for them with the violin and organ, and his Church too is an ardent admirer of modern benevolence.

The attention of our readers is invited to the Circular of the Kehukee Association, with which we commence this number, on the subject of a *Religious Traffic*. The objections presented by the Association to this traffic are scriptural, and those who would evade them will find it 'hard to tick against the pricks.' The Kehukee, is one

of the oldest and we believe largest Associations in the Carolinas, and has uniformly stood on the old apostolic ground, refusing to bend in the least to the popular brease of *new divinity*—and for which, she has received from the New School, an ample share of abuse and persecution; yet amidst a torrent of which we rejoice to find her choosing rather to suffer afflictions with the people of God, than to enjoy the honours of an Egyptian palace, or dwell in the splendid tents of wickedness.

We have on hand a number of very interesting Circulars: among which, are the Lexington, N. Y.—the Wabash, Il. Miami, Ohio, and a few others of the Old School stamp, which we shall republish soon.

Old School Baptist Associations throughout the United States, are requested to favor us with a copy of their latest Minutes.

OLD SCHOOL MEETING.—We are informed that there is to be a Meeting of Old School Brethren, with the Church at Lexington, Green Co. N. Y. commencing on the first Wednesday in February next. If not prevented by divine providence we shall attend, and hope to meet a goodly number of our Brethren and friends.

#### RECEIPTS.

Eld. E. Crocker,	\$2 00
Henry Rowland, Pa.	2 00
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I. Ripley, do	2 00
Eld. Wm. Marven, Va.	5 00
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Lemuel Harding, Pa.	1 00
Wm. Costin, Va.	5 00
Henry S. Hunt, Esq. N. J.	1 00
	<b>\$36 00</b>

#### MARRIED.

On Thursday the 1st instant, by Elder Gilbert Beebe, MR. GEORGE VAIL of Mount Hope, to Miss HARRIET NEWEL, daughter of Daniel Corwin, Esq. of Wallkill.

At New-Vernon, on Saturday the third instant, by the same, MR. JONAS H. REED, to Miss ROXANNA, daughter of Samuel Wheat, of New Vernon.

## POETRY.

### HYMN.

*From a new volume of Psalms and Hymns by*

T. J. JUDKIN.

'Tis hard, when we are sick and poor,  
And they who loved us, love no more—  
When riches, friends, and health are gone,  
To say, "O Lord! Thy will be done."

'Tis hard, when they in death are laid,  
O'er whom we watch'd and wept, and pray'd,  
The wife—the parent—sister—son—  
To say, "O Lord! Thy will be done."

'Tis hard, when in our soul's distress,  
All, all around is wilderness,  
And herb and quick'ning stream are none,  
To say, "O Lord! Thy will be done."

And yet how light such sorrows be,  
To His, in dark Gethsemane—  
Who drank the cup with stifled groan,  
And said, "O Lord! Thy will be done."

FOR THE SIGNS OF THE TIMES.

### AN ACROSTIC.

I'm trouble'd much on ev'ry side  
S ince Satan, sin and self's deny'd,  
A three fold union strongly join'd—  
A host of enemies combin'd.

C onfronted by a troop like this,  
C an I arrive where Jesus is?  
H ow can I meet such deadly foes,  
R esolved like them me to oppose!

I n Christ the Lord, by faith I see  
S alvation can extend to me;  
M ay I the narrow way pursue,  
A nd keep his promises in view:

N ot fear though earth and hell unite,  
That Christ will leave his hearts delight—  
The word and oath of God declare,  
Immutable his counsels are.

C.

Those who may wish copies of our second Volume complete, can be supplied from the few remaining numbers now on hand.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 25, 1834.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 18, 1834.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. JAN. 21, 1835.

No. 2.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Circular Letter.

*The Elders and Messengers composing the Lexington Baptist Association, to the Churches whom they represent : Greeting.*

DEAR BRETHREN :

It is uniformly admitted by professors of all denominations, that the present is a day that deeply concerns the Zion of God. It is evident that Jehovah is rolling into effect his great and grand design, and the religious world is in commotion. Various are the sentiments that agitate the minds of professors. From a general view of the movements of the day, many believe that the kingdom of Christ is fast coming, and the time will soon arrive, when the nations of the earth shall be converted to God. For this they pray—for this all the energies of the soul and body are engaged ; to obtain this end (professedly,) professors of different denominations unite in one common cause to direct such means, and try such experiments as in their judgment shall most conduce to the advancement of the Redeemer's kingdom. Hence the origin of the Bible Society, Missionary, Tract and Temperance Societies, and Sunday Schools, with the immense sums of money collected, to be disposed of by the officers of the different Societies, according to the uses designed ; and as there is a union of

effort, so a union of sentiment graduates, and Methodists, Presbyterians and Baptists, meet and unite in common assembly for the advancement of the good cause, and warmly anticipate a glorious result from all their labors. While the bulk of professors are indulging a pleasing hope, others are mourning an awful declension, and a serious departure from the truth of the gospel, and frequently cry out in the bitterness of soul, "Help Lord, for the Godly man ceaseth ;" and they feel as though they could in heart adopt the language of Jeremiah in his Lamentation, 4th, chapter, the first five verses.—"How is the gold become dim : how is the most fine gold changed : the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter ! Even the sea monsters draw out the breast,—they give suck to their young ones ; the daughter of my people is become cruel, like the Ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth, for thirst ; the young children ask bread, and no man breaketh it unto them. They that did feed delicately, are desolate in the streets ; they that were brought up in scarlet embrace dunghills," while a third class exclaims in amazement, there is so much tumult and contention among professors, some declaring the cause of God is flourishing, and as an evidence of the same, refer to the different institutions of the day, and the success that attends them ; others draw different conclusions, and say it is

not the work of God, but men's inventions. Such contention confuses my mind disturbs my peace, and leaves my judgment entirely unsettled; and I know not where or what my duty is. Has the great head of the Church left us to the dictates of our own judgments, or is his will revealed in his word? The great apostle of the Gentiles shall answer the interrogation in his second epistle to Timothy, 3d chapter, 16th and 17th verses—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—Dear Brethren—this scripture is the truth of God, and Christ says "Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." The scriptures of truth are the only rule of faith and practice. In them Jehovah has made a revelation of his own glorious perfections, declaring himself to be God, the only object of worship, the Creator of Heaven and Earth, and all that in them is, the Being who has pronounced all the works of his hands very good: Gen. i. 31. In them we learn that God made man in a state of uprightness, a holy creature. "And God said, let us make man in our image, after our likeness;" Gen. i. 26. We also learn that he did not continue in this honor, but did transgress the command of his creator, in eating the forbidden fruit, and so fell from his original righteousness and communion with God, and all his posterity with him.—"She took of the fruit thereof, and did eat, and gave it unto her husband and he did eat; and the eyes of both of them were opened, and they knew that they were naked:" Gen. iii. 6. 7. "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:—Romans v. 12. So that of all the children of Adam, there

is not one that doeth good, no not one:" Romans iii. 12. "The carnal mind is enmity (itself) against God: it is not subject to his law, neither indeed can be:"—Romans viii. 7. "So then they that are in the flesh, cannot please God:" Romans viii. 8. From all which, there is no deliverance but by Christ, the second Adam, "The last Adam was made a quickening spirit:" 1st Cor. xv. 45. The scriptures teach us that the Lord Jesus Christ was set up from everlasting, as the Mediator of the everlasting covenant, and became the surety of his people. "I was set up from everlasting, from the beginning, or ever the earth was:" Prov. viii. 23. "By how much also he is the Mediator of a better covenant, which was established upon better promises:" Heb. viii. 6. "By so much was Jesus made a surety of a better testament:" Heb. vii. 22. And did in the fullness of time, suffer the pains of death for his elect, in their room and stead, whereby he made all that atonement for their sins, that the law and justice of God could require; even as the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many: Mat. xx. 26. "And I lay down my life for the sheep:" John, x. 15. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us:" Romans, v. 8. The eternal redemption that Christ obtained by shedding of his blood, was only designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it. "Neither by the blood of Goats and Calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us:" Heb. ix. 12. Christ hath redeemed us from the curse of the law, being made a curse for us:" Gal. iii. 13. "Remember thy congregation, which thou hast purchased of old; the rod of thy inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt:"



Ps. lxxiv. 2. "The election hath obtained it, and the rest were blinded." Rom. xi. 7. Every one that God did foreknow and predestinate to be conformed to the image of his Son, he does in his own due time, regenerate and call with an holy calling, by his own sovereign, efficacious, and irresistible grace, working in them effectually by the holy spirit, to will and to do of his own good pleasure. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son; moreover whom he did predestinate, them he also called." Romans viii. 29, 30. "And you hath he quickened, who were dead in trespasses and sins." Ephesians ii. 1. The justification of all those whom God hath predestined to the adoption of children; is, by the righteousness of Jesus Christ, imputed to them. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated as unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Ephesians i. 4, 5. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Rom. iv. 6.—Every one that is elected, redeemed, regenerated, and justified, shall certainly finally persevere in grace to glory, so that not one of them can ever perish, "My sheep, hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish: neither shall any pluck them out of my hand, my Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John x. 37, 28, 29. "Being confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ." Phil. i. 6. Thus, Brethren, in searching of the Scriptures, we find what man was in his state of creation; what in

his apostacy from God, and in the Lord's method of saving sinners. Although there are many devices in the heart of man, yet, we rejoice that the counsels of the Lord shall stand, notwithstanding men are inventing and practising various new plans as auxiliaries to the gospel of Christ; we feel safe in adhering to law and testimony: We would ever wish to stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: Jeremiah iv. 16. Thus, brethren, we have made the enquiry. We have found the old paths, and good way—the paths pointed out by holy men, that spake as they were moved upon by the Holy Ghost—the good way that said, "I am the way, the truth, and the life—the way that the inspired Apostles of the Lamb have sealed with their blood. This is a system of divinity not taught us by men, but we hope by the spirit of God, and our souls sweetly feed, while the earthen vessels into which the treasure of the Gospel is committed, stands in the place of his duty, and the golden oil is conveyed through the golden pipes into his soul, and the precious truths of the gospel drop from his lips, warm from the Court of Heaven. His liberal soul deals in liberal things, and by liberal things he shall stand, his feet is shod with the gospel of peace, he stands upon the Lord's wills and shalls, (the absolute promises of God,) and as he finds firm standing for himself, he can with confidence preach it to others, his whole soul is engaged in the precious theme, and as it flows from his heart, it reaches the souls of God's children, they feed in green and fat pastures, while the countenance as the index of the mind, evidently manifest the feelings of the heart, while the tear of joy drops from the eye, the smile of approbation from the lips, the internal Amen from the heart, and the look of love on kindred spirits that sit feasting on the same

precious truth with themselves, and they exclaim, did not our hearts burn within us, while the precious truths dropped from his lips, this is truly sitting in heavenly places in Christ Jesus; and no wonder that the Psalmist said that a day in thy house is better than a thousand elsewhere; not so the Arminian, that deals in his ifs and buts, and a conditional salvation, depending on his own sincere obedience for acceptance with God, thus rejecting the imputed righteousness of Christ, which is the only plea for a sinners justification before God; not so with those who are inventing new schemes and plans not warranted in the word of God, which commenced at an early period, Adam and Eve sewed fig leaves together, which was not commanded. Cain invented and brought a sacrifice which was not acceptable. The children of Israel in the wilderness thought their calf would do as well as the God of Heaven to worship, but the Lord manifested his displeasure towards them, and numerous are the instances recorded in holy writ that might be adduced of men's departing from the divine rule, and the Lord's displeasure thereat; and they are fast advancing and wide spreading in this day. all the different societies composed of professors and non-professors, all the different grades of professors, no matter what their religious tenets are, money, not grace, is the requisite; money gives membership, more money yet, gives life-directorship; and these societies are called religious, and by many, are placed on a level with the Church of Christ, and the management of them called the work of God. Brethren, does this look like the house of God? Is the material it is built of, fit for the Church of Christ? Is the government any thing like what the great head of the Church has given for the government of Zion, in his word? Again, money is the grand requisite to make minister, to supply the Churches, and avan-

gelize the world; only supply us with money, and we will supply you with ministers; young men called by God to preach the gospel, that we are qualifying for the work; what a reflection on the God of Heaven! Notable to do the work himself, but is dependent on his own creatures to do it for him. Moses, notwithstanding he was a man slow of speech, had to go at the Lord's bidding. Isaiah, if he was a man of unclean lips, and dwelt among a people of unclean lips, had to declare the word of the Lord, without going to College to be qualified. Jeremiah felt the word of the Lord as a fire shut up in his bones, so that he was weary in withholding; and so are all God's ministers. A dispensation of the gospel is committed to them, and they cannot forbear; and if the Lord had called these young men to the work of the ministry, and their minds were impressed with a sense of the character of that being who had called them; also a feeling sense of the worth of souls, and the importance of preaching the gospel of Christ, with their responsibility to God, not the walls of Hamilton College, with all its rules, could keep them there one year, much less five, we think it no breach of charity to say, we fear, that their object is a living, and not the worth of souls; and they thrust themselves into the priest's office for a peice of bread, and their manner of preaching must be to please men. and we have every reason to fear they come under that character spoken of by Peter, when he says, "and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Brethren, weigh these things in the balance of the sanctuary to the law and testimony, if they speak not according to this word, it is because there is no light in them, the word of God is the rule. \*It admits of no variation; for "See, saith he that you make all things according to the pattern shewed to you in

the mount; and Paul brings the same in the gospel; and our Lord says, full well do ye make void the commandments of God, by your traditions. Brethren, when we realize how many of the chosen people of God, and many with whom we have enjoyed many pleasant opportunities, and souls united in the bonds of Christian love and union; and some that we deemed as the ministers of Christ, have gone length and breadth in the current of new measures; and others leaning hard towards it; their manner of conversation and preaching materially altered, it pains us at heart, and we are ready to adopt the Saviour's language, "Will ye also go away."

Brethren, pray for Zion; gird up the loins of your minds, be vigilant, be sober; watch unto prayer, and in all things give thanks. May the God of Comfort establish your hearts in the truth of the Gospel, and preserve you by his power, and present you spotless before his Father's Throne, with exceeding joy. Amen.

### Original Communications.

FOR THE SIGNS OF THE TIMES.

*Anon Mills, Va. Nov. 11, 1834.*

DEAR BROTHER BEEBE:—A publication which appeared in the Religious Herald of the 19th of September last, over the signature of I. T. Hinton, (relating to the proceedings of the Ketocton Ass'n. in Aug. last,) I hope will suffice as an apology for troubling you with this production; the publication or suppression of which, is left at your discretion, confiding in your judgment, firmness and candour. I conclude you will not publish any thing which is calculated to reproach the cause of God and truth; and God forbid I should feel the influence of a spirit that would, under any circumstances, induce me to pursue a course having such a tendency, but I hope I know something of my liability to err.

I should be sorry unjustly to impute to

Mr. H. any improper motive, as to his presence at our Ass'n. or his production relative to our proceedings, but, from what he evinced while he was with us, and what he has manifested in the publication alluded to, he is bitter against those who advocate old Baptist principles, and oppose the popular schemes of the present times of delusion.

My design in this reply is to correct some statements made by Mr. H. and explain some things which are represented by him in a way calculated to produce impressions, that all the relative circumstances do not justify. Mr. H. is probably excusable for some errors in what he states, as he says he "received his information from the lips of Brethren who were present," and does not state them as having passed under his own observation; but he is certainly reprehensible for his gratuitous insinuations relative to the motives of Eld. Gilmore, as to his withdrawal from the Ass'n.

Of the proceedings in our meeting the day before our Ass'n. convened, Mr. H. says "the most interesting occurrence was the rejection of a motion presented by Eld. Gilmore." I do not know to what he alludes; I feel clear however, in saying, Eld. G. made no motion on the subject, the circumstance ascribed to Eld. G. must have reference to the preamble and resolutions presented by myself, or a motion made by brother P. C. Rast. The principal object I have in view by referring to this matter, is to show that Mr. H's informant was influenced by prejudice against Eld. G. and that Mr. H. received in his heart, that prejudice which passed between the lips of the other, as will more fully appear from what he afterwards says of Eld. G. After stating the withdrawal of Eld. G. from the Ass'n. he proceeds to say: "it has been surmised that the object of this movement was to find an excuse for withdrawal and thereby avoid expulsion."

It is a pity that Mr. H. as a teacher in Israel, and one who professes to take the word of God as the man of his counsel, had not recollected that evil surmisings are condemned by that good Book; and further, if he was not acquainted with Eld. G. with what propriety could he insinuate that such was his object, if he had an acquaintance with Eld. G. he knew that his insinuations were not correct, for Eld. G. (by all who are acquainted with him) is known to have too correct a knowledge of discipline in Baptist Churches and Associations, to admit that such an insinuation has any foundation except in hardened prejudice.

The next thing I shall notice is what Mr. H. says relative to the final passage, on Thursday, of the resolution, proposed by me the day preceeding, which go to show that this was the same previously spoken of as the motion of Eld. G. The resolution reads as follows: Resolved, that we have no christian fellowship for those who advocate the Missionary, Bible, Tract or Temperance Societies, Sunday School Union or Anxious seats, or any thing of the kind as a religious institution or means of Grace; nor with any person who communes with a Church which advocates any of these institutions in the sense above expressed. This resolution Mr. H. pronounces, of a character truly Jesuitical, and treats of those institutions as means of grace, first negatively, and then positively. I wish Mr. H. had done us the favor of giving his views of them as religious institutions. What he says of them as means by which divine grace or favor is communicated, he must consider them very important as religious institutions; if so, why does he not correct the advocates of them when they assert, they do not believe them to be religious institutions. I strongly incline to believe many of them would own them as such, if Mr. H. and a few other learned divines would

state candidly and explicitly what they think of them; that is, say they are, and many proselytes would be obtained to that faith. I think there are very many who have made greater progress in that doctrine, than any have done in vital godliness under all their Sunday School operations, although it is said that it is much easier to convert persons who have been instructed in Sunday Schools, than it is those who have not.

I will next give Mr. H. some ideas which it is likely he will detest as Black Rockism; if I could have satisfactory evidence afforded me that those institutions had been blest to the conversion of sinners, I should not, under my present impressions, be induced to patronize them: because we are not to sin that grace may abound, nor do evil that good may come. God may bless what he pleases, to awaken poor sinners to a sense of their awful condition by reason of sin, even things which the word of God forbids us to practice have been made use of by the Holy Ghost to convict sinners—some for instance have been convicted for profane swearing, some in the ball-room, some at the horse-race, &c.; then if the circumstance of a sinner being convicted or converted by any thing which the divine word does not enjoin, is a reason why we should advocate it as a means "by which divine grace or favour is communicated," then those things occupy equal ground with Mr. H's institutions and ought with the same zeal to be encouraged.

Mr. H. affirms that "the same may be said of preaching the Gospel that is said of these institutions, in which I beg leave to differ with him as I do in many other things; the scriptures positively enjoin the preaching of the Gospel, when (to my apprehension) they are as silent as death, relative to those institutions. Does not Mr. H. know that an important difference exists between the Gospel and those whimsical devices of (learned) men?

I shall pass over much of what he has said of the Missionary operations in Hindostan, Burmah, &c. as my views will be given on Missionary operations in replying to some other remarks on that subject. It will be lamentable for Mr. H. if what he calls a collar, which he says he never could make meet round his neck, should ultimately prove to be the yoke of Christ, which he has enjoined upon all his true followers to take upon them.

As to the case of the New Valley, (which Mr. H. incorrectly calls Pleasant Valley,) and the Leesburg Churches, and Eld. G.—without noticing Mr. H's. remarks relative to that unpleasant affair, I shall proceed to state what I conceive to be, the nature of the case, and its course in the Ass'n. The New Valley Church, and Eld. G. (who had for many years been pastor thereof,) became disaffected, and Eld. G. was dismissed from the oversight of that Church—the Leesburg Church retaining him as a member and their pastor; this unhappy difference produced a declaration of non-fellowship on the part of each Church, against the other. This was the aspect under which this case was presented before the Ass'n. of which both Churches were members. Eld. G. and the other delegate from the Leesburg Church had, in behalf of that Church, withdrawn from the Ass'n.; but the delegates from New Valley remained and claimed a continuance of the Church in the Ass'n. This state of things rendered it necessary that the Ass'n. should try to ascertain whether they could consistently, under existing circumstances, retain New Valley Church; to effect that object, a committee was appointed to investigate the matters of difference between the Churches of Leesburg and New Valley, Eld. G. not being named in the transaction. It is not my design to impugn the motives of either the committee or the witnesses in the case; I have a high regard for Brethren who were of the former, and

I have no knowledge who were of the latter. It does however appear evident to me that the committee overleaped its legitimate prerogative; the Ass'n. had no right to deal with Eld. G. as an individual, but with the Church for retaining him, in case it had been found on an impartial investigation that they retained Eld. G. under circumstances of a disorderly character on his part. Can any judicious christian, after mature reflection justify the report, when they consider that the investigation was *ex parte*—that is to say, neither the Leesburg Church nor Eld. G. were present to offer a defence; and that the most full and impartial investigation resulting in the most clear and convincing evidence, would not justify the killing expressions contained in that report against Eld. G. I incline to think, at least, some of the Com. are willing to admit they erred in that matter—I am conscious they did so, and the Ass'n. too; the first in presenting and the latter in passing and publishing that report. I am sorry to find that there are Baptists who are disposed to seize upon it as a precious morsel. Mr. H. says, this report with some slight modifications, passed unanimously; it is probable he had some reason so to say, for I was so engaged in my duties as Clerk at the time of its passage, that I did not attend to the second reading of it or the vote. I had vehemently remonstrated against it on the first reading, and was mortified on reading it after my return home. While I was preparing the Minutes for the press, my Brother Eld. T. Buck, (with whom I had an interview on my way to the office,) and I were strongly tempted to take upon ourselves the responsibility of modifying the language of the report. It may be asked how (according to the view I have taken) the Com. were to investigate the matters of difference referred to them in the absence of the Leesburg Church? I answer, from the best evidence they have procured, they

ought to have made out the case, guarding against an undue influence of any testimony that was evidently one sided. If under such a course they had arrived at a satisfactory conclusion, that it was their duty to retain the New Valley Church in the Ass'n. so to have reported, without casting any other censure on the Leesburg Church or Eld. G. than what would have appeared from that circumstance—and their exclusion from the Ass'n. which the Com. must have anticipated, would be the consequence of their withdrawal. This should have been the course pursued, especially as one of the parties were absent and Eld. G. was retained in fellowship by three respectable Churches, lately members of our Ass'n. Had I been on that Com. I think I should have guarded against the one sided character of such testimony as was calculated to lead to the conclusion, (under such circumstances as related to those Churches) that one party deserved the severest censure, while the other merited flattering applause for its entire conduct. I do not recollect that I have ever known so considerable a difference to exist between Churches or individuals, but what the least blameable of the parties were more or less in fault; nor do I look for a better state of things while in these earthly tabernacles.

My remarks in the Ass'n. on some ideas advanced by Eld. Oglevie in his address, on which Mr. Hinton has passed such a flattering encomium, I apprehend to be the cause of my name's finding a place in the Religious Herald—by which I confess I feel flattered, not that my name stands enrolled among those of the great and learned patrons of that paper, or of those who advocate the doctrines published by it—but that by the unintentional kindness of Mr. H. I am thereby made known throughout its extensive circulation as a warm, though feeble advocate, of Old School Baptist principles; if this favor had been rendered

from kind feelings by Mr. H., I would herein express my thanks to him.

I took no notes and have but a bad memory, but I cannot easily forget some of the ideas advanced by Eld. O. nor those I expressed in reply to them; but I do not intend to trouble you or the public with any of my "incongruities," as my remarks are termed by Mr. Hinton. In the striking appeal which Mr. H. says was made by Eld. O. in favor of Missions, he said: much good had resulted from Missionary operations, particularly extolling his good Brother Judson, (as he was pleased to call him.) In reply to these sentiments, I remarked, that I knew there was much said and written of the conversion of the heathen, but I had not satisfactory evidence that such was the fact; I did however, admit that they might be converted, but it was from heathenism to Judsonism, and said I had as much fellowship for a heathen Idolater, as I had for a Judson Idolater, for if the address of Mr. Judson to the females of America, was to be taken as a specimen of what he was propagating in Burmah, he was not a whit benefiting that people. I farther remarked, I had not heard the experience of any of those Burman converts, and asked if any of the brethren had; Mr. H. rose and answered in the affirmative; I replied that I had not heard his experience, I did not know but he and myself were as widely separated in fellowship, as a Burman and I would be. In this I may have been too harsh, but I cannot rely on any man's declaration relative to matters of faith and fellowship farther than I have evidence he is born again, Mr. H. has expressed his hearty approbation of Eld. O's address, without exception, and I believe he has done so honestly. Eld. O. further said, there were of his brethren, those who believed that God took cognizance of the dust thrown up by the feet of the horse while travelling the road, for his part he abhorred the idea,



I will here take the liberty of asking Eld. O. and Mr. H. how much less than a world may be moved out of its place without the notice of God? How unfortunate it is for Eld. O's position that the divine testimony declares, "a sparrow cannot fall to the ground without the notice of God, and the hairs of our head are numbered;" had Eld. O. and Mr. H. forgotten these expressions of holy writ? or do they disbelieve them? If they do believe them, will they tell me how much of the earth will amount in magnitude and importance to a hair of a man's head. I think it would be difficult for Eld. O. and Mr. H. to tell what they do believe as to God's infinite wisdom, and divine knowledge, if they are asked does God know, when the horse strikes his foot in the dust and how much is removed thereby, they answer no he does not. Suppose the horse in striking his foot falls and breaks the riders neck, why, the man is killed peradventure before the allwise Jehovah is induced to notice any thing tending to that event:

If sentiments so derogatory to the perfections of God are the fruits of human learning in matters of faith, I rejoice that I learned my Theology without the use of literary acquirements, and Eld. O. and Mr. H. are welcome to all the applause resulting therefrom; I would rather suffer affliction with the people of God, and bear reproach as being ignorant and illiterate. As the Saviour once with a scourge of small cords drove the money changers out of the House of God, I do not know but he may make use of instruments as feeble as I am, to put to shame and confusion the present race of money changers, and thereby once more manifest that the power is of God and not of man. In what Mr. H. says of the Moderator, (in reference to the *affectionate expressions* he is said to have used towards Eld. O. but especially the expression "*in these times it did not seem possible to be consistent*," but we must get

on as well as we can") his notes have not correctly served him. I have lately had an interview with my brother Eld. Thomas Buck, and am authorised to say, that he did not use the expressions, "in these times &c," in the connexion nor with design to convey the idea purported by Mr. H's remarks on the subject. I have anticipated some of Mr. H's remarks in reference to myself, in what I have said in my reply to Eld. O's address, I shall therefore pass on without detaining to notice the bitter invectives hurled at me by Mr. H., they have proven harmless, and he appears to have become sensible that he was (at least) falling into error; his feelings appears to have softened down—he seems disposed to allow me to *twinkle* as a little star in the upper world—be that my happy lot! I can ask no more, and I am sure I shall not regret it, if there I should see Mr. Judson even outshining the bright orb of which Mr. H. speaks; it will be matter of joy if there I should recognise Mr. H. in equal splendour, but I have as yet to labour under the absence of satisfactory evidence of a preparation of either of them for that glorious state. I am sorry Mr. H. did not stop here; I feel somewhat loath to follow him farther for fear of losing the good feelings I experienced in going over his comparison of Mr. Judson and myself in a state of glory, but as I have followed him thus far I conclude to proceed to notice some other remarks of his. "After having" he says "to appearance exhausted his stock of incongruities, &c." here Mr. H. was mistaken: my stock (whatever he might consider them) was not exhausted; I am willing to confess my want of talents and deficiency in public speaking, neither do I profess to be versed in the derivation of words or names, but I conclude his name may have been very appropriately derived from the word Hint, as he seemed readily to take the hint of what I intended by my remarks, notwithstanding the in-

congruity attached to them. I can assure Mr. Hinton I was in earnest in claiming the floor, and had not the Ass'n. decided that the discussion should close, he would have had more of my incongruities, and—although Mr. Hinton might have found in his Dictionary a prettier term for it—he would have had something not much better when it had come to Eld. Bakers turn to occupy the floor, for it will be recollected that his great anxiety was to tell an anecdote which Mr. H. seems to have been anxious to hear—any thing spoken by an advocate of New School principles would pass currently. Mr. H. proceeds to notice the preaching at the Ass'n. of which he does “not feel prepared to speak,” but he “presumes,” (in such a form that it appears in words in the Herald) “that it was different from that prevalent in the low country,” so we would have it, from the specimens we have had by the preachers therefrom. I would ask Mr. H. why he did not preach with effect when he so well understands the adaptation of certain truths to the conversion of sinners? Was it because he was not disposed they should be converted? Whatever may have been his design, his preaching did not seem to have greater effect than the other, in converting sinners, but less in comforting the people of God, than a great deal of the preaching had there. I heard the most of his discourse at the stand on Saturday: I confess I was entertained with his ingenuity, and some pleased with some of his arguments, I remarked to a brother as we left the stand that Mr. H. had spun a nice thread, but had in the finishing, given it a sudden twist and thrown it into a kink; but I will change the phraseology (as better adapted to the view I had of it) by saying, he gave it a sudden untwist and converted it into the raw material. At all events it was not calculated to pass current with either the Old or New School party. he appeared to be on the fence where Eld. O. said he was,

this he said while delivering his eulogised address. Mr. H. supposes that the New School party amongst us may render their situation much more pleasant by forming an Ass'n. of such a character that they would have no disturbance in settling doctrinal disputes; I suppose he means that they are not to meddle with doctrine however they may differ; such an Ass'n. will very well comport with their many other novelties in religion, but I will not throw obstacles in the way of an arrangement that would rid us of many of our difficulties. I wish he may induce all who cannot fellowship us of the Old School, to withdraw, and we will trust the Lord for wisdom to sustain the institutions of his House, and to enable us to progress in his service. We feel less dependent on Mr. H's talented friends than he may suppose. I feel that I have a right according to etiquette and fair play, to require an insertion of this in the Herald, but I know Mr. Sands has refused to make publications under similar circumstances: I therefore request as a favour that he will give it an insertion if it should reach him.

Yours, in profession of the Gospel,  
SAMUEL BUCK.

FOR THE SIGNS OF THE TIMES.

*Lexington, N. Y. Dec. 30, 1834.*

DEAR BROTHER BEEBE:—The enclosed documents are sent you by the Church of Rensselaer Ville & Berns, for publication; you will please to give them an early insertion—if possible in your next number. You are much wanted and earnestly invited by Brother Crocker and many of the R. Ville Association, to make them a visit—if it is possible do visit them soon. We have a General Meeting at our Meeting-House in Lexington, on the first Wednesday in Feb. next; if you can possibly attend I will go with you to the seat of war, from which place I returned last night. Why a number of the people in that quarter, particularly those of the new order, are so very anxious to have a visit from you I cannot conceive. There is great confusion in that Ass'n. at this time, and every thing but right, and I hope some even of that. There are

many of the dear people of God among them who are sufficiently sensible to realize their chains of bondage; but they know not how to brake them. If ever a people wanted help I am sure they do. The *leaven of Mallace*, connected with that of the Pharisees, among them appears to resemble an overshot Coverlet, where the filling conceals all the warp. There is an uncommon anxiety manifested for you to visit them; I believe in my heart they want much to see what is your form, shape and size, and whether you are like any thing they ever saw before—or whither you are indeed like those awful images which have been painted by their imagination. If possible do come, but if not, send your *Likeness*, (I mean Brother Harding or Conkling.) But we rather you would come yourself and bring them with you; I think a visit in that Ass'n. would probably spread the Signs among them as much as their Resolution voting against them did.

I remain your Brother in Gospel Bonds,  
HEZEKIAH PETTIT.

*The Baptist Church of Christ at Rensselaer-Ville and Bern—To whom it may concern:*

WHEREAS, a number of the Churches of the Rensselaer-Ville Association, at the instance of a number of professedly agrieved members of this, the Rensselaer-Ville and Berns Church, did on the 21st day of May 1834, convene at the Meeting-House belonging to this the said Rensselaer-Ville and Berns Church, and having then and there formed themselves into an *exparte* Ecclesiastical Council, proceeded to call in question the standing and character of Elder E. CROCKER, our Pastor, and also the order of this Church, contrary not only to the Bible rule, but also to the usage of the Baptist Church.

And Whereas, said *exparte* Council, did proceed to censure Elder E. Crocker, and this Church not only without proper authority, but also without a proper investigation of our circumstances.

And Whereas, the Rensselaer-Ville Association at their last Session at Pres-ten Hollow, did call up and treat with

great severity the circumstances of Elder Crocker and of this Church, contrary to the Bible rule, or any example heretofore practised.

And whereas, four Ministers of the above named Ass'n. viz.: Elders Elijah Herrick, Samuel Howe, David Corwin, and Ebenezer Wicks, did upon the invitation of Elder E. Wicks, of New Baltimore Church, meet in the Village of Gallup-Ville, Schoharie County, on the 20th day of Nov. 1834, for the purpose of introducing into our Churches a system of New Divinity; and while in session, did without example or precept, either from Bible, Church or State, so far as it respects "our place and Nation," arrogate to themselves the authority to prepare and write letters to all the Churches of R. Ville Ass'n., requesting them to attend by their delegates at our Meeting-House in Bern, on the 3d Wednesday in Jan. 1835, for the purpose of still pushing forward their assumed authority, as an Ecclesiastical Court, or Inquisition. See their Letter, hereunto subjoined:

"At a Ministerial Conference held at Gallup-Ville, Nov. 20th, 1834, having understood that the difficulties remained unsettled in the Church in Rensselaer-Ville and Bern, the Brethren here present think it would be gospel wise to recommend to the Churches of this Association, (the Rensselaer-Ville,) to send delegates from each Church, to look after said Church and satisfy themselves respecting their difficulties and standing, and administer to them all that good they are able, to meet at their Meeting-House on the third Wednesday in January next, at ten o'clock A. M. This is to notify said Church with your Minister, and request you to attend with us on that day for that purpose."

By order of the Council,  
EBENEZER WICKS, Clerk.

And Whereas, the said Rensselaer-Ville

Ass'n, is fully resolved to support all the popular Institutions of the day, for which they cannot shew us any authority from the word of God :

Therefore, we the said Baptist Church of Christ at Rensselaer-Ville and Berne, do consider ourselves fully justified in relinquishing our connection with the said R. Ville Ass'n. ; and we hereby give notice that our connection with that Association, is for the above stated reasons, dissolved, until they shall return to their original standing, and purity of doctrine and practice.

Signed in behalf of the Church,  
EPHRAIM CROCKER, Eld.

*Rensselaer Ville, Dec. 13, 1834.*

#### COUNCIL AND RESULT.

By request of the Baptist Church of Rensselaer Ville and Berns, the following Elders and Brethren, met with them in council, (being duly appointed for that purpose by the respective Churches of which they are members,) on Saturday the 27th day of Dec. 1834, viz : From the Church at Lexington, Eld. Hez. Pettit, Dea. I. Whitcomb, and Brethren, Ruel Whitcomb, S. Peck, and J. Densmore.

1st Church in Roxbury : Eld. David Mead, Jas. Ballard, and Thos. Faulkner.

Broom Church : I. R. Porter, Nathan Gates, Jas. Youmans, David Jackson, and Henry Tibbits.

1st. Eld. Pettit Preached from Judges, vii. 20,

2nd, Chose Eld. Pettit Moderator, and Thos. Faulkner Clerk.

3rd, Elder Crocker in behalf of the Church stated to the Council, that the Church had been for some time in a divided state, and for the purpose of restoring harmony and Gospel order had been under the painful necessity of excluding some of their numbers. Relative to this subject in connection with other matters, embracing the situation of this Church, the Council were called to give their friendly counsel and advice. After deliberate investigation of the several items submitted by the Church through their organ Eld. Crocker, the Council came to the following result :

In answer to the request of this Church, and

as the result of the Council, we unanimously agree, that we do not consider ourselves called upon by you as a Church, to meddle with any individual case of your discipline, but merely to say wither from the information you have given us, and the knowledge we have of your standing, we view you as standing on the same ground which you have occupied for so many years past, and wither we can continue our fellowship with you as formerly. To both questions we do most cheerfully answer in the affirmative, and we do most cordially sympathise with you in your present trials. Should you upon a further reflection or review of your circumstances find any thing wrong on your part, we advise you carefully and immediately to correct it. We admonish you to stand fast in the Faith of the Gospel, and prayerfully enquire for the *good old way* and walk therein :

And we further advise, that the written statement of your trials, as read to us by your Pastor in behalf of the Church, to-day, together with the Minutes and result of this Council, signed by the Moderator and Clerk, be published in the "Signs of the Times," that the Brethren at large, may know the movements which have been made respecting you as a Church.

From the foregoing statements, you are to understand that we the Council consider you the Baptist Church of Rensselaer Ville and Berne, and as such entitled to our cordial fellowship and to all the privileges God has granted to the several individual branches of his Militant Church, and such as you have for many years lived in the peaceful enjoyment of.

HEZEKIAH PETTITT, Mod.

THOS. FAULKNER, Clerk.

FOR THE SIGNS OF THE TIMES.

*Hezekiah, to his well beloved Brother William :*

CONTINUED FROM PAGE 10.

Offspring of God, (in the universal sense of the word) and accomplishes the work he came to perform; he will surely save and not destroy the Devil. See page 133, conclusion page 161, speaking of the character of God, he says, "whom we are all bound to acknowledge to be the God and father of all spirits." This being granted, there is no argument for the salvation of all the offspring of God, that does not equally prove the salvation of all devils, as it does the salvation of

all men ; and if the destruction of any of the family of man is cruel, the destruction of him that held the power of death must be equally cruel. Chap. 5, pages 31 & 32, he endeavors to prove that man by sin is not totally depraved. The word depraved signifies sinful ; and if man is not totally sinful, there must be some part at least innocent, if not holy, it must be good. In what part does that good dwell, or where shall it be found ? Is it in the heart ? And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually, Gen. vi. 5. The heart is deceitful above all things and desperately wicked, Cor. xvii. 9. Then there is no good quality or disposition in the heart. Is there any in the conduct ? The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy : there is none that doeth good, no not one, Ps. xiv. 2.3. See also Rom. iii. 10 to 18 inclusive : surely there is no good disposition, no good imagination in the thoughts of the heart, no good conduct : but they are altogether become filthy : they must be totally sinful. Thus in denying the doctrine of total depravity, he contradicts one of the plainest principles in the Bible. Chap. 7, page 40, he calls " Shem the oldest son of Noah." By this it may be seen that he is a careless verser of his Bible ; see Gen. x. where Moses gives us an account of the generations of the sons of Noah, 21st verse : unto Shem also, the Father of all the children of *Eber*, the brother of Jeppeth the elder, even unto him were children born. Jeppeth then was the eldest of the sons of Noah, and not Shem, Chap. ii. on the New Testament, pages 34 & 5. It may be clearly seen that his argument is highly fallacious, by comparing Exod. xxix, and Lev. i. with what he has said on the subject of atonement. He also says, page 76, " Let it be observed, that the atonement was never intended to do violence to strict justice, by saving sinners from deserved punishment, but rather to save us from deserving punishment by producing reformation." We do not pretend that violence is done to strict justice by men being saved from punishment, in the forgiveness of sins ; but we do claim that through this man (Jesus Christ) is preached the forgiveness of sins, and by him

all that believe are justified from all things from which ye (or they) could not be justified by the law of Moses, Acts xiii. 38, 39. And that Paul was sent to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may (or might) receive forgiveness of sins, Acts xx. 18. Not punishment for sins, for Jesus is exalted to give repentance to Israel and forgiveness of sins. In whom we have redemption thro' his blood, the forgiveness of sins, Eph. i. 7. Col. i. 14. Christ hath redeemed us from the curse of the law, being made a curse for us, Gal. iii. 13, i. e. bearing the curse that was due to us. It is altogether folly for men to talk of their being forgiven their sins, and of being punished to the full penalty of the law for the same crimes that are forgiven them.

Chap. 3, on the N. Testament, pages 88, 89, " Before he would allow them to go out and preach that gospel, which is to every creature in all the world, he ordered them to tarry at Jerusalem, until they should receive the promise of the Father ; or in other words be endowed with power from on high, for they had not by regeneration, received a knowledge of the universal extent of God's gracious promise of salvation ; and this they could not comprehend until by being born again, they should receive the ministry of reconciliation." He also carries the idea that Peter was not converted, nor capable of strengthening his brethren in the faith of the gospel, until he saw the sheet let down from Heaven ; and also that the rest of the Apostles were not born in the knowledge of the truth as it is in Jesus, until thro' the means of a converted Peter, they were taught this from on high. To show the sophistry and futility of his argument on this subject, we need only turn to the following scriptures : 1 John, v. 1 " whosoever believeth that Jesus is the Christ, is born of God. Compare with Mat. xiv. 16, when Jesus in the 15 v. asked his disciples, whom say ye that I am ? Simon Peter answered and said, Thou art the Christ, the son of the living God. Here then we have plain positive testimony that Peter was born of God ; 17 v. Jesus answered & said unto him, Blessed art thou Simon Barjora : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, see also John vi. 69. Again, 1 John iv. 7, Beloved let us love one another :

for love is of God ; and every one that loveth is born of God. Compare with John xxi, 15, 16, 17, there hear Peter appeal to the knowledge of his Lord that he loved him ; and then say, was not Peter born of God ? Surely no testimony can be more clear, or full to the point. But in order the more fully to show the folly of Edwin's theory, we will notice one part of his argument where he insinuates that the Apostles were born on the day of Pentecost : for it was then that they were endowed with power from on high. The testimony we have adduced proves that they were born of God before that time, and is sufficient to prove beyond all successful controversy, that they were born of God before the crucifixion of Christ. But, Edwin seems to blend the vision of the sheet with the day of Pentecost, or if he admits that the vision of the sheet was afterwards, (which really was) his argument was to show that he did not believe that the Apostles were qualified to preach the gospel to the extent of God's gracious promise of salvation at that time. Query, how much more extensive did they ever preach it, than Peter preached at the day of Pentecost, saying : the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Can it be possible that any man acquainted with the religion of Jesus—with a Bible in his hand, can be so blind and stupid, as to form or receive ideas respecting the doctrine of regeneration, and the new birth, so contradictory to plain Bible testimony as Edwin Ferris has exhibited—a sketch of which we have noticed.

In Chap. 10, on No. 3, pages 124, 125, speaking of the happiness of the righteous in eternity, he contradicts himself with only three lines between. His words are, "A happiness so perfect cannot be increased, nor can it ever decay. God the eternal source of all joy, will constantly swell the tide of human bliss." What fool does not know for a tide to swell, is for it to increase. How could a man of common sense be so blind as not to know that a discerning reader would notice such barefaced contradictions in his work ? In chap. 12, page 137, he asks "was John a prophet under the law, and was Jesus baptised under the law ?" Then he answers "yes," and attempts to prove it.

*To be Continued.*

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday JAN. .21

THE Signs of the Times, will be issued to subscribers on the following terms, viz :—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

APPOINTMENTS.—If not providentially prevented, we intend to visit the Lexington N. Y. Church, and attend the meeting on Wednesday the 4th day of February : The Church at Olive are at liberty to appoint a meeting for preaching on Monday evening the 2nd, at their Meeting-House : and the Church at Rensselaer Ville and Berns may expect us at their place of worship on Sunday the 8th day of February. After returning from our contemplated visit, we shall be prepared to give our readers some interesting account of the trials of our Brethren on the frontiers, in the neighborhood of Rensselaer Ville and Lexington Ass'ns.

BROTHER BUCK'S REPLY.—We are pleased with the spirit manifested by our beloved Brother Buck, in his reply to Messrs. Sands and Hinton. He seems not only content with, but even exults in the idea of "twinkling" among the jewels of his divine Master. That part of his communication which relates to the Ketoc-ton Ass'n. and the case of Eld. Gilmore, we would wish to treat with the utmost caution ; although we have received numerous communications on that subject, we have declined to become a party in this unpleasant affair. When the publications appeared in the Rel. Herald, to which Brother Buck replies, we then felt ourselves called upon in behalf of Ketoc-ton Ass'n. and our Old School Brethren in general, to notice them ; in doing which we have innocently subjected ourselves to the displeasure of many of our former subscribers, who for that or some other reason, have withdrawn their names from our subscription list.

We are accused of taking an active part against Eld. Gilmore, and of representing him as an excluded person from the Baptist connec-



tion, and of refusing the use of our columns to those of his friends who would disabuse the mind of the public on that subject. To which we would respectfully reply: that we were fully aware, from information, that Eld. Gilmore was and is still held in fellowship by the Churches among whom he labours; nor did we intend to convey any other idea. We possess no feeling of hostility towards either Eld. G. or his friends, nor have we assumed the judgement seat in his case. If the Ketoc-ton Ass'n. or any part thereof have been premature in what they have done in this case, we hope they will become convinced and retract the wrong; but if Eld. G. is guilty of the things which were laid to his charge, neither our kind feelings towards the man, our deference to the judgement of the Churches who sustain him, nor the loss of all our subscribers, will induce us to hold him in christian fellowship.

Extract from the minutes of the Lexington Association:

*Whereas*, The Rensselaer Ville and Franklin Association continue their correspondence with the Hudson River Association, and patronize the popular institutions of the day, (commonly called benevolent,) for which we can have no fellowship; and inasmuch as the harmony of our correspondence is thereby broken, and our visits among them at their annual meetings, have become disinteresting and unprofitable by reason of their endless litigations on these subjects, and their visits among us is attended with the introduction of such views as can only be calculated to divide and not edify; therefore,

*Resolved*, That we drop from our correspondence, the Rensselaer Ville and Franklin Associations. *Note*—We wish it distinctly understood however, that while we drop from our correspondence these Associations as such, we still wish to cherish a christian union with all such brethren and churches among them as still feel disposed to walk in fellowship with us, in maintaining the ground occupied in ages past, by the Baptist Churches and Associations.

#### MARRIED.

On Thursday the 8th inst. by Eld. G. Beebe, Mr. JAMES VAN COTT, to Miss SEMANTHA, daughter of Abraham Harding, all of Bloomingburgh.

By the same, on the 8th inst. Mr. CORNELIUS M. HORNBECK, of Rochester Ulster Co. to Miss JANE GUNSOLLUS, of Wallkill.

On Sunday evening the 30th inst. by Elder Ebenezer Raymond of Troy, Mr. ISAAC I. FUNDAY, to Miss MARY WOODWARD, both of Gibons Ville, N. Y.

On Saturday evening the 17th inst. by Eld. G. Beebe, Mr. SMITH LOOMIS, of Mount Hope, to Miss FRANCIS ROE, of Deerpark.

"At Tavoy, 10th of April, by Rev. Mr. MASON, the Rev. ADODIRAM JUDSON, to Mrs. SARAH BOARDMAN, widow of the late Rev. George D. Boardman, of the American Baptist Mission to Burmah."

#### RECEIPTS.

Samuel Chamberlain, Pa.	\$1 00
E. Mosely, Troy, N.Y.	6 00
Eld. G. Conklin, do	5 00
Jacob Wood, do	1 00
John Conklin, do	1 00
Mrs. A. Bailey, do	1 00
Elijah Godfrey, do	1 00
Jason Peck, do	1 00
Dea. E. Carey, do	1 00
Jonas Hulse, do	1 00
H. P. Roberts, do	1 00
Mary Corwin, do	1 00
Dea. W. Murry, do	6 00
David Everett, do	1 00
Z. Drake, do	1 00
Mrs. A. Moore, do	1 00
Cornelus Shons, do	1 00
Benj. Corey, do	1 50
Mrs. A. Howell, do	1 00
Silas Hoyt, do	1 00
John Green, do	1 00
Eld. E. Crocker, do	3 00
" D. Sampson, do	1 00
John Calvin, do	1 00
C. T. Coote, Esq. D. C.	5 00
Eld. T. Harris, Pa.	5 00
A. Y. Murray, M. T.	3 00
Eld. P. Hartwell, Ms.	3 00
G. Van Duzer, N. J.	1 00
James Mason, Il.	2 00
Amon Cast, Ky.	5 00
Eld. T. Buck, jr. Va.	10 00
J. P. Shitz, Pa.	5 00
Eld. Eli Ashbrooke, Ohio,	2 00
" Hez. West, Pa.	3 00
" Roswell Reese, Ga.	10 00
" Henry Louthan, Va.	5 00
" Jacob Hershberger, Ohio,	1 00
" Eli Scott, Md.	5 00
Henry Rowland, Pa.	2 00
Dea. Moses Northrop, N. J.	1 00
J. E. Hammond, do	1 00
Dea. Geo. Doland, do	4 50
Total,	114 00

#### DIED.

In Minisink, on the 19th inst. Miss HARRIET, daughter of Brother Thomas Oakley, in the 16th year of her age.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

**POETRY.****EXPERIENCE.**

Come old and come young, and hear me relate  
My life and adventures, and my present state ;  
I pray you all give ear to what you now shall  
hear,

And my story will pleasure and sorrow cre-  
ate.

My childhood and youth in vanity were spent,  
Regardless of truth and follies intent ;  
For more than eighteen years I shed no mourn-  
ing tears,  
But pled for my sins and refused to relent.

Infexibly hard, impenetrably blind,  
The pleasures of sense-bewildered my mind :  
To me it did appear God's law was too se-  
vere—

To the cross of the Gospel I was not inclined.

But O! what love the love of God to man !  
That everlasting love that drew the saving  
plan ;

That love pursued my soul when I was sick and  
foul,  
To great to resist and too strong to withstand.

And when all my hopes had nearly fled away,  
And hell from beneath was gasping for its  
prey,

The Saviour did appear to dissipate my fear,  
And washed all my sins in a moment away.

What freedom I felt, what joy I did receive,  
It was easy to repent--it was pleasure to be-  
lieve ;

I freely gave him all and at his feet did fall,  
And the glory, all glory, to him I did give.

His voice then I heard in a sweet majestic  
sound :

I've loved you, and sought you, and closed  
up your wound,

I've work for you to do, be faithful just and  
true,

And proclaim to the world what a Saviour  
you've found.

Not money nor fame did ever send me fourth,  
But love to his name and love to his truth ;  
I will girt my armour on and venture fourth  
alone,

Trusting only in God to preserve me a youth.

O'er mountains and waters as duty led me on,  
Through snow-storms, and tempests, and a hot  
burning sun :

I've ran with all my might, and labored day  
and night,

To proclaim to the world what a Saviour I had  
found.

LEELAND.

**BLANKS.**—Just printed and for sale at  
the Office of the Signs of the Times, a  
large and extensive assortment of Blanks, con-  
sisting of Deeds, Mortgages, Bonds, Summons,  
Subpoenas, &c.

**LIST OF AGENTS.**

The following list of Agents are duly author-  
ized to receive Subscription, collect, receipt,  
and transmit to the Editor all monies which  
may be due to the SIGNS OF THE TIMES, viz :—

**NEW-YORK.**

Hezekiah Pettit, James Mead, Gabriel Conk-  
lin, L.L. Vail Esq. Charles Woodward, near Ithica.  
Peter Winchel, Jonathan Vaughn Benjamin  
Burt, A. Everit, A. Holmes Esq. Ezra Mosely.  
G. Westervelt, 43 Renwick St. N.Y. Thomas  
Faulkner, Alpheus Calvert, Cornelius Shons,  
Wm. Murry, Doct. Wm. B. Slawson, Garnett  
Jones, Eld. E. Crocker, Martin Salmon, A. Wer-  
den, David Jackson, Enoch Comstock, C.  
Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N.Y.

**NEW JERSEY.**

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Geo. Boland, Col. Wm. Patterson, R.R. Drake,  
PENNSYLVANIA.

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Wm. House, Nathan Everitt, Nathan Green-  
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Eli Gitchel, Evan Evans, Benj. Newton, Theo.  
Harris.

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W.W. Covington, D. Harbour.

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Roberts, John Morris, James Edmontson,  
Thomas H. Owen, John Ray, William Crows,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO. N. Y. FEB. 4, 1835.

No. 3.

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**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

FOR THE SIGNS OF THE TIMES.

### FRAGMENTS FOR THE POOR.

*Brother Beebe*.—On the opening of a new year, and the commencement of a third Volume of the Signs, I have as a token of sincere affection to the despised and tempest-tost disciples of Christ, endeavored to pen a few humble thoughts on the great, inconceivably great, and incomprehensible glories arising from, and flowing into the hearts of the everlastingly beloved, and completely redeemed Church of Christ by the holy anointing of God the Holy Ghost, bearing witness in their hearts that they are the Children of God. I therefore transmit them, desirous that you will (if by you thought worthy,) give them a place in the Signs—which notwithstanding the outrage and opposition of malevolent and evil designing professors, will I hope, continue (through the kind care of him that dwelt in the bush,) to outride the storms of malignity and slander which may beat against her, and escape all the shots aimed at her either from the army of Arminians, or the fleet of Fullerites.

It is a blessing to the Church more worth than the world, that "when the enemy cometh in like a flood," (i. e. the Devil and all acting under his satanic influence

against the Church, violently assaulting and making sudden incursions upon them,) that then, even then, "The spirit of the Lord shall lift up a standard against him," Isa. lix. 19. He, Jehovah, Father, Son, and Holy Ghost, ruleth by his power, not for one year or a thousand, but for ever; "Therefore let not the rebellious exalt themselves," Isa. lvi. 7. Having then such mighty bulwarks of defence, go on my Brother, and make the voice of his praise to be heard who is worthy to be praised; let the pages of every number of your paper be divested of contentions about things to no profit, and rather let them ring with the name of a risen and glorified Redeemer; let them be fraught with the fat things full of marrow, to feed the hungry of the Lord's redeemed, and with the new wine of the kingdom to satiate their thirsty souls. Fear not to make them teem with the everlasting love of God the Father, in predestinating the Church to be conformed to the image of his Son, Rom. viii. 29, of Christ who hath redeemed us from the curse of the Law, being made a curse for us, Gal. iii. 13, and to God the Holy Ghost, who quickened us, who were dead in trespasses and sins, Eph. ii. 1, while the flesh profited nothing. Lastly, may its embellishments consist of the inflexible doctrine of the Gospel of Christ, as revealed in the Scriptures; which is able to make us wise unto salvation thro' faith, which is in Christ Jesus, to whom be glory for ever and ever, Amen.

Here I perceive an apology necessary for such a digression from the subject in-

tended, which as directed by the spirit of Christ, I will now pursue. And 1st, as to the term poor, in its literal sense, is I presume understood by all, and sensibly felt by many; no comment thereon is necessary, and I would only stop to ask: are there any of my readers to whom the Lord hath given a redundancy of this world's good, who are blessed in their basket and in their store; and of whom it may be said, their cup (of temporal good) runneth over, who can *with indifference* behold the necessitous state of a people, whose bowels are often pinched with hunger, and whose backs are not sufficiently clad to screen them from winters un pitying blast, and continue to unite farm to town, and house to house? Ah, how dwelleth the love of God in such? I leave this with their own conscience: see 1 John, iii. 17. But 2dly, There is another class of poor—I beg the readers indulgence while upon scriptural ground we speak of them—one of these poor, Christ himself sets forth in Luke, xviii. 10, and without shily: Shaly pronounces him a *Pharisee*, and that without asking the pardon of any—now as my limits will not allow much explanation on the word Pharisee, let a little suffice. The name itself signifies, [division, or separation,] well suited to them, because they substituted human traditions in the room of God's word, affected to make a great show of religion in outward things, and at the same time were proud, unjust, covetous, superstitious, and hypocritical, and Christ likens them to whitened Sepulchres; they appeared beautiful without whilst within was nothing but rottenness and deformity: see Mat. xxiii. throughout. Such then was the character before mentioned, and which I conceive to be a type of the host of Pharisees with which our age abounds: First, he was one of the sect which made broad, as our Lord informs us, the borders of their Phylacteries, i. e. they had pices or rolls of parch-

ment sown to their long robes, on which were written certain words of the law, or parts of scripture, as a badge of distinction from the other Jews: Secondly, they were upbraided also by our Saviour, notwithstanding all their zeal, for having made void the law of God, by their traditions, they perverted and corrupted it by their own perverse interpretations—I refer to Mat. xv. 4, 5, & 6: Thirdly, Christ reproaches them further with compassing sea and land to make a proselyte or convert a Gentile, and after that to make sin two-fold more the child of hell than before, by teaching him a pernicious doctrine and thereby making him more opposite to the gospel, Mat. xxiii. 15. I shall now leave this self-righteous tribe by simply asking, are not multitudes in the present day priding themselves in the rectitude of their own hearts, and venturing their everlasting welfare upon the rotten thread of their fleshy doings? Is not the holy and righteous will of high heaven made void, and the traditions and inventions of men substituted in the room thereof? Is not the name and fame of our modern pharisees, sounded forth, (in the numerous publications of the day, far and wide, and therein the noble creature man, with all the long train of his performances, fringed with scraps of the covenant of works, *do* and *live*,) is worshipped more than the Creator, who is God over all blessed for evermore. In view then of these holy professors, who in effect are saying like the Laodiceans, "I am rich and increased with goods and have need of nothing; whilst poor things they know not, that they are wretched, and miserable, and poor, and blind and naked," Rev. iii. 17. Can we but be abundantly thankful to the Father of all mercies, who hath made us to differ, and from whom we received all that we possess, and who giveth more grace. Nevertheless, 3rdly, these poor pharisees are

not the poor to whom I have special reference ; no.

But there are some, ah ! blessed, blessed few, Whom God the Father from Eternity foreknew ; And gave to cherish his son in Covenant secure, That they through sovereign Grace, should unto death endure.

And when their conflicts ended on this ball, They shall arise to life ; and crown him Lord of all.

To such poor souls, these Fragments may be bless'd ; If so, on Christ alone, the glory all shall rest.

And who are these blessed ones, but the Sheep for whom Christ the good Shepherd gave his life, and in whom alone they are blessed ? Blessed indeed before time began by Jehovah the Father in Christ, who is the Elect in whom Jehovah's soul delighteth, Isa. xxxii. 1. ; and the Apostle Peter, writing to believers, addresses them as the "elect according to the foreknowledge of God the Father," and by virtue of their union to and with Christ, they are blessed in time, by being made to realize the joys for which they were born ; for whom he (the Father) did predestinate them by his spirit, he also called ; and it is not an Arminian call which is effected by man, but it is a holy calling, effected by the Holy Spirit of Christ ; and as the eternal and personal election of Christ's body the church was irrespective of any goodness in the objects of it, so also is their calling, Rom. ix. 11, 12, 16. 2 Tim. i. ix. Furthermore, they are blessed in time inasmuch as this holy calling is an earnest of their inheritance. Let us for a moment or two investigate what the true nature of an earnest is. (I hope it will be to the edification of both writer and reader.) An earnest then is the part of the full sum bargained for, which when received pledges the payment of the whole. It may also allude to the first fruits, as an earnest or pledge of the ensuing crop—and in both senses imply, that in comparison to the full sum or full harvest, comparatively little is received, and serve to show that the graces

wrought in the soul by the spirit of God, which is love, joy, and peace in believing, are sure pledges of that abundance and fulness of uninterrupted felicity, which believers partake of in heaven, even that inheritance incorruptible, undefiled, and fading not away. Yet it is a truth that poor sinners lament, that they waste and abuse the bounties of their inheritance, like the prodigal, they sometimes leave their Father's house, where the best provision, and the good old wine of the kingdom is the meat and the drink of the children, where Christ invites his friends to eat, and his beloved to drink, yea, to drink abundantly. And is it not an act of sovereign love in our Jehovah Jesus, (that whilst we ramble like sheep, far from home,) that he doth not, will not, yea, cannot suffer a single sheep for whom he shed his precious blood to finally perish, for his gracious lips hath declared, "I give unto them eternal life, and they shall never perish." True it is that David went a great way off, and so did Peter also, and so have many who in Jehovah's sight were precious. Yet their everlasting Father was on the look-out for their return, yea, it is none other than Christ by his spirit who causeth them to return ; me thinks we should all run greedily to hell, did not Christ the good Shepherd "Go before us" in the purposes of his grace, settled in the everlasting covenant which is ordered in all things and sure. Oh, how doth sin separate between the heaven-born soul and his heavenly Father—poverty of mind, nakedness of affections, and emptiness of spirit, are sure fruits of sin and disobedience, and it is the starving condition, yea, the perishing with hunger, and a sightly faith of a plentifulness of mercy in Christ, that causeth the poor sinner to set one step toward home ; and if the Father of mercy will wait that he may be gracious, he stands ready to welcome a sinner so soon as the desire of his soul is towards him ; yes,

God makes more haste (if allowed thus to speak) to shew mercy than we are to receive; mercy not only runs but flies, and David says from an experience of the gracious delivering hand of God, that "He rode upon a cherub and did fly: yea, he did fly upon the wings of the wind," *Psa. xviii. 9.* Perhaps not unlike Gabriel, whom the Lord caused to fly swiftly to give Daniel skill and understanding, and that too whilst he was in prayer, *Dan. ix. 21.* Let poor backsliders be encouraged to return, and cry mightily unto God, for he will be very gracious unto them at the voice of their cry: he will heal their backslidings, and bind up the wounds their iniquities have caused; and blessed (beyond description) is he whose transgression is forgiven, whose sin is covered; yea, blessed is the man unto whom the Lord imputeth righteousness without works—blessed before time, blessed in time, and shall be blessed to all eternity, in Christ the fountain of all blessedness.

I remain yours, affectionately,

SAMUEL ALLEN, 19 Watts st.

New York City, Jan. 12, 1835.

FOR THE SIGNS OF THE TIMES.

*The Baptist Church of Christ, in West  
Turin, to Brother Simeon Hersey, of Gil-  
ford, Ct.*

DEAR BROTHER:—Your friendly epistle through the medium of the Signs of the Times, was duly received, and read with interest by the Church at this place. Every heart seemed to respond to the language which it spoke, while the soul breathed forth gratitude to God for the good advice and friendly instructions which it contained. We remember with gratitude with what clearness of views and soundness of doctrine, you used to exhibit the word of God unto us, when you was personally with us, and which endeared you unto many of us several years ago. But alas, soon after your removal there came in amongst us as it had been grievous wolves

not even sparing the flock, but leaving the word of God and turning to fables: teaching for doctrine, the commandments of men, and usurping unchristian authority over God's heritage, preaching for filthy lucre, intermingling truth with error and falsehood, practising fraud and deceit, passing from one degree of corruption to another until they became so much degenerated from the spirit of the Gospel, and so much wiser in their own eyes than the blessed Jesus, that they not only said that there was a new way found out of converting sinners, but did actually carry this new invention into effect in their anxious rooms—and it was said by a Minister professing to be a Baptist, that there was no need of going for weeks or months under conviction, but that in their anxious rooms they could explain it to the sinner so that he could have religion in a very few minutes. This same wise man also said that he believed that there were persons engaged in those protracted meetings, who had an influence over the Spirit of God.

The above assertions can be proven, or we should not have written them. Does not this look like spiritual wickedness in high places? Is it not setting up ones self in the place of God in the Temple of God, and shewing that he is God—and that too by the power of almost miraculously converting scores and hundreds of sinners? But the Saviour informs us that the carnal mind receiveth not the things of the spirit, neither can he know them for they are spiritually discerned, and also that the wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit. But according to the new fangled system, many sinners are brought into the kingdom of—shall we say Christ, perhaps we should do better to say Anti-Christ—without scarcely the agency of the Spirit, at least any thing but the spirit of the day.



Far be it from us to limit the Holy One, who can convert a soul as well in an anxious-room as elsewhere, if he has seen fit in his eternal purpose so to do; but when the finite arm of mortal flesh undertakes the work of converting sinners to God, have we not reason to fear that they are actuated by that spirit which transformeth itself into an angel of light?

But all these things must needs be that the scripture may be fulfilled, for we read that in these last days shall many anti-Christ's arise, and shall lead many astray, and shall deceive if it be possible even the very Elect. Thus surrounded with darkness and delusion—for verily darkness hath covered the land and gross darkness the people—you perhaps may wonder, not that we came out from among them, but that we did not come out sooner. But we were a feeble few who were mourning over the desolations of Zion; we labored to convince the Church of the errors which she was embracing, and to persuade her to come out and separate herself from the multitude and again stand on her ancient footing, but to no purpose. At last we were obliged to separate for the sake of the love of the Gospel, and to have our names cast out as evil for the Son of man's sake; thus being cast out of the Church as the filth and offscouring of the world, we have realized the words of the Psalmist, who says, "When my Father and my Mother forsake me the Lord will take me up."

Not knowing that there was another Church or body of Christians this side of the eternal world, that believed as we did, or that could fellowship us, yet for the love of the Cross we ventured to unite together under the name of a Baptist Church, and truly the Lord has been mindful of us; we have enjoyed the labors of Eld. Salmon, hitherto. The Church in Turin soon after we left them called a Welch Minister by the name of Evan I. Williams, from

Oneida County, who was too sound a man for them; for after laboring with them in word and in doctrine faithfully one year, to the fulfillment of his engagement, without reforming them, has left them and united with us in September last. Eld. Salmon's health is poor—he is able however, to preach on Sundays. We occupy four stations in this region of darkness: one on the west road in West Turin, where the Church is located, one at Turin four corners, and Eld. Williams preaches in Leyden, a part of the time for the benefit of a number who have been excluded there for the truth's sake, and a part of the time in Denmark where a number of our Church reside.

This Church was constituted two years ago with eighteen members, but through the care of the Great Shepherd, there has been added unto us thirty-five—all of whom we trust are the Lambs of Christ, making our present number fifty-three. Hitherto have we enjoyed in the greatest degree, love, harmony, and union—may the same be perpetuated; we have enjoyed a precious season to-day in Covenant Meeting; our hearts are led to exclaim, surely what hath God wrought. May the Lord be with you, Amen.

Done by order and in behalf of the Church, this 3d day of December, A. D. 1834.

EDWIN PAYNE, *Church Clerk.*

FOR THE SIGNS OF THE TIMES.

*Turin, Dec. 31, 1834.*

BROTHER BEEBE.—It has been some time since I have written to you for any of your excellent little things—the Signs of the Times. They pass very current in this part of the land among Baptists indeed, and there is something very remarkable in relation to the Signs: they will find a Bible Baptist in their circulation, as quick as Fullerism will an Arminian; and the Baptists are almost as well plea-

sed with the Signs, as the Arminian is with Fullerism.

Whithin one year, notwithstanding all the opposition, there has been a very great increase of subscription; one paper of yours only was read in this county one year ago—now between twenty and thirty subscribers; and if I am not mistaken, all who received the last Vol. have paid in advance, and I have transmitted the same to you. In saying this, I do not wish to boast, nay, but rather commend the promptness of those who have thus favored me, and much obliged you. I know of none who took the last Vol. who wish to discontinue; I shall be able soon to send you \$10 or \$15 in advance for the 3d Vol.

Dear Brother, my health is not good at present, but I hope my Master will learn me the good lesson of patience in life or death. I expect soon to visit Utica again, and enjoy the privilege of beholding a little Temple arise, even without the sound of axe or hammer; after which you will hear from me again.

Yours, in Love,  
MARTIN SALMON.

FOR THE SIGNS OF THE TIMES.

*Hezekiah, to his well beloved Brother William:*

CONTINUED FROM PAGE 28.

In his argument he says, "When Jesus came to John's baptism, he says, suffer it to be so now for thus it behoves us to fulfil all righteousness, as much as to acknowledge the gospel kingdom is at hand, but now we must fulfil all the righteousness of the law while under the law." Directly he asks, "Was Christ made a prophet, priest, and king under the law?" this he labors to prove by quoting Paul to Gal. iv. 4, 5, and sophistically reasoning for it. As by his argument he is preparing the way in due time to destroy the proper validity of John's baptism as a gospel ordinance, I will call in the aid of in-

spired men to show the fallacy of his arguments. Mark, i. 1, 2, 3, 4, "The beginning of the gospel of Jesus Christ the Son of God, as it is written in the prophets, behold I send my messenger before thy face, which shall prepare the way before thee; the voice of one crying in the wilderness, prepare ye the way of the Lord make his paths strait. John did baptize in the wilderness and preached the baptism of repentance, for the remission of sins." This is plain positive testimony, that John's preaching and baptism was the beginning of the gospel dispensation. Luke, xvi. 16, declares that the law and the prophets were until John: since that time, the kingdom of God is preached. This testimony shows that the law dispensation held its strength in full force until John came preaching, and no longer; baptism as preached and practised by John, was nowhere found in any of the Jewish laws—it could not therefore be the fulfilling of a legal righteousness to be baptized with John's baptisms. It was the introduction of an ordinance of the gospel of Christ; we find that it was practised by the disciples of our Lord, while he was with them: see John, iv. 1, 2; it was also practised by the apostles after they had received the promise of the Father at the day of Pentecost: see Acts, x. 47; by which we learn the fact, that being baptized with the Holy Ghost did not disconnect the practice of baptizing with water. Was Jesus consecrated a high priest according to the law of Moses? neither by being baptized with John's baptism, nor any other way. He was made a priest not after the law of a carnal commandment, but after the power of an endless life: see Heb. vii. 16, for the Jewish or Levitical priests were made without an oath—but Jesus Christ, with an oath, and they twelve were many priests, because they were not suffered to continue by reason of death. By this man (Christ,) because he continu-

eth, ever hath an unchangeable priesthood, for the law maketh men high priests which have iniquity, but the word of the oath, which was since the law, maketh the sor, who was consecrated for evermore: see Heb. vii. 21, to end. Here it is plain that Edwin's whole argument in this place is fallacious. Conclusion page 161, he says, speaking of the character of God, "whom we are all bound to acknowledge to be the God and father of all spirits." Page 163, he says again, "All other spirits are his" (God's) "offspring"—"of course all spirits must remain forever under the fatherly care of that God, who is one spirit, the father of all subordinate spirits." Page 166, "It is impossible that God should hate any of his offspring;" 176, "God's power never begets any thing contrary to his likeness. Therefore, as he is holy, he never made an unholy being, hence God never made a sinner." Page 178, we have the same expression over again. Does our author, and C. R. Marsh, the publisher, really believe these statements themselves? I do not see how it can be possible, unless God has left them to believe a lie and be damned. What! all bound to acknowledge God to be the Father of all spirits—that all subordinate spirits are the offspring of God! The devils then are the offspring of God, and must forever remain under his fatherly care, and at the same time believe that God's power never begets any thing contrary to his own likeness—that he never made a sinner. What man in his senses can believe such glaring contradictions—a contradiction in terms—a contradiction of plain matters of fact, that comes within the observation of common minds—a palpable contradiction of divine testimony as recorded in the Bible. That God made all things, is a truth so plainly and repeatedly stated in the Bible, and so commonly acknowledged, that we need not cite the passages in this place to prove it; we allow then that God made

all subordinate spirits, but it does not follow that they are all his offspring, and enjoy his fatherly care and protection as his own dear children. As well might we call dogs and swine the children of God, as to call unclean spirits, familiar spirits, witches, whoremongers, and sorcerers, the children of God; these either are or have been in existence; they have now or have had a being. Who gave being to unclean spirits, familiar spirits, the spirits of devils, are they selfexistent? No, Edwin tells us they are all the offspring of God; he says God is the father of all subordinate spirits, and also that God's power never begets anything contrary to his likeness! that God never made a sinner. God made men—men are sinners; did men make themselves, or did God make them? If God made them and they are his offspring, did not God make sinners? He most certainly did make them, notwithstanding they have corrupted their way before him; but, Edwin's statements and requirements, appear designed to insinuate that "it is impossible that God should hate any of his offspring;" so that none of all the spirits he has made, can be sufficiently wicked to move Jehovah to damn them eternally. Here I would ask, what will become of all the evil spirits, that according to Edwin, are the children or offspring of God, when him that hath the power of death is destroyed? Will they be annihilated, or will they be purged from all their sins? Or will they be left the monuments of God's displeasure with all those sinful beings that were the vessels of wrath, fitted to destruction?

Appendix, page 103, in an inference drawn from a conclusion of his own, he says, "It is good for every man to have a moral active existence. Therefore in the economy of God, no man can on the whole, be a final loser, by any mode of his existence, but will eventually have good reason to say, it is good for me that I live;"

another contradiction in plain english of Bible testimony. The Son of man goeth, as it is written of him, but wo to that man by whom the Son of man is betrayed! good were it for that man if he never had been born, Mark, xiv. 21. If Jesus spoke the truth, then certainly eventually that man who betrayed the Son of man, has no reason to say, that it was good for him to live. Page 195, "The benevolent plan of God's grace contains no sin in it as a means of grace, Of course it is directly opposed to any thing and every thing of a sinful nature." That holiness is opposed to sin we have no doubt, and that Jesus by grace saves some men from sin, we would not dispute; but how Jesus by his grace could save sinners, if there was no sin? We challenge all the Universalists to tell. If God in eternity discovered the whole plan and operation of things, and determined to save a people from their sins, declaring the end from the beginning, (which we have no doubt is true,) how could he determine to save a people from their sins, if no sin had been in the plan of operation determined? But perhaps Edwin might think that if any act had been determined of God, it would be no sin to perform it; but I am willing to let it rest according to divine testimony: Him, (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, Acts, ii. 23. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done, Acts, iv. 27, 28. Thus I have given a few of my thoughts, on a few things written in the book entitled, "The Plain Restitutionist;" you may peruse them if you please. I might have noticed many things more, and written much more full, but a word to the wise is sufficient. One

thing is certain, that if the doctrine be true, it does not need so much falsehood to support it: if it is not true, no arguments of men or devils, can make it true.

I subscribe myself,

Yours, affectionately,

HEZEKIAH WEST.

*Orwell, July 9, 1834.*

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The following remarks are submitted for your publication, if you consider them worthy.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear: Mark iv. 23.

By nature we are all dead in trespasses and sins, not only strangers to God, but in a state of enmity and opposition to his government and Grace. In this respect, whatever difference there may be in the character of men as members of society, they are all whither wise, or ignorant; whether sober or profane, equally incapable of receiving or approving divine truths, 1 Cor. ii. 14. On this ground our Lord declares, "no man can come unto me except the Father who has sent me draw him." Though the term Father most frequently expresses a known and important distinction in the adorable Trinity, I apprehend our Lord sometimes uses it to denote God, or the Divine Nature, in contradistinction from his humanity, as in John vi. 44, and this I take to be the sense here: "No man can come unto me, unless he is taught of God," and wrought upon by a divine power. The immediate exertion of this power, according to the economy of salvation, is rather ascribed to the Holy Spirit, than to the Father, xvi. 8, 11; but it is the power of the God and Father of our Lord Jesus Christ, and therefore severally attributed to the Father, Son and Spirit, John, v. 21, & vi. 44, 63: 2 Cor. iii. 18: 2 Thes. iii. 5.

The Lord leads all his people effectually and savingly to the knowledge of the same

essential truths, but in such a variety of methods, that it will be needful to set aside as much as possible, such things as may be only personal and occasional in the experience of each, and to collect those only which are in a greater or less degree, common to them all. I shall therefore endeavor to state as clearly as I can, what the scriptures teaches us concerning the nature of a work of grace, so far as it will bear a general application to all who are the subjects of Grace. The Lord teaches us from the growth of the corn: First the blade, then the ear, after that the full corn in the ear." I shall confine myself strictly to the three different states of this corn: and first the blade. By the blade I understand a person who is under the drawings of God, which will infallibly lead him to the Lord Jesus Christ for life and salvation. The beginning of this work is instantaneous; it is effected by a certain kind of light communicated to the soul, to which it was before an utter stranger; the eyes of the understanding are opened and enlightened; the light at first afforded is weak and indistinct, like the morning dawn, but when it is once began, it will certainly increase and spread to the perfect day. We commonly speak as if conviction of sin was the first work of God upon the soul, that he is in mercy about to draw unto himself; but I think this is inaccurate. Conviction is only a part, or rather an immediate of that first work; and there are many convictions which do not at all spring from it, though for a season they may be very sharp, and put a person on doing many things.

In order to a due conviction of sin, we must previously have some adequate conceptions of God with whom we have to do. Sin may be feared as dangerous without this; but its nature and demerit can only be understood by being contrasted with the holiness, majesty, goodness, and truth

of the God against whom it is committed; no outward means, no mercies, judgments, or ordinances, can communicate such a discovery of God, or produce such a conviction of sin, without the concurrence of this divine light and power to the soul. The natural conscience and passions may be indeed so far wrought upon by outward means, as to stir up some desires and endeavours; but if these are not founded in a spiritual apprehension of the perfections of God, according to the revelation he has made of himself in his word, they will sooner or later come to nothing; and the person effected will either return by degrees to his former ways, 2 Peter, ii. 20. or he will sink into a self-righteous form of godliness, destitute of the power, Luke xviii. 8.

And therefore, as there are so many things made use of in this day, calculated to work upon the natural passions of men, the many woeful miscarriages and apostacies amongst professors are not to be wondered at. For though the seed may seem to spring up and look green for a season, if there be no depth for it to take root, it will surely wilt away. We may be unable to judge with certainty upon the first appearance of a religious profession, whether the work be thus deep and spiritual or not, but "The Lord knoweth them that are his," and wherever it is real, it is an infallible token of salvation.

SCRAPS.

*To be Continued.*

FOR THE SIGNS OF THE TIMES.

Extract of a Letter from Brother A. Y. Murray, dated Canton, Wayne co., Michigan Territory, Dec. 27, 1834.

"I am still pleased with your paper and hope you will be able to continue it; I think it has and will continue to do a great deal of good, and I am sorry that it is not in my power to send you a few more names as subscribers. It would seem that in a population of ninety thousand (the number of our inhabitants,) there

might be a few Old Fashioned Baptists ; it is probable there is, but they are so scattered that they do not know any thing of each other. I do not know of one solitary Baptist Preacher of the Old School, but we are hunted down with the Missionary, Bible Society, Tract, Sunday School and Temperance creatures. I have been in this country rising eight years, and have heard a few sermons that I could subscribe to in the main part ; but I have heard the same men preach at other times, doctrine so disgusting, that I want no part or lot in the matter with them—and for so doing I am considered an *uncharitable* creature. I do in conscience, esteem one number of the Signs (especially such a one as the last or 25th No.) of more real value than all the preaching I have heard in a year ; our Brother Thompson of Ohio, speaks my sentiments on the subject on which he treats, far better than I could myself. It is very pleasing to me to read the communications of so many of our brethren from the East, West, North and South, who all appear to be travelling the same road—who would rather suffer affliction with the people of God, than to dwell in the tents of sin for a season—who appear to have the same calling, and the same enemies to encounter, and are willing to ascribe all the glory of their salvation to the same God—who appear to be striving to glorify him in their bodies and in their spirit, which are his armour.”

A. Y. MURRY.

Brother WM. K. ROBERSON, Pastor of the Church at Welch Tract, Delaware co., writes as follows :

“ Let it for the present, suffice to say, there is nothing very special among us—we are favored with peace and harmony among ourselves. The Preachers of Philadelphia seem to pity us here in Delaware, and are going to send some Missionaries to convert us, &c. I think they will have a hard task to perform, at least

with some of us, while we have our Bibles in our hands, and the light of the Holy Spirit to direct us. We believe that regeneration is effected, not by human might or power, *but by My Spirit, saith the Lord.*”

Yours, In Gospel Bonds,

WM. K. ROBERSON.

Jan. 13, 1835.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday FEB. 4.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

“ HOW SHOULD MAN BE JUST WITH GOD ?”

Job. ix. 2.—Of all the considerations in which fallen man is interested, there are none of greater magnitude than that presented in the above text. Man as a fallen sinner, cursed by the holy Law, and doomed to a perpetual and eternal death by the inflexible justice of the immutable Jehovah, is deeply concerned in the investigation of this momentous subject. With rapid strides the sons of men are hurrying through this mortal state of existence—at the termination of which, we are to launch into the everlasting reality of our final destiny. With earnest solicitude for the knowledge of the truth, and with ardent prayer for light from the Son of Righteousness, whose refulgent beams alone are sufficient to illuminate our depraved, bewildered and perverted understandings ; let us seriously enquire into the scriptural ground of a sinner's justification before God.

It would be a reflection on the character of the thrice Holy God, to suppose that he would save a sinner in his sins, without a complete justification, based upon a righteousness commensurate with the utmost demand of Law and Justice ; and as we are by nature destitute of saving faith, and *he that believeth not is condemned already, and the wrath of God abideth on him*, the question returns, How should man



be just with God? That there is indeed a way the scriptures abundantly demonstrate, and the fact is perhaps universally admitted; but the *how*, presents a mystery into which the angels desire to look—and it can hardly be a matter of surprise, that men should entertain various opinions on this sublime subject. Had we access to all the knowledge on this subject, of the learned and wise men of this world, it could by no means lead us into the mystery; for the Sovereign God has hidden these things from the wise and prudent of our race, because so it has seemed good in his sight. But Blessed forever be his name, He has revealed it to babes. Hence while human wisdom and knowledge utterly fail, Divine Revelation unlocks the cabinet of the eternal world. The Lion of the tribe of Judah prevails to look upon the Book—to open the seals thereof, and by his Holy Spirit to disclose the sacred contents, in which a full development of the way of a sinners justification before God, is made. Leaving all human speculations on the subject then, to the Book of Revelations, let us apply, and look alone to the Holy Oracle, to settle the point which ever has, and still does involve the professing world in conflict and disputation, viz: How should man be just with God? Here from the mouth of God may we be informed whether justification or salvation, be of God, or of men—whether of grace or of works—or jointly of men and of God, and by grace connected with works—whether this mongrel system can be sustained by the Bible or not; nothing can be more certain than that it is a very popular doctrine in this our day. That God is the grand, or efficient cause, of justification—that works are the grand or efficient means—that men are the efficient agents who employ the necessary works or means, and that grace has no more to do in the justification of a sinner than to *help* man perform his part. Under the impression that this is the plan of life and salvation, we see men setting themselves about the work in great earnest, inventing and trying many projects to move upon God to save sinners, and to induce sinners to consent to be saved—to induce God to lay aside his own, and adopt their plan; we see a number of men engage by agreement to occupy different rooms, but simultaneously to pray for some one unregenerate individual on whom they have engaged to bestow their united efforts; monthly concerts of prayer for specific objects,

are horns of the same beast—contrivances to prevail on God to do the will of man.—Let us not be understood to speak against prayer, or even social prayer meetings, wither monthly, weekly, or otherwise; the abomination we wish to detect and expose is that of previously agreeing upon—may we say an assault upon the throne of God—by covenanting that they will not give the matter up, until the Lord complies with their requests. Now Christians are aware from Revelation that they know not how to pray as they ought, but the Spirit helpeth their infirmities, and maketh intercession for them with groanings which they cannot utter. Hence as they know not they cannot agree before hand how they will pray, or for whom in particular they will supplicate the throne of grace. When God is graciously pleased to pour out upon them the spirit of grace and of supplication, then they open their mouths wide in prayer, and the Spirit indites their petitions; for the Spirit knoweth what is the mind of God, and maketh supplication for such things as God designs to bestow; even as our Lord has informed us that they who worship the Father, must worship him in spirit and in truth.

To move upon the unconverted or dead sinner, Protracted Meetings, Anxious Benches, and a great variety of other machinery, have been brought into requisition, but with as little success as their attempts to induce the Holy one to vary from his fixed purpose of grace and salvation. The entire brood that pass (among men) for Benevolent Institutions, are Birds of the same feather, and all respond to the popular creed before mentioned, viz: God is the cause—works are the means—men are the agents—and Grace a name for nothing. But we digress; we proposed to leave the speculations of men, and come directly to the fountain of truth—the Bible—and there ask, How should man be just with God. And first, we enquire, is justification of God, or of men? Let the Bible answer: "Who shall lay any thing to the charge of any of God's Elect? *It is God that justifieth.*" Rom. viii. 33. "That he (God) might be just, and the justifier of him which believeth in Jesus," Rom. iii. 26. "Moreover whom he did predestinate, them he also called: and whom he called them he also justified," Rom. viii. 30. Here then our first question is settled forever; it

is God that justifieth—"Neither is there salvation in any other," Acts, iv. 12. We next enquire, does God justify the sinner by his grace freely, or for and in consideration of their works? To the Bible again: "Being justified *freely by his Grace*, through the redemption that is in Jesus Christ," Rom. iii. 24: see also Titus, iii. 7. Can it be possible for any one to be justified freely by the grace of God, and yet in some sense by works after all? What saith the scriptures? "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and NOT by the works of the law; for by the works of the law shall no flesh be justified, Gal. ii. 16. "For if Abraham were justified by works, he hath whereof to glory; but not before God.—Now to him that worketh (read this ye workmongers,) is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 2, 5. "Who hath saved us and called us with an holy calling, *not according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9. And again, if we could possibly make it appear consistent with scripture, that a sinner could be justified by works, his salvation is made in that case to depend on his evil, not on his good works; for the Apostle expressly declares, "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus, iii. 5. But once more we enquire, may not a sinner's justification depend jointly on grace and on works? Let the Bible answer: "And if by grace, then it is no more of works: otherwise grace is no more grace; but if it be of works, then it is no more grace: otherwise work is no more work." Rom. xi. 6.

Seeing then, that Justification is of God and not of men—that it is of grace and not of works, the conclusion is inevitable that all the modern schemes, plans, efforts, labors, &c. of *pious* or *impious* men are abortive and vain, and that the only ground on which we are at liberty to hope for justification with God, is that which wholly excludes works, and is from the foundation to the top-stone, exclusively of grace, which is

through the blood and righteousness of our Lord Jesus Christ.

In the stupendous plan of grace which provides for the justification of God's Elect, Christ and his people are identified in an indissoluble union; He as their head representative and surety, has voluntarily pledged himself in the covenant of life and peace, to present them holy and without blame before his throne at the last day, vi. 44. Hence all their responsibility to law and justice, devolved on him—all their sins were charged to his account, and all being summed up were laid on him, Isa. liii. 6: And he bear them in his own body on the tree—He was delivered up (to law and justice) for their offences, and raised again for their justification, Rom. iv. 25: By one offering he hath perfected forever them that are sanctified (or set apart to him,) Heb. x. 14. Thus, as the representative of his people, and their surety to the law, He was numbered with the transgressors, Isa. liii. 12—that is, law and justice viewed him in this relation as the debtor, delinquent, or transgressor; for on no other ground could justice smite the Shepherd, Zach. xiii. 7: But standing here in the law, room, and place of his people, his soul was poured out unto death, Isa. liii: And so having fulfilled the divine law in his life, he bore its tremendous penalty in his death, and having paid the utmost farthing, and completely and eternally cancelled all that stood against him, on his people's account, he burst the confines of the tomb, in glorious conquest over sin, death, and hell—arose to live forever, and hold the keys of hell and death, and in his resurrection brought life and immortality to light, and by his knowledge justified many, having borne their iniquities, Isa. liii. 11: Thus in his resurrection from the dead, our Lord revealed himself the way, John, xiv. 6. and the only way in which it was, or is possible for man to be just *with God*, for he himself was "God with us," Mat. i. 23: God was manifest in the flesh, *justified* in the spirit, 1 Tim. iii. 16. And inasmuch as he who had become sin for us, or bore our sin, had cancelled the demand of justice—had risen, and was justified in the spirit, by virtue of his obedience, by his blood & righteousness as his people's representative, his people were justified *with him*, and in him, and by him, and through him. The relation which he bore to his people rendered it impossible that he should be justified

alone; his people were justified *with* him. Hence as he is God with them, they are just with him—they were crucified with him, Gal. ii. 20: Dead with him, Rom. vi. 8. And as he promised the Church, by the mouth of the prophet, Thy dead men shall live, together *with* my dead body shall they arise, Isa. xxvi. 19: They are risen with him, and in every nation they that fear God and work righteousness are accepted *with* him; Acts, x. 35: And it is his will that all that the Father has given him, shall be with him where he is, John, xvii. 24: and He shall see the travel of his soul and shall be satisfied, Isa. liii. 11. The great question then is answered, and the only way that man can be just *with* God, is brought to light in the gospel; but vain is the help of man.

"No blood of birds, nor blood of beasts,  
Nor hysop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Could wash our dismal stain away.

Jesus my God, thy blood alone  
Hath power sufficient to atone;  
Thy blood can make me white as snow—  
No Jewish type could cleanse me so."

We had anticipated much pleasure in visiting our Brethren at the north, as intimated in our last number, but the present prospect is that we shall be disappointed: the present state of the roads, together with the indisposition of our family, hurry of business &c, presents impediments that we cannot easily surmount. Should we yet be favored with an opportunity, we still hope to see them some time during the present winter.

The fifth quarterly meeting of the Philadelphia Baptist Conference of associated Baptist Ministers, will be held in the Baptist Meeting-House at Canton, Salem Co. on the first Tuesday in March next. Service to commence at 11 o'clock A. M.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.  
New Vernon, Nov. 25, 1834.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.  
New Vernon, Nov. 18, 1834.

**NEW AGENTS.**—The following gentlemen are authorized to act as Agents, viz:

Gabriel Van Duzer, Milton, Morris County, N. Jersey.

David Hart, Brighton, Middlesex Co, Ms.  
Zephaniah Hart, Lebanon, Warren County, Ohio.

Eld. Edward Turner, Paris, Monroe County, Mo.

Henry H. Rush, Green-Ville, Dark County, Ohio.

Eld. R. W. Ricketts, New Castle, Henry co Ky.

Dea. Isaac T. Saunders, Hamilton, Butler co. Ohio.

Eld. Samuel Carpenter, Lancaster, Fairfield co. Ohio.

Enoch Dean, Harlensburgh, Mercer co. Pa.

**RECEIPTS.**

Moses Slawson, Pa.	\$1 00
Eld. T. Barton, do	10 00
Eld. J. B. Bowen, do	5 00
Norman Rockwell, do	1 00
Evan Evans, do	8 00
Eld. B. G. Avery, do	1 00
Samuel Beers, N. J.	1 00
Timothy Holly, do	1 00
Dea. G. Doland, do	4 00
Reune R. Drake, do	3 00
W. Faurote, G. Cox, do	2 00
Samuel Herrick, Ohio,	1 00
Zephaniah Hart, do	5 00
Eld. S. Gard, do	10 00
H. H. Rush, do	5 00
Dea. I. T. Saunders, do	5 00
Eld. A. Harding, N. Y.	1 00
Jesse Squires, do	1 00
Maj. S. Wheat, do	1 00
John Harding, do	1 00
Sylvester Wheeler, do	7 00
Dea. E. Comstock, do	6 50
" W. Murray, do	1 00
Eld C. Bush, do	1 00
Nathan Fuller, do	2 00
" W. K. Roberson, Del.	3 00
" T. Buck, Jr. Va.	5 00
W. C. Lauck, do	10 00
Charlotte Weed, Ct.	1 00
Eld A. B. Goldsmith, do	1 00
Edward Brown, Ms.	5 00
J. Burrows, Esq. D. C.	5 00
Eld. T. P. Dudley, Ky.	20 00

Total, \$134 50

**MARRIED.**

On the 15th ult. by Eld. Tho's. Barton, of London Tract, Pa. DAVIS WHITTING, Esq. of Chester co. Pa. to Mrs. ELIZABETH FINLEY, of New Castle co. Del.

### Circular Letter.

*Minutes of the Annual Meeting of the Wabash District Association of Regular Baptists, held at Gladys Fork Meeting-House, Crawford County, Illinois, on the 4th, 5th, and 6th, days of October, 1834.*

DEARLY BELOVED BRETHREN: Having transacted our business with much love and good will, we now proceed to offer, by way of a Circular, a few thoughts on the importance of a firm Christian union in faith and practice, among all the churches of which this Association is composed. We have not chosen this subject because we know of any appearance of division among you, but because the enemy has, and yet will, try to distress God's dear children by dissension and division, if possible; and secondly, we have chosen it because of its excellence and beauty. And first, The Christian religion is one holy religion, emanating from one holy and ever blessed God, through his Son Jesus Christ, who declares that he and the Father are one. This one Father and Son, together with the Holy Ghost, constitute one adorable, invisible, unchangeable, omniscient, omnipotent and omnipresent God, the creator and upholder of all things visible and invisible, and he only hath immortality. This one God is revealed in the person of one Lord Jesus Christ who is the head of one body or church, composed indeed, of many members, yet but one body; and the sins of this body or church are efficaciously put away by the one effectual sacrifice of their covenant head, who through the Eternal Spirit, offered himself, without spot to God, and obtained eternal redemption for them (Heb. ix. 12,) from the curse of the law, (Gal. iii. 13,) and from all iniquity, (Titus, ii, 14.) And this glorious Redeemer and powerful Advocate, having made one complete and satisfactory atonement for his elect people, ascended upon high, where he hath reigned, now reigns, and will continue to reign, until all his enemies are put under his feet, and hath given unto us one only true religion, and we may not divide it; neither is it intended to divide but to make us one people, one in doctrine, one in experience and one in practice. Hence it is written, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and

Father, who is above all, and through all, and in you all."

2nd. The grand and golden chain of Christian union, is love, love to God, and our neighbor as ourselves; this love is the fulfilling of the law, and enables us to love God with our whole heart, soul, mind, and strength; this love will lead men to receive, obey and love, the whole truth as it is in Jesus. Men reject the truth because they do not love it; but when God converts men by his spirit, he converts them to the love of the truth; and the truth is to make them free—free from sin; but how men are made free from sin, by the thing they hate, we have yet to learn.

3rd. In this union there is a unity of speech, or unity of language; for all heaven born children speak the same spiritual language, and this spiritual language is only taught in grace's school. A man must be born again, before he can correctly speak the spiritual language of Canaan, and feelingly recognize God as his Father, and the Heavenly Jerusalem as his Mother. The Ministers of the everlasting Gospel are all taught in Heaven's college, where the Saviour is the teacher, and the tuition gratis. It is by the same spiritual teaching, that God's children have one spiritual knowledge of him, and by it all true preachers of the Gospel, give a certain sound, "for, if they give an uncertain sound, who shall prepare himself to the battle?" and, truly we may say, "Happy are the people who," (in this day of false lights and false sounds,) "know the joyful sound."

4th. In this Heavenly and glorious union, there is a unity of faith, and this unity of faith will invariably lead to a unity of practice; for all right Christian obedience should be led on and preceded by a true faith, relating to the prescribed duty: indeed, no act of obedience can be acceptable without faith; for without it, it is impossible to please God. Hence it is manifest, that to a right faith there should be a right practice, and connected with a right practice there should be a right faith; and in order to be right in both these particulars, we should have a right knowledge of the Scriptures of truth; for as surely as a false faith, a false hope, and a false practice, will ruin a man—so surely will a true faith, a true hope, and a true practice, give him an assurance of salvation, seeing faith without works is dead, being alone; and good works

are the fruit of the faith of God's elect. Hence we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. And he (Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

5th. Connected with a union of faith, experience and practice, there will be a unity of dependance on God for wisdom, strength, patience and holy zeal, to do his will; for those, and those only, who rightly depend on God, will call on him for help in a right manner. Indeed we apprehend there are many in this age, who make great professions of dependance on God, while they in reality, feel very little of the spirit of dependance on him; for, by their conduct, they appear to evince a disposition in every emergency to help themselves; and whenever God does not work soon enough, fast enough, or good enough to please them, they appear to accomplish the work themselves, or at least, by their extraordinary exertions, to influence and superintend him to work according to their will and pleasure; hence all the religious legerdemain of preachers and revival making. Not so with those who have been "taught of the Lord." Their trust is in him, and their dependance upon him. They desire that *his* will, and not *theirs* may be done, and that their will may be made strictly conformable with his. They have no doubt but the whole building of God is fitly framed together, and will grow unto a holy temple in the Lord, and that it is from Christ as the head, that the whole body, being fitly joined together by that which every joint supplieth, maketh increase of the body, unto the edifying of itself in love.

6th. Again—Connected with this unity of faith, hope, love and humble dependance on God, there is a unity of joy, peace and good will, to all the united family of Jesus; a unity in watchfulness, patience and brotherly kindness, a unity in spirit and in truth. Thus the people of the Lord are one people, and their Lord is one Lord; he *their* head, and *they* his members, his church, his spouse. This church, this spouse, is the united Zion of God; the bride the Lamb's wife. This is the people who were chosen in Christ before the foundation of the world, who were captured by the enemy of God, seduced by

hellish craft and subtlety, and involved in sin and wretchedness. But God, who is rich in mercy, for his great love wherewith he loved them, hath redeemed, recaptured and saved many, and we believe will save all his elect children. And now, dear brethren, if you are thus united, you ought to be very thankful that the Lord of Glory hath ever had thoughts of mercy towards you and hath called you by this grace. Moreover if the Lord hath called and separated you from the world, calling you his peculiar people, you ought to remain separate from the world and all its fatal societies. By false societies, we mean all false or pretended churches, all communities, committees and congregations of men for religious purposes, who have not the word of God for their rule of faith and practice. Many new fangled societies are now in the world that the Saviour of men never appointed nor ordained in his word, all under the specious pretence of religion. Therefore remember that the church of the living God is the only society instituted by Christ, which you as Christians, are required by his word to join. As such, we hope you will still continue to stand aloof from all such false societies, and keep your hands clean from all false mixtures in religion. The religion of Jesus Christ is not of this world, and can gain nothing, but lose much, by an amalgamation with the institutions, wealth and wisdom of this world. God has not authorised, and of course will not approve, of such an unnatural union. The remarkable good will and brotherly love, that abounds among you, together with the union in the faith of the Gospel, which prevails throughout the churches and associations with whom you correspond, seems to be almost a sure guarantee of future and increased blessings, and is also a manifest proof that the Lord Jesus, the Great Shepherd of his flock, has been in his fold collecting his sheep together, and uniting them in the little bodies where they are situated, with under shepherds appointed by the Lord, to feed them.

And now, dear brethren, we bid you farewell, and pray that you may keep the unity of the spirit in the bond of peace, until you are called home to that rest, peace and perfect union which is above.

#### MARRIED.

At Bloomingburgh, on Thursday evening the 22d ult. by Eld. G. Beebe, Mr. SAMUEL B. MARSH, of Lumberland, to Miss ADALINE WILLIAMS, of Walkkill.

## POETRY.

From the New York Weekly Messenger.

### THE LAST SUPPER.

On seeing a copy of LEONIDI DA VINCI's celebrated picture of the "Lord's Supper."

Behold that countenance, where grief and love  
Blend with ineffable benignity,  
And deep, unutter'd majesty divine.  
Whose is that eye which seems to scan the heart  
And yet to have shed the tear of mortal woe?  
My Saviour is it thine?

And is this feast  
Thy last on earth? Why do the chosen few  
Admitted to thy parting banquet, stand  
As men transfixed with horror?

Ah! I hear  
The fearful reason from that lip divine:  
"One of you shall betray me!" One of these?  
Who by thy hand were nontrifled, heard thy  
prayers.

Sought for thy teachings as the thirsty plant  
Turns to the dew of summer? One of these!  
Therefore with deep and deadly paleness droops  
The low'd disciple,--as if life's warm spring  
Chill'd to the ice of death, at such strange shock  
Of unimagined guilt. See, with his soul  
Concentered in his eye, the man who walk'd  
The waves with Jesus, trembles while he  
breathes

His dread enquiry. At the table's foot  
Up springs the ardent Philip,--full of hope,  
That by his ear the Master's awful words  
Were misinterpreted. From Mathew's brow  
Beams forth that guileless and unsullied youth  
Within whose chrystal singleness of heart  
Suspicion takes no root. Thaddeus stands  
With arm outstretch'd, as if to vindicate  
The flock of Christ; while pointing to the skies  
Bartholomew th' All-seeing Eye invokes  
To search his inmost spirit.

All the twelve  
With strong emotion strive, save one false breast  
By Mammon sear'd, which brooding o'er its gain  
Weighs 'thirty pieces' with the Savior's blood.  
—Son of Perdition! dost thou freely breathe  
In such pure atmosphere? And can'st thou hide  
Neath the cold calmness of that settled brow  
The burden of a deed, whose very name  
Strikes all thy brethren pale?

But can it be  
That the power of this soul-harrowing scene  
Is the light pencil's witchery? I would speak  
Of him who pair'd such bold conception forth  
O'er the dead canvass. But I dare not muse  
Now of a mortal's praise. Subdued I stand  
In thy meek, sorrowing presence. Son of God!  
I feel the breathings of these holy men  
From whom thy gospel, as an angel's wing,  
Went out through all the earth.

Fain would I kneel  
Low at these blessed feet, and shuddering ask,  
'Lord is it I?' For who can tell what dregs  
Do slumber in his heart!--Thou, that did taste

Of man's infirmity, and find his guilt  
Troubling thy sinless soul--forsake us not  
In our temptations,--- but so guide our feet,  
That our LAST SUPPER in this world, may lead  
To that immortal banquet by thy side,  
Where there is no betrayer. L. H. S.

### LIST OF AGENTS.

#### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithaca, Peter Winchel, Jonathan Vaughn, Benjamin Burt, A. Everit, A. Holmes Esq. Ezra Mosely, G. Westervelt, 43 Renwick St. N. Y. Thomas Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, Eld. E. Crocker, Martin Salmon, A. Warden, David Jackson, Enoch Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N. Y.

#### NEW JERSEY.

Cl. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake,

#### PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, Wm. House, Nathan Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris.

#### DELAWARE.

William K. Roberson, Peter Meredith, G. F. Tindall.

#### MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, J. B. Preston, B. Dawson, D. Uhler, Wm. Sellman.

#### VIRGINIA.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

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**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

FOR THE SIGNS OF THE TIMES.

### NUMBER 1.

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—PAUL.

How beautiful and how full of encouragement Brother Beebe, is the above quotation to the heart-broken sinner. It has occurred to my mind so frequently in times of darkness, of distress, and of difficulty, that I have been led to admire it as among the brightest passages of Holy Writ, and often to rejoice in the consolations thereof. It is one of those passages that has buoyed up my drooping spirits in the hour of temptation and fiery trial, when the powers of darkness have assailed my quivering faith, and attempted to undermine my steadfastness on the rock of ages. Often when the clouds of doubt have hung around my head—when the Lord has appeared to retire behind his pavillion of love, and dropped the curtain before my beclouded vision—when I have been left to wander and grope in the darkness, of coldness, of barrenness, and of little zeal, and have begun to conclude that mine is a gone case—that I have been under a delusion, and have been following cunning-

ly devised fables—that I have no interest in Christ the Saviour, even if there be a Christ to save ; then, even then, my Brother, has it often been the case that the above words of consolation have burst in upon the dark and benighted faculties of my mind, like the penetrating beams of a noon-days Sun, lighted up all within me like a candle shining in a dark place, and again and again established my goings forth in the Lord.

And often have I learned to know thereby that all is well and will be well with us, if we are but rooted and grounded in the faith of God's elect ; if we are chosen of the Lord, and are precious in his sight ; if we have in deed and in truth been built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

I have been led further to think on the excellency of the above quotation, when I look around me and see how that same amazing 'love of God,' constraining many valiant soldiers of the Cross to stand up boldly in defence of the Gospel of the Son of God, counting all things loss and their lives not dear unto themselves, so that they may fight the good fight of faith and finish their course with joy. Few things have been more pleasing to me than (in attention to that of those with whom I am personally acquainted,) to see the boldness, the freedom, and zeal exhibited in the Letters of many of your correspondents from the east, from the west, from the north, and from the south, who rise up in the midst of a crooked and perverse generation, and who in the true language of Israel, unmix-



ed with that of Ashdod or any other nation, expose the superstition and hypocrisy of the age—who cry aloud and spare not the deceitful works of iniquity, and who cease not to protest in the name of the most high against the innovations at this day made upon the solid and sublime principles of God's plan of Redemption.

These things I say, Brother Beebe, have a strong tendency with others, to sound the note of encouragement in my ear, to hear from such of God's people through the medium of the 'Signs,' and discover in many places where we thought the Lord had not a people, there His people spring up even if they are few and stand as ornaments to the Church of Christ. It appears then again, I am not entirely separated from the 'love of God in Christ Jesus the Lord' in this particular, because I am comforted and consoled, and conceive that he has visited me and increased my confidence in establishing a means whereby the children of His Kingdom, can hear from and talk to one another, and assist in building up each other in the most holy faith, notwithstanding the many hundred miles that may intervene, or the many geographical difficulties that may be in the way of their associating together, and seeing each other face to face on this side the banks of Jordan.

Yours, in Love,

C. B. HASSELL.

FOR THE SIGNS OF THE TIMES.

*Orwell, Bradford Co. Pa.* }  
December 18, 1834. }

**BROTHER BEEBE.**—I want to write you some of my thoughts: you need not publish them unless you may think them worthy.

Since reading No. 20, Vol. 2nd of the Signs, containing the Address of the Baptist Ministerial Conference in the State of New York, and turning to No. 22, Vol. 1, where you gave an account of their formation, and the resolutions passed by

them at that time, several things have come into my mind. One was the circumstance of Cain's offering the fruit of his ground in sacrifice to the Lord, which was not accepted. Now who can tell but what Cain as seriously believed that it was his duty to make a temporal sacrifice to promote his own, or some other person's salvation, as the ministerial conference in N. Y.; if so, was not his religious offering as good as theirs? Yet his offering was not accepted, and notwithstanding his religious zeal, the wickedness of his heart was manifested in killing a righteous brother, whose offering God had accepted; and wherefore slew he him, because his own works were evil and his brother's righteous.

Again, I thought of King Saul, who was commanded to go and utterly destroy the Amalekites, &c. who when met by the prophet Samuel on his return, said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meanest then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared of the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have destroyed. Samuel rehearses what the Lord had told him, and says, Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have utterly been destroyed, to offer unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the

Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

In Saul's case "money" would not answer, neither the "cattle on a thousand hills." The sheep and oxen brought from the Amalekites, God had bidden him **UTTERLY** to destroy; but offering them in sacrifice, though destroyed in that manner, could not be accepted; it was not obedience. Neither Saul's zeal for the Lord, nor the great sacrifice he was prepared to make, could be accepted by him which searcheth the heart. Again, how fatally mistaken he was, when he said, I have obeyed the voice of the Lord, though he might be as sincere as many others who perform a religious service nowhere to be found as being directed in the Gospel of our Lord Jesus Christ. I see not why Saul's plea for his obedience, was not as good as any other, who deviate from positive injunctions, and substitute their own inventions. He had not exactly come up to the letter of his charge, but he no doubt persuaded himself "that it would do as well," since he fancied he would act according to the spirit of it. He had taken the King captive, and brought him for a witness that he had *utterly* destroyed Amaleck; and his witness proved just what the witnesses of many others prove, when they undertake to prove their own devices to be correct—it fully proves him to be essentially wrong.

Unto such the Lord will say in due time, Hear the word of the Lord, ye rulers of Sodom: give ear unto the Law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who

hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, (I think such as their great anniversaries of the different National Religious Societies,) I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts, (answering to their monthly concerts &c.) my soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear; your hands are full of blood. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. But let them that reject all the inventions of men, and hold fast the form of sound doctrine, and love our Lord Jesus Christ, rejoice, that the Lord hath left us a very small remnant, even in this day of darkness and delusion, trouble, rebuke, and blasphemy; that we are not made like unto Sodom and Gomorrah.

Yours, in hope of immortal life,  
HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

*Thompson, Sullivan Co.* }  
December 7, 1834. }

WELL BELOVED BROTHER BEEBE: As I have not the knowledge of english grammar, I would not venture to write my thoughts for publick reading, but from the small opportunity we have had of personal acquaintance, I am convinced your liberal mind will pity my disadvantage, rather than deem it rash for me to expose my ignorance, by writing a few lines to you as an individual esteemed by me a faithful servant of Christ. Having been brought up from the early years of my life in what is styled the "land of steady habits," I often

heard religion talked about ; my sponsor learned me the high apostolic authority of both Bishop and Priest—that is, the Apostles of Christ authorized others to be their successors in office before they left the world, and those gave power to others, and so on in a line of uninterrupted succession down to the present time ; told me that I had been baptized, and had me so instructed that I was well qualified for confirmation by the Bishop, which was accordingly done. Every sentence of which I believed was right, except I was taught in my baptism that I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven—this I doubted for I thought I was a wicked boy, a child of the devil, and that I should inherit Hell ; but my mind was so shackled, that I thought the faith and practice of the Church of England, (emphatically styled) must be right ; it was with me as I had been taught ; so I believed that ignorance and the devil possessed the one popular sect, and I hated the other because they were styled the standing order, causing all others in some way to bow to them. I did not believe there was a person upon the earth that was a Baptist and remained so till death, but what would certainly be damned in hell ; and being exceedingly mad against them, I would have persecuted them even unto strange cities, or drove them out of the world, had it been in my power. In these days (near the close of the last century) the standing order exercised themselves much in the legal form ; their religion was established by law to be the best sort, and the multitude concerned in it were taught whatever was lawful to do, and that without the law there would be no religion ; this fired the pharisaick zeal of the times, great exertions were made by some to prevent sabbath breaking, or to compel people to pay a certain sum of money for breaking it ; others were busily employed in seeing that all paid his tax to

support the gospel—that is, to reward the Clergy for their services—and urged the equity of the measure, because all were, or might be, equally benefited by it ; non-compliance subjected fines, the seizure of goods, &c, in its nature not unlike the acts of former times, when whipping-posts, pillorys, stocks, prisons, and the gallows, were in use in New England.

In 1798 it pleased God to call me by his Grace. The trying scene I can never write ; but I knew the popular religion of that time, was contrary to that taught by Christ and his Apostles. I was loaded with the shackles of superstition and the yoke of human inventions, which I had not the power to break off. But my load of sin and guilt exceeded all ; I felt the arrows of distress, but the power of God's sovereign grace brought me to Christ, and made me know that he was of God, made unto me wisdom, righteousness, sanctification and redemption ; I was made to believe and love the doctrine held forth by the Baptist Preachers of that day, and made public confession of the faith by baptism, and uniting with a Baptist Church, which I clearly saw was the visible Gospel Church. It is my belief that few sinners were ever filled with such unbelief, bigotry, and opposition to gospel truth—in spirit a persecutor, full of hatred towards God's people and ministers, because every thing that was spoken or done by them about religion was wrong ; endeavoring to hinder them from preaching and hearing the truth—determined also as I was never to preach it myself, yet notwithstanding conquering grace made me like a child, to learn of Him that is meek and lowly in heart, and I found rest. I now could see the deformity of the religion of Anti-Christ ; Church and State united seemed a monster of human contrivance, to answer selfish and sinful purposes—against which I was enabled to make a decided stand as in my view it was one of the

plainest marks of the beast. The church with whom I was united—favored by what is called the Toleration act in New England—felt something of the weight of the yoke of law religion; for thereby church and world were united, which in my view was contrary to the gospel, and greatly marred my peace. About the year 1816, a Legislative body was raised up in Connecticut of more liberal principles than their pious ancestors, who broke the yoke and set us free. In those bygone years of priest craft and oppression—when but few had the hardihood to speak against what was in my esteem no better than Popery, I had the pleasure of reading a small pamphlet written by our esteemed and venerable John Leeland, entitled “VanTromp lowering his peak with a broadside, or a plea for the Baptists of Connecticut.”\* I was happy because I now discovered God had a people in this land who understood the subject of religious liberty, and were not afraid to speak about it; I was a careful observer of the motions of the false church, and was satisfied that even silence in relation to their anti-scriptural doctrines would never satisfy them, because their primary object was to become a great National Church, and other objects was to them of minor importance. At this time my view of the subject was that a national religion, established and supported by law, would ultimately be effected chiefly by means of clerical influence; and although I knew that many professed Baptists were fond of what is termed a society acting, measureably in connection with the church, because its members would assist in paying the church expenses, yet the

\* You will remember if you have read Elder Leeland's publication, that Van Tromp was a Dutch Admiral, at the time England claimed homage from all nations on the high seas; the token of which was signified by lowering the peak of the main sail, while passing his Britannick Majesty's men of war, but when such homage was required of him, the intrepid VanTromp disputed their title by giving them a *Broad-side*.

Baptist church would in my view be kept separate from the national establishment. Time rolled on, and I saw the baptist and pedo baptist roll along with the popular tide; new schemes one after another invented by the union of their combined ingenuity, to hasten their millenium; this much confused my thoughts, and it was to me a day of darkness and trouble.

But Elder Trott's illustration of the Beastly Image, at once collected my scanty and scattered views on this subject, and my mind is at rest. The Signs of the Times have been to me a fruitful source of consolation; I have read them with joy in my heart. The communications from foreign lands by which truth is illustrated and anti-christ exposed, has convinced me that while the many years I have mourned for Zion—while this season of blasphemy, deceit, error, and darkness, has been rolling on, I have not been alone in tribulation. I sincerely hope the Old School will behave like sheep and lambs, and not as wolves and dogs—by so doing save you from printing, and your subscribers from reading, our snarling communications; we have a good faith to keep and good works enough to do, and no time to loose in hearing anti-christ, or to spend in hating or hurting one another. There are in this part of the country a few, or a small church that are sound in the faith of Christ; their faith and hope appears to be in God; they are much edified in reading your paper; we have nothing to do with any new framed societies. May our Heavenly Father direct and speed you in the way of truth, and prevent you from publishing any thing but what is right in his sight, to whom be glory forever.

HENRY HAIT.

☞ We are pleased with the communication of our esteemed Brother Eld. Hait, and we sincerely hope that his exhortation to the *Old School* Brethren, may have a salutary effect. We shall be pleased to hear from such often.

## FOR THE SIGNS OF THE TIMES.

*Clinton, N. Y. Jan. 24, 1835.*

BROTHER BEEBE:—I have perused your little sheet ever since its first publication, and have found it to abound in those glorious truths which rejoice the hearts of God's dear people; especially those who are of full age, who by reason of use have their senses exercised to discern between good & evil. But for those who have been long shut out from the unobstructed rays of divine truth, seeing them only through the dense smoke which is thrown out from those modern workshops where anti-christian converts are manufactured, its rays are too brilliant to be endured, they close their eyes and shrink back pained at the sight. Sudden transitions from darkness to light, from cold to heat, and in fact from any extreme to its opposite, are usually attended with unpleasant sensations, if not excruciating pain. Analogous to this, is the effect which the presentation of truth has on the unenlightened mind; the clogs of prejudice, and the errors which have been imbibed from false teachers, must be (at least partially) removed, before the mind will be open for the reception of truth. But notwithstanding, the Signs are not so well calculated to convince the wavering, as to comfort and support those who are already established in the truth, yet I have discovered some even in Clinton, who by occasionally squinting at this little mirror, have at length been enabled to look steadfastly upon it, not only without pain, but even with pleasure; and have warmly espoused most if not all, the truths reflected from its surface. I say reflected, for the light by which it shines, will be found on investigation to have radiated from the volume of Divine Truth—and this indeed is the distinguishing characteristic of this paper; it brings its proofs from the bible, and opposes error by the same; while most if not all the other religious publications of the

present day, support their sentiments by carnal reasoning, ardent appeals to the Babels of their own creation, and all the deceitful passions of the human heart; and undertake to refute truth by the same. Truth will never support error; so their schemes having originated in a fountain of corruption, deceitful above all things and desperately wicked, its support must be drawn from the same. They never appeal to the scriptures of truth for a justification of their measures, but call upon us to look at their accounts from the far distant shores of India, and similar accounts of other denominations from various heathen lands; but they have already destroyed all our confidence in such reports, by the false and exaggerated accounts they render of their domestic conversions at protracted meetings. We often hear of hundreds being converted at those meetings, when on enquiring of those who reside in their vicinity, and have perhaps attended them, we find that very few of the number have even made a profession of religion, and but few perhaps who have, are really subjects of grace. And now as they are deceived, or endeavor to deceive us in relation to their success at home, what are we to expect in relation to their reports from afar? where they are more liable to be deceived themselves, (in consequence of their comparative ignorance of the language and manners of the heather, and the eagerness and enthusiasm with which they receive new ideas and espouse new doctrines,) and where they have a better opportunity to deceive others, without fear of detestation.

Their Missionaries are such as we are not willing to support, or even to hear preach, for they preach not the gospel of Christ; why then should we wish to send those blind watchmen, who are all ignorant; yea, they are greedy dogs, which can never have enough: they all look to their own way, every one for his gain from his

own quarter, Isaiah, lvi. 10—11. Why, I ask, should we wish to send such characters to promulgate a spurious religion among the heathen? They are in fact, (many of them) at best, such as can not get employment at home, and are therefore shipped off to foreign lands to lead the blind heathen, because the blindness of such guides will not there be so easily discovered. But whether they preach truth or error, is to the leaders of popular religion of minor importance; our money is what they want; it is this that has called forth their mighty struggles—their herculean perseverance, and almost irresistible energies (if we receive their own testimony) to evangelize the world. They call upon us to meet on certain appointed days to pray for the conversion of the world, but even this will avail nothing if we refuse to line their pockets with cash, for there must needs be a collection taken up, to enforce and give efficacy to their prayers—without which they would avail nothing, as appears from an address published in No. 20, Vol. 2nd, of the Signs, in which they represent Christ as calling for the “gold and silver, to expend as he did his heart’s blood for the salvation of a perishing world.” This is not only wearing the name of blasphemy, but it is blasphemy itself, which proves them to be allied to the old beast that rose up out of the sea; and like it because they pretend to redeem souls by gold and silver, and all such corruptible things; from whom we chose rather to separate ourselves, and follow the footsteps of the flock, through persecution, slander and reproach, than ride upon its chariot, and receive of its plagues.

I will enclose a letter sent by the Baptist Missionary Convention, to the first Westmoreland Church, in answer to an application made by them for assistance, in which the Convention attempted to *buy* them; but the Church rejected the thirty pieces of silver, and felt to say as Peter did

to Simon, thy money perish with thee. Make what use you please of the letter, only return it to me as soon as convenient, for I borrowed the letter from the Church, and am bound to return it. If you have any copies of Trott’s Letters, “The image of the Beast,” I should be extremely glad to have a copy sent to me.

JAMES RICHMOND.

## **SIGNS OF THE TIMES.**

**NEW VERNON, Wednesday FEB. 18.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

COMMISSION, INSTRUCTIONS, &c. issued from the Office of the Baptist Missionary Convention of the State of New York.—But few of our readers probably are prepared to believe that the Baptist Missionary Convention of this State have yet arrived at that state of consummate arrogance, and lordly dominion over the independence of Baptist Churches, and over those who are called the Ministers of the everlasting Gospel, as to require the former to bow to their legislation, and the latter to receive their Commission and Instructions from their Executive department. For the information of such we subjoin a copy of the *Bull*, sent by the Convention to the Westmoreland Church and their Pastor—for which document we are indebted to the kindness of Brother Richmond.

In defence of this assumption of Ecclesiastic power, we are aware it will be urged that inasmuch as it is lawful for every one to do as he pleaseth with his own, that on the same ground the Convention had a right to appropriate their funds as they please; but to this defence we have two objections: First, the principle of an individuals having the right to dispose of his own according to his pleasure, is disputed by this Convention, whose latest minutes we have before us. We find this grave assemblage of dig-

nitaries—including 1 President, 35 Vice Presidents and 30 Directors—in parliamentary form legislating upon the destiny of the world, and voting away the moneys belonging to the Baptist's of this State by ten thousands, to be collected, appropriated, and expended in such form as their Hon's. the *Presidents, Directors, & Co.* of the Convention shall have decreed, viz : To the Home Mission, \$10,000; to the Tract Society, Sunday S. Union, Literary and Theological Institutions, &c. all that they can extort from the people. Instead of allowing to individuals the right of disposing of their own property in their own way, they dictate to them the amount to be raised, and the objects to which the same shall be appropriated; hence we conclude this argument cannot belong to them.

Our second objection is, that, although they have systematized their plans of mendicancy so far as to settle the amount of tax to be levied on each Baptist in our State, and to be able in anticipation of the proceeds, to make their appropriations—yet, being for the present destitute of such arguments as Sheriffs, Writs, Attachments, Halters, Flames and Faggots, their Publicans (Tax-gatherers or agents,) are under the necessity, when presenting what they term the *claims* of the Convention, to tell the people that their money shall all be faithfully appropriated to the aid of feeble Churches, indigent Preachers, &c. so that upon the general principle of honesty the Convention have no right to apply the money to any other use, than the specific objects for which it was contributed.

Leaving however this part of the subject to be settled by this host of Presidents, Directors, &c. and their constituents, we pass to enquire to what class of preachers they belong, who can be bought and sold for money, or who will consent to receive a commission and pledge themselves to obey the instructions of a Convention? Is it likely that Simon Peter who said the Church was not redeemed with such corruptible things as silver and gold, and who detested the filthy stuff when offered him by Simon Magos, would if now on earth consent to become the humble servant of the Missionary Convention, and agree to obey them for hire? No, he would say to them as he said to their proto-type, "*Thy money perish with thee.*" Brethren, Christ has not left us in the dark on this subject; Christ has forbid his servants calling any man, or set of men

on earth Father or Master, and the Apostle speaks of this subject as being so plain that all must know it, "His servant ye are to whom ye yield yourselves servants to obey;" and our Lord forever settled the point that his disciples cannot serve two masters. But we see the troop who are commissioned by the Convention, can serve two masters according to their professions; they profess to serve Christ, and do in reality serve the Convention—indeed they are required to do this, by the commission they receive from the Convention, for as the reader will observe by reference to the one copied into this paper, they are required to attend to Sunday Schools, Temperance Societies, and many other services nowhere enjoined by our Lord Jesus Christ, and to report progress in these things to their earthly masters four times a year; and in addition to this, their employers and paymasters enjoin upon them that they shall serve our Lord also, by devoting a part of their time to the preaching of the Gospel. Now reader turn to the commission in question—read it and then say, are they not required to serve two masters who receive and act under the authority of a Commission from the Convention? None can dispute the fact. We then have the answer to our enquiry *negatively*—they are not the Disciples of Christ.

Let not this decision be viewed as the rash judgment of this article, but the unavoidable result of a close comparison of their commission with the express declaration of our Lord Jesus Christ, "*Ye cannot serve two masters.*" Here the previous question returns: to what class then do these hirelings belong, since it is plain from their own mouths and from the scriptures of truth, they are not the Ministers of Christ? Our Lord again tells us that all who are not with him are against him, and as the word *anti* means against, we conclude they are anti-Christ.

This decision indeed may seem severe, and they may tell us that anti-Christ means the Pope of Rome, and his patrons; but what has his holiness done, more deserving of the title than their Reverence has? True, he has claimed the right to raise up, educate, prepare for the work, commission, instruct, and send forth his Jesuits, or Missionaries, and so have they; he has directed his teachers to preach doctrines not only unwarranted by, but hostile to the Bible, and so have they; he has delivered over to the secular powers such as would dispute his authority, and



who will trust them when they shall have the secular power on their side? Not the Old School Baptist.

In view of what has been said on this subject, is it to be expected that the Churches do or will derive any spiritual aid from the New York Baptist Missionary Convention? The scriptures assures us that "*Not one*" can bring a clean thing out of an unclean. The Convention itself is a creature made up of *Church and world*, and bearing the name of Church and State, viz: Baptist, is the name of a Church—New York the name of a State; the first is a Spiritual Kingdom, the other is a worldly government; and as Convention comprising officers and power derived primarily from the Church and world—the Convention being made up of both, the mongrel name it has assumed is very appropriate to express the nature of the *Beast*. We say *beast*, for so it is called in the scriptures of truth; but we mean the image of the original *Beast*, "whose deadly wound was healed," see Rev. xiii, having a plurality of natures, heads and horns. Its foundation is money and not Christ; the necessary qualification for membership in it, is money and not grace—governed by their own legislation and not the laws of Christ—employing those who are, or can be the servants of two masters, and not the disciples of Christ—lording over the independence of the Baptist Churches, and not subject to the authority of the Church—begging in some cases, and in others demanding money for the professed object of aiding feeble Churches and assisting indigent Ministers of the gospel, and then refusing appropriations to such Churches, unless they virtually relinquish into the hands of the Convention their independence and comply with such conditions as are set forth in their letter to the Westmoreland Church; and requiring of such Ministers, as they see fit to assist, that they observe such parish boundaries as they prescribe, and binding them to visit schools—to encourage Sunday Schools, and a host of other human inventions, and to avoid reflections upon other denominations, &c. Thus reader, fancy to yourself the Minister who is bound by these instructions: His labours are confined to the bounds allotted him in his commission, and if the Lord should say to him, "Go in the way that looketh toward the south," to preach Christ, and to baptize an Ethiopian Eunuch, he would then find it a hard matter to serve two masters.

Here we can but see that his obligation to the Convention, utterly disqualifies him for being the servant of Christ—for to obey Christ, he must disobey the other master; confined to the limits assigned him, he must visit such families only as reside within said limits, and preach the preaching which his employers have bid him on all occasions, and under all circumstances—he must visit Common Schools—establish and superintend S. Schools and Bible Classes—and to mingle a *powerful* moral, *alias* Clerical, influence in the whole system of youthful education—he is bound to observe the Monthly Concert, and on all such occasions to plead the Missionary cause—must be a stickler for Foreign and Domestic Missions, Education, Bible, Tract, Sunday School and Temperance Societies—he must urge upon the people of his charge the N. Y. Baptist Register, and a co-operation in the efforts of the Domestic Mission.—All this he may do, and what may he not do? Why, he may not oppose error, nor contend for the truth of the Gospel of Christ, nor contend for the supremacy of the Laws of the King of Zion; for in so doing he would not only reflect on other denominations, but would also reproach those from whom he has received his commission. Can a man of God—can a Minister of Jesus Christ submit to all this bondage? We think not. Can their labors promote the cause of God, or perfect the saints? "I have not sent them (saith the Lord) yet they run, because I have not sent them, they shall not profit this people." Christians examine this subject; read your Bibles; "prove all things; hold fast that which is good;" and admit nothing as good without scriptural authority.

#### *General Instructions to the Pastor of the first Baptist Church in Westmoreland.*

Although the preaching of the gospel holds the first and highest place in the vows and responsibilities of the ministerial office, yet there are a variety of subordinate measures which with a view to the permanent and best effect of gospel ordinances, require the diligent attention of every pastor and every missionary. This is especially the case in congregations where, from their recent organization or other causes, the importance of religion and of religious instruction is not generally understood and felt. The Board therefore request your attention to the follow-

ing measures, as important to be adopted and vigorously pursued in the station assigned you.

1. Without wishing to abridge your liberty or obligation, as a minister of Christ, as far as practicable to seek the spiritual good of the surrounding country, the Board will expect you to confine your labours principally to the field designated in this Commission, that the people, for whose benefit the aid of the Convention in your support is especially designed, may learn from the influence of your uninterrupted efforts, suitably to appreciate the importance of a settled ministry, and that they may thus be induced and strengthened the sooner to maintain the administration of Christian ordinances without assistance from others.

2. The visitation of families, and of the sick, is particularly enjoined, as second in importance only to the public preaching of the word. In the performance of these duties, the Board will expect you to visit every family, within the limits of your charge, which is not under the pastoral care of some other minister; and that you will feel the importance of making your visits strictly religious and ministerial, urging upon individuals, with faithfulness and affection, the necessity of repentance towards God and faith in our Lord Jesus Christ, and in families inculcating the importance of family religion.

3. The visiting of schools, and the establishment and superintendence of Sabbath schools and Bible classes, are objects which claim your careful and zealous attention, and which the Board urge upon your notice with strong solicitude. These measures, dictated by benevolence and pursued with Christian humility and kindness, will not fail, with the blessing of God, to give you access to the best affections of the youth of your charge, and will thus secure to you the delightful and important privilege of mingling a correct and powerful moral influence in the whole system of their education.

4. Meetings for prayer should be held at such convenient times and places as shall afford to all the families within your charge the privilege of attending them. These meetings the Board will expect you to encourage and promote; and particularly that you will hold the monthly concert for prayer. Of this it is desirable that you give previous public notice from the

pulpit, and that you make it an occasion for communicating to the people, in a concise form, such missionary intelligence as you shall have received during the preceding month.

5. The Board take a deep and lively interest in the cause of Foreign as well as of Domestic Missions, and in the objects of the Education, Bible, Tract, and Sabbath school societies; and will expect you, by every laudable means, to promote these great enterprises of Christian benevolence. You are particularly desired to solicit the cooperation of your people, as far as they have ability, in the work of Domestic Missions; and to promote the circulation of the New York Baptist Register.

6. The Board regard, with great pleasure and gratitude to God, the recent efforts of many churches, physicians, and leading civilians of our country, for the promotion of temperance. Among the numerous and deplorable evils resulting from the use of ardent spirits, none is more universal than that of counteracting all the means which God has appointed for the moral improvement of mankind, and the salvation of souls. You are desired therefore, publicly and privately to instruct the people to whom you minister, respecting the causes, symptoms, and fatal consequences of intemperance, and endeavor to persuade them to abstain from the use of intoxicating drinks.

Lastly, and particularly, it is desired that not only "in doctrine you be uncorrupt," but that you "show yourself a pattern of good works;" "by manifestation of the truth, commending yourself to every man's conscience in the sight of God." As an ambassador of the Prince of Peace, "follow peace with all men;" and, avoiding reflections upon other denominations of Christians, let your conversation in the world show that you have at heart, not the interests of a sect or party, but the salvation of souls and the prosperity of the Redeemer's cause. Be eminently a man of prayer; and, as you are bound to do by the terms of your own consecration to the work of the ministry, "preach Christ and him crucified." Be faithful unto death, and the fruit of your labor will be "unto holiness, and the end everlasting life."

Signed by order of the Board,

C. G. CARPENTER, Sec'y.

Office of the Baptist Missionary  
Convention of the State of N.  
Y. Utica, Nov. 20, 1834.

*Office of the Baptist Missionary Convention of the State of New York. Utica, Nov. 20, 1834.*

TO THE BAPTIST CHURCH CALLED FIRST WESTMORELAND :

Having learned that a door is open for preaching the gospel among you, and that you cannot obtain sufficient means to sustain an acceptable minister, and that the prospects are so encouraging as to justify further expenditures for sustaining the ministry of the word and pastoral labors, the Board of the Baptist Missionary Convention of the State of New York has appropriated Thirty Dollars to aid you in this object, to be paid either wholly or partly in money as our treasury may admit, when the following conditions shall have been fulfilled, viz.

1. That you enjoy the faithful labors of a pastor who shall be approved by this Board, and shall regard the accompanying instructions, as far as consistent, for the period of one year from Oct. 16th, 1834.

2. That the plans of the Convention, for diffusing information, and for raising funds for the various benevolent objects, be fully presented and faithfully prosecuted, especially that you raise as large an amount for Domestic Missions as shall be practicable.

3. That you receive no additional foreign aid for the above named period.

4. That you forward to the Secretary, on the first of January, April, July, and October, a report of the labors of your Pastor, the number of sermons preached by him among you, the number added by letter and by baptism, the whole number of members, a general statement of their pecuniary condition and prospects, their activity and zeal in religious duties, the course of meetings usually attended in the church, the amount contributed for each of the benevolent objects, and for the ministry among you, the state of the society and congregation, of Sabbath schools, Temperance Societies, &c. and in general, of whatever will tend to give a correct view of your state and of the benefits of the ministry among you.

If on examination of your report it shall appear that the above conditions have been fulfilled, you will receive an order on our treasury for \$30 dollars.

Signed by order of the Board,  
C. G. CARPENTER, Sec'y.

The "*Baptist Repository*" of New York, and the "*Christian Gazette*" of Philadelphia, have retired from the field, to give place to what they are pleased to term the "*American Baptist, and Home Mission Record*." Having united the interests of the two former in the production of the latter, have hoisted the American flag, and profess to represent the Baptists of these United States.

With a subscription of 3,000 names, this National *Man-of-war* puts out to sea with our old friend C. C. P. Crosby at her helm—and believes if her 3,000 are prompt in their payments she will be able to keep above water; she asks them as *religious men*, not to suffer her to sink, in her present effort.

Her claim to the national character which she assumes is predicated principally on her being the organ of the A. B. H. Society—an Institution in which she says the *entire* body of American Baptists *ought* to feel a deep interest, either as its patrons or the recipients of its benefactions. This conclusion, together with the fact that her 3,000 subscribers (which by the bye did not sign for the '*American Baptist*,' ) being scattered over nearly all the States and Territories, constitutes her claim to the favorite cognomen.

RECEIPTS.

Dea. M. L. Corwin, N. Y.	\$2 00
Dea. Chas. Harding, do	1 00
Jas. Richmond, do	2 00
J. Carpenter, do	1 00
C. West, do	2 00
Seth Clark, do	1 00
A. Calvert, do	3 00
Ira Barbary, do	1 00
Daniel Slawson, do	1 00
Gershom Livesay, do	1 00
David Jackson, do	5 00
Amos Hart, do	5 00
Ezra Mosely, do	10 00
Eld. E. Choat, Md.	5 00
J. B. Preston, do	5 00
Simion Hersay, Ct.	1 00
J. H. Hubbard, do	1 00
Cyrus Goode, Va.	10 00
Eld. S. Trott, do	5 00
I. T. Saunders, Ohio	5 00
Allen Cleveland, Ga.	10 00
Eld. D. Dinmick, Pa.	1 00
Isaac Moore, Il.	5 00
Wm. Garrison, N. J.	2 00

\$85 00

TO OUR CORRESPONDENTS.—We have on hand many valuable Communications which shall receive due attention soon—among them are extracts from the London Gospel Magazine—C. T. C.—R. D.—together with Letters from Broth's. Trott, Scott, Saunders, Monitor, Deep Thoughts, Lovell, Carr, Cleveland, Dimmick, and others.

CORRECTION.—In the first No. of this Vol. we acknowledged the receipt of \$5 from Jas. S. Battle, S. C. which should have read Jas. S. Battle, N. C.

### Circular letter.

*The following is an extract from the CIRCULAR LETTER of the Miami, Ohio, Baptist Association.*

"The Miami Baptist Association, to the several Churches of which she is composed, sendeth this epistle of love. Dearly beloved brethren in the Kingdom and patience of Christ: our former custom authorizes you to expect an anniversary Address from us at this session and we feel a pleasure in performing this labor of love. We regret the narrowness of the limits assigned us, which forbids us to enlarge on any subject, you must, therefore, expect us to do but little more than present the subject matter of this letter, for your future deliberation, and we hope the churches and members will give it a dispassionate investigation, and act promptly on the result.

The establishment and extension of the visible kingdom of Christ, will be the basis of this letter, and we would exhort all the churches to feel a deep interest in it. The visible establishment of Messiah's kingdom was the subject of many promises and prophecies; it was pointed to by the ceremonies under the law. It was implied in the first threat upon the serpent. It was intimated in the first dawning hope that shone upon our fallen race. It fired the hearts of the ancient patriarchs and saints, with holy emotions and heavenly anticipations. In a word prophets and saints, through the long vista of many ages, desired to see the days of Messiah's reign and feel its radiating glories, when it should fill the Temple of God, and gather into its embraces the Gentiles from all the habitations of cruelty, until all nations should submit to his

government, and all the Islands of the sea be converted to his law, and all the people call him blessed.—This all eventful epoch at length approached. Moses' Prophecy—David's Son—Abraham's seed—Daniel's King—Isaiah's prince, and the Virgin's Child; met in one focus and was all realized in the babe of Bethlehem. He was the hope of Israel the stem of Jesse, the root of David; and the king who should reign in righteousness. While the king concealed his divine power and Godhead in an infant form wrapped in swaddling bands and lying in a manger; the angels in anthems of sweetest melody around the birth of a Saviour, in the person of Christ the Lord, and predicted it to be good news to all people. Simeon and Anna, soon felt the influence of his divine power and mission, and uttered their gratitude in prophetic devotion. Compelled by our limits to pass over the many illustrations of his character in his childhood and youth, we only notice the eastern magi directed by the Star of a king, until they came to the place of his nativity, and presented their gifts to the babe of Mary—John lifted up his voice in the wilderness of Judea, according to ancient prophecy, and along the banks of Jordan proclaimed the near approach of the heavenly kingdom, and while the inhabitants of Judea and Jerusalem surrounded him on the banks, he baptized the King in the river, the opening heavens and the voice of his father approved the deed, and the spirit like the oil of gladness, descended in the form of a dove and rested upon his head. The king was thus visibly anointed to his visible reign—hence John said "That he might be made manifest to Israel, I am come baptising with water. Thus in baptism the king was acknowledged by the voice of his father from the opening heavens, anointed with the Holy Spirit, and manifested to Israel; and he showed in an emblem his death, burial, and resurrection, by which the victory of his kingdom was to be obtained. Being thus set as a king on the holy hill of Zion, he began to combat with the Devil on the mount where he fasted for forty days, conquered the tempter, came off victorious, and received the ministry of angels. Returning from the mount, he proclaimed the approach of his reign, and called on the inhabitants of Judea to repent. After this he gave full proof of his divine power and mission, by con-

trolling the winds, seas, pestilence, death and the devil. He declared his power to forgive sins on earth, and give eternal life to as many as his Father gave to him. He called his chosen Apostles as witnesses of his works, and made every proper arrangement for the establishment of his visible kingdom and finally finished the work assigned him, by giving his life a ransom for many. By death he destroyed him who had the power of death, and having purchased the church (his subjects,) by his resurrection, he brought life and immortality to light, through the gospel. On the memorable day of Pentecost, the inauguration of the king was solemnized with glorious displays of divine majesty and heavenly gifts. Jesus was now ascended to the right hand of the throne of the majesty in the heavens, and the gifts which he had received for men was sent down to qualify his subjects for the several offices which they were to fill, either as apostles or evangelists, pastors and teachers, helps and government, &c. The kingdom was now visibly established, the apostle Peter took hold on the keys of the kingdom, and opened its rich treasures to the convicted sons of Abraham, and proclaimed its soothing promises to them, and as many as the Lord our God shall call. The kingdom being now established, its glorious treasures unlocked, the spirit gave energy to the apostles testimonies, and crowds of Jews and prosolites from many places, were at once converted to the love of the King, his laws, his gospel, his people, his ordinances and his worship. The kingdom was now firmly built upon the foundation which God had laid in Zion, and the gates of hell shall never prevail against it. The subjects were joined together in unity of faith, interest and design. They all were taught by one Spirit. They all had one King or Lord, one faith, one Baptism, one God and Father of all, who was over all, and to all, and in them all. They were not divided into sects and factious parties, but they all continued steadfastly in the apostles doctrine, and in fellowship, in breaking of bread, and in prayers, and newly converted jects were added to them daily.

This kingdom thus permanently established, and put into glorious operation, was destined to pervade the whole earth, and gather together the ransomed subjects from every nation, until the Heathen shall be an inheritance for our King, and the uttermost parts of the earth for his pos-

session. As the universal extension of this heavenly kingdom was irrevocably settled in the eternal mind, so the ways and means for its accomplishment was ordained and appointed, and these are as sure of success under the divine agency, as the end is certain for which they were ordained.

The testimony of the apostles is the means, and the Spirit is the agent to give it effect. The Spirit must quicken the subject from a state of death, and the word presents Christ as the way, the truth and the life. The spirit opens the eyes of the understanding, and the word presents Christ as the chiefest among ten thousand and altogether lovely. The Spirit inclines the heart to hunger and thirst after righteousness, and the word says they shall be filled. The Spirit works faith within, and the word testifies of Christ, and presents him as the object of faith. Thus the spirit and the word are the means ordained for the conversion of the nations, and the extension of Immanuel's militant kingdom. Now as these means are so connected with this great end, that both are equally certain of their accomplishment, so a well arranged plan of operation for the spread of the gospel, or dissemination of the word in all nations, was ordained by our King, and put into operation, which shall carry the gospel to all nations as certainly, as the means or end was certain. In this plan of operation for the spread of the gospel, men are chosen by the king himself, and qualified by his Spirit, and sent out by his power, and supplied by his fullness, to carry the apostolic testimonies to all nations, and preach the gospel to every creature. These men are of like passion, feelings and infirmities with others, and need a sustenance or they must fail. Our King has most amply and certainly provided for all this, and for their security he has prefaced their commission with a sure guarantee of support and sustenance. "All power is given unto me in heaven and on earth, said he, go ye therefore, into all the world and preach the gospel to every creature, and lo ! I am with you always even to the end of the world." I AM, this is always in the present tense, I, who have all power in heaven and earth. I am at all times and in all places with you, the hearts of all men are under my control, the earth and its fullness are mine ; be not dismayed the Isles shall wait for my law, and

the forces of the Gentiles shall be converted to my kingdom, seek not what ye shall eat, or what ye shall drink, or wherewith all ye shall be clothed, for all these things do the nations of the world seek after, and your Father knoweth that you have need of these things. Consider the ravens, which have neither store, house, nor barn, (to sustain them) yet your heavenly Father supplies them : are ye not of more value than the fowls? Consider the lillies, they neither sew nor spin, yet Solomon in all his glory was not arrayed like one of these. Are ye not of more value than the grass. Be not of doubtful mind. Fear not little flock for it is your father's good pleasure to give you the kingdom. Thus they are fortified and encouraged to go nothing doubting. Their success is insured, for, says the King, "This gospel of the kingdom shall be preached in all the world, for a witness to all people." Thus the King has ordained the end, the means for its accomplishment, and a plan of operation upon which the means shall be carried into effect in all nations.

For the support of the minister whom Christ has sent, the people among whom he labours are by divine ordination bound to supply him in his temporal wants, as much, and on the same principle, that they are bound in common justice to compensate the laborer who reaps down their fields, and for the neglect of this, they are equally guilty in the one case as in the other. If James, Peter and John, labor among the churches in Judea, the churches in Judea are bound to supply them ; and if Paul labours among the Gentiles, the Gentiles among whom he labors are equally bound to supply him. On this plan the first missionaries went forth, with neither two coats, scrip or purse, but like the grass and raven they depend upon their Lord's power and promise to adorn and feed them ; for they had neither store-house (funds) nor barn, (provisions in readiness) but they had that which was more certain, the promise of their King who had all power in heaven and earth ; on this they felt safe, for the Heathen would be as certain to bring their silver and gold to the offering of the Lord, as the purpose of the Lord should require it, for all power and all hearts are in his hands. This was the plan our King adopted. This plan the first missionaries operated upon, both among Jews and Heathens. No other was necessary,

no other was adopted during the first century. None other has ever been adopted which has had half the success. No other has maintained the purity of gospel doctrine, the simplicity of the gospel, a separation from the world and the world's policy.—No other can be devised which will offer so little inducement to impostors, or inspire the true missionary with equal confidence in his Lord. This plan did not disappoint the expectation of the missionary to the Heathen, however dark the prospects might have at first appeared, for after he had operated on it for a long time, he could say to the honor of his King that "Having received the help of the Lord, I continue to this day testifying both to small and great." His King was still with him, and although the gospel was never preached to any people who were more hostile to it, than those among whom Paul labored, yet their hearts and hands, their money and their purse strings were all under the control of him who had all power, and we may easily see how ready they were to give to him whom God had sent to preach to them, as Paul testified of the churches in Galatia, that if it had been required, they would even have plucked out their own eyes and gave to him, of others he said he had received an abundant supply, of others he refused to receive, being already well provided for. Their willingness to communicate to him who laboured as a Missionary among them, is not only clear from the above examples, but when their servant in the Gospel made known to them, the suffering condition of the poor saints at Jerusalem, and requested a token of their liberality for the relief of these, they were ready and willing to comply promptly.

The success of this plan also, goes to recommend it far above all others yet tried. One Missionary was sent to the Gentile world on this plan, and in the short space of his life, he preached the Gospel at Damascus, then among the Gentiles to the ends of the earth. In Jerusalem, in Asia Minor, in Corinth, in Rome, to France and Spain, this herald of the cross was going ; no society, no board, no agents were hired to compass sea and land to raise funds for his support. No, he trusted on the promises and faithfulness of his Lord, and found that his King who had all power, was with him by land and by sea. From the Acts of the Apostles and Paul's epis-

tle, we may learn something of the success of this Missionary to the heathens, and we are very sure that any one who will examine it, will see, that all other plans which men's wisdom has ever devised with all their united exertions have fell so far behind this point of success, both in the conversion of the heathen, and in maintaining the purity of doctrine and ordinances of the gospel, as to stane the pride of man, defend the honors of our King, and recommend the superior excellencies of this plan of operation for the advancement of his Kingdom. Let the Missionary go as Paul went, if no door is opened in one place, let him go to another : if his King has sent him he will be with him, and make a way for him at the proper time and place ; but if an impostor goes, our King will not supply him, and he must starve, or men must adopt some other plan to support him.

Our limits forbid us to proceed further on our subject, we leave the further examination for the Churches, and for the decision on this and all other matters of faith and practice, we commend you to God and to the word of his grace, which is able to make you wise, and to instruct you in all things. Now may he who is our King be with all the churches, and bring all his subjects to his heavenly Kingdom and Glory, is our prayer. Farewell."

#### CORRESPONDING LETTER.

DEAR BRETHREN : Grace be to you, and Peace from God, our Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father. Knowing brethren beloved, your Election of God, to whom be Glory forever and ever, Amen.

Being assembled in the capacity of an Association, for the purpose of hearing from the different branches of Zion, and consulting upon the interest of the blessed Redeemer's Kingdom, while we hope that many of the Saints of God, have been profited at this interview by the proclamation of the everlasting Gospel of the Son of God. And now dear Kindred, we present you this as our Anniversary address, earnestly desiring that our correspondence with you may be continued. In hearing from the several Churches composing our body, we find that our additions within the past

year, have been comparatively but few, we cannot therefore at this time, salute your ears with the pleasing tidings of a great ingathering, neither do we feel warranted in mingling human means and devices with Gospel institutions, with a view of aiding the Most High, in the great work of Conversion, but with Christian resignation to the will of Him who rules and overrules all things to his own matchless Glory, "we stand still to see His Great Salvation." Believing also, that the predictions of the Saviour and His Apostles, are now fulfilling, that those perilous times, which will be trying upon Zion, is near at hand, yea, a time when many are willing to eat their own bread, and wear their own apparel, only desiring to be called by our name, while we now view with much concern, the abounding of iniquity and error, and the conflicting doctrines of the (professedly religious) community, together with the diversity of plans and exertions now used in getting money, fostering pride, and helping the Lord in the great work of Salvation—yea brethren this is a trying time on the saints—a dark age of christianity—when the stars are falling and the world wandering after the beast—a day big with expectation to the Millennium Harbingers—while it is pregnant with much mischief, to the Church of Jesus Christ. It therefore behoves us to be steadfast, unmoveable, while we gird the Gospel armour on, to contend for the faith once delivered to the saints, endeavoring to walk in the narrow path, with the "OLD SCHOOL REGULARS," the "OLD FASHIONED BAPTIST," who are strictly observing the "signs of the times," and mark such as cause divisions among us; seeing you know these things brethren, we warn you against the tempting, flattering schemes of the day, they are not only popular and bewitching in their various features, but God-dishonoring, and hurtful to the church of Christ. Therefore touch not, taste not, handle not, give not, nor give Godspeed to any ordinance for which you have not a "THUS SAITH THE LORD." And now we close this address hoping that Israel's God is both yours, and ours, and that He will save you from every imposition, and present you faultless before his throne with exceeding joy, is our prayer for Christ's sake. Amen.

STEPHEN GARD, Mod,

ISAAC T. SAUNDERS, Clerk.



## POETRY.

FOR THE SIGNS OF THE TIMES.

**Christ the bright Morning Star.**

"Bright Morning Star!" be thou my guide,  
Whilst through this life I swiftly glide;  
Let thy bright beams of light divine,  
Around my soul forever shine.

While my frail bark doth onward sail,  
Let not my foes nor fears prevail;  
When clouds of unbelief arise,  
Then shine with splendour from the skies.

Shine clear upon my heavenly chart,  
And cheer and guide my wandering heart;  
And when the robbers chase my soul,  
Do thou their projects all control.

May I sail o'er the boist'rous sea,  
By that clear light which comes from thee:  
And shun the rocks and quick-sands too,  
And keep my heavenly port in view.

O thou, in whom all beauties meet,  
Shine clear upon thy heaven-bound fleet,  
And let thy rays dawn from afar—  
Thou ever glorious, "Morning Star."

Let those who now in darkness sail,  
Meet with a soul reviving gale;  
Thy glories unto them display,  
And chase the darksome clouds away.

And when we pass the straits of death,  
And in the waters loose our breath,  
Then may our sight be strong and clear  
While to our heavenly port we steer.

Then Jesus, our bright Star divine,  
Will on our souls forever shine;  
Where all the ransom'd saints shall come,  
To dwell in their eternal home.

## SCRAPS.

**NEW AGENTS.**—Benjamin Herrington,  
Castile, Genessee Co. N. Y.

John B. Goode, Chesterfield C. H. Va.

Nathaniel Carr, Flat Lick, Trigg Co.  
Kentucky.

John D. Pridmore, Versailles, Ripley Co.  
Indiana.

Eld. Thos. P. Stephens, Millersburgh,  
Calloway Co. Mo.

Elder Allen Cleveland, McDonough,  
Henry Co. Ga.

**JOB PRINTING.**—All kinds of job print-  
ing such as Cards, Handbills, Blanks, &c.  
will be neatly executed for those who may please  
to favor us with their work.

New Vernon, Nov. 25, 1834.

**BLANKS.**—Just printed and for sale at  
the Office of the Signs of the Times, a  
large and extensive assortment of Blanks, con-  
sisting of Deeds, Mortgages, Bonds, Summons,  
Subpoenas, &c.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conk-  
lin, L. L. Vail Esq. Charles Woodward, near Ithica.  
Peter Winchel, Jonathan Vaughn Benjamin  
Burt, A. Everitt, A. Holmes Esq. Ezra Mosely.  
G. Westervelt, 43 Renwick St. N. Y. Thomas  
Faulkner, Alpheus Calvert, Cornelius Shons,  
Wm. Murray, Doct. Wm. B. Slawson, Garnett  
Jones, Eld. E. Crocker, Martin Salmon, A. Wor-  
den, David Jackson, Enoch Comstock, C.  
Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N. Y.

## NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun.  
Geo. Doland, Col. Wm. Patterson, R. R. Drake,  
G. Van Duzer.

## PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen,  
Wm. House, Nathan Everitt, Nathan Green-  
land, Wilmot Vail, Henry Rowland, Eld. J. Ash,  
Eli Gitchel, Evan Evans, Benj. Newton, Theo.  
Harris, E. Dean.

## DELAWARE.

William K. Roberson, Peter Meredith, G. F.  
Tindall.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat,  
Wm. Wilson S. W. Woolford, J. B. Preston,  
B. Dawson; D. Uhler, Wm. Sellman.

## VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M  
Monroe, Thomas Buck Jun. Danl. James P. M.  
Alex. Bennett, Wm. C. Lauck, George Kittle,  
James Williams, Wm. A. Muren, Wm. Costin,  
Cyrus Goode, Pernel T. Outten, H. Wilfong.  
W. W. Covington, D. Harbaur.

## ILLINOIS.

Charles S. Morton Stephen Miller, Wm.  
Roberts, John Morris, James Edmontson,  
Thomas H. Owen, John Ray, William Crows,  
Wm. Welch, John Lorton, Isaac Moore, Hugh  
Armstrong, William Kinney, Aaron Badgley,  
Gideon Simpson, John Halcomb, Thomas Ray,  
Alexander Coneley, Pleasant Lemay, Isaac  
Raily, Isaac Coneley, Guy Beck, Ransom Gear,  
Richard M. Newport, R. Highsmith, Joseph  
Readman, J. Sawyer, H. C. David, Doct. R. Norton.

**OHIO.**—Stephen Gard, Wm. Niffice, Joseph  
Tapscott, Eli Ashbrook, Eli Barker, Linus  
Parkhurst, Joel Solomon, Z. Hart, H. H. Rush,  
I. T. Saunders, S. Carpenter.

**INDIANA.**—James Mason, Elihu Halcomb.

**MISSISSIPPI.**—John Burch,  
Mo.—J. Mills, J. Rumsey, F. C. Hathaway.  
E. Turher.

**MICH. TER.**—A. Y. Murry, Ira Hitchcock,  
**KENTUCKY.**—Thos. P. Dudley, E. W. Earl,  
Wm. Stanley, Amon Cast, David T. Foster,  
Joel Morehead,

**Conn.**—A. B. Goldsmith.

**Ms.**—D. Hart,

**Maine.**—P. Hartwell, Moses Clark, Esq. Phil-  
lip C. Mason, Paris.

**S. C.** Theron Earl, Spartinsburg District.

**C. T. Coote Esq.** Washington City, D. C.

**Georgia.**—Elder J. Henderson, R. Reese.

# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO. N. Y. MARCH 4, 1835. No. 5.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly ;

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

FOR THE SIGNS OF THE TIMES.

BLACK ROCK, Md. }  
Jan. 30, 1835. }

Dear Brother Beebe: Being at Hartford on Saturday last, I was shown a General Order issued from Head Quarters, which had been sent directed to Bro. Wm. Wilson, and was informed that there was one in the Post-Office addressed to me; but as I had never been at their head quarters, and knew nothing of their Commander-in-Chief, and could not tell whence he had received his authority—as I found no record made in the King's Book, of any such delegation of power to any individual—I did not feel disposed to receive or pay any regard to the order; therefore I let it remain in the Post Office.

The purport of the Order, according to the best of my memory, was as follows: "You are directed to preach a Sermon in aid of the Tract cause, and have yourself constituted a Life Member, or if not able, your congregation to pay a sufficient amount to constitute you either a Director, or a Life Member, &c." You understand well their mode of doing such business. They proceeded to assign as a reason why they would have us exert ourselves, that there are Six Hundred Million of souls or upwards on earth, to be converted!! This

number is made up of Pagans, Mahometans, Jews, &c.; and all this great work is as they represent, to be accomplished by money, or by what they term, the means placed in our hands.

In order to set their machinery in proper order for the business, they would have us form Bible, Mission, Tract, Temperance, Theological, and Sunday School Societies—all of which they understand to be the "Angel which John saw flying through the midst of heaven, having the everlasting gospel," &c. and carrying salvation in their train. All this may look well on paper, but when we see men of the most heterogeneous and opposite opinions engaged in these enterprises, we cannot avoid the enquiry: Is this the everlasting Gospel delineated in the New Testament? Is this the Gospel preached by the Apostle Paul? or, is it not another gospel, of which he says, Let the preachers thereof be accursed?

Some tell us they would have no objection to these Societies, provided they were purged from their corruptions, and abuses. But we may rest assured that when all the corruptions are purged from these institutions, nothing will remain. Satan himself will not object to any new scheme, moddle or form, which shall hide the corruptions of his plans; nor to any method of converting souls, where the fellowship of the mystery which from the beginning of the world has been hid in God, who created all things by Jesus Christ, according to the eternal purpose which he purposed in Christ Jesus our Lord, can be kept out of sight. Any thing but Him who is the sum

and substance of revelation—any thing to inveigle from the simplicity of the Gospel, and from that important caution of the Apostle John, "Beloved believe not every spirit; but try the spirits, whither they be of God; because many false spirits are gone out into the world." And Paul also says, "That we henceforth be no more children tossed to and fro, & carried about with every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive, while Peter holds up a *beacon*, declaring that "Many false prophets are gone out into the world," such as bring in damnable heresies; and to this our Lord places the seal of his approbation, by commending the Church at Ephesus, for trying those who said they were Apostles, but were not, but did lie.

We are aware that to doubt the propriety of the present excitement, or to question in the most distant manner the qualifications or spiritual endowments of the leaders of the popular plans, would expose us to the malevolence and approbrious epithets of the various Secretaries therein engaged, and thus afford a sweet morsel for the tooth of calumny. We are already accused of a want of bowels of compassion for those who are about to perish; and it is boldly asserted that Millions of the human family are dropping into hell for the want of proper exertions on our part to aid the Benevolent Institutions of the day, and that the pecuniary help of man can effect the salvation of souls. See Judson's letter to the Females, and many similar productions of the day.

But on this point we are perfectly at ease, and under no anxiety whatever, for we rest assured that the dispensation of the Gospel, is under the care and control of the Holy Ghost, whose work alone it is to carry it into effect, according to the sovereign and eternal purpose of God. We very well know that all whom the Father has loved and chosen, are committed to

Christ for safe keeping, and are by him completely redeemed and secured so that not one of them shall *drop* into hell. Nor is our Lord at a loss for ways and means, although his creatures may be. He at once controls the unruly wills and affections of sinful men, and reveals to them that sit in darkness, the light of truth, and having all hearts in his hands, he turneth and disposeth of them as seemeth to him good; causing the wrath of men to praise him, and the remainder of their wrath he will restrain. And He from the very stones can raise up children unto Abraham.

As it is the sole work of God to fulfill in us all the good pleasure of his will, and the work of faith with power, man may contribute all he can to break down the walls of ignorance, and as far as possible, make man the friend of man; but to talk of evangelizing the whole world, is extremely absurd, and contrary to the manifest meaning of the whole tenour of the word of God. Let the Gospel be preached wherever there is an open door, but let us not presumptuously attempt to teach the Most High, or to be beforehand with him, or to burst open the door of his providence; for we are certain that the love of God shall ultimately triumph in all its greatness, and shine in all its lustre in the vessels of his glory. Yea, the word of life shall prove efficacious and victorious in all that God designs.

From the reasoning of modern religionists, we would conclude that until the present religious phrenzy commenced, our good old ancestors had been sleeping, or like the mariners before the invention of a compass, seldom ventured a league from the shore, or out of sight of land for fear of danger. Indeed when we look at the present noise and bustle, it would seem that the Lord in his wrath stood afar off, until the present halcyon days, in which various parties have determined with

*might and main*, to rebuild the temple of the Lord, on the summit of the mountains, for all nations to flow into it.

To besure about seven hundred years ago a religious influence seized some of the most celebrated nations of Europe, with a phrenzy to despatch an expedition to the Holy Land, to convert the Turks to christianity. Those missionary exploits cost the lives of millions of men, besides an immensity of treasure. They were marched off with the banners of the Cross unfurled, the people enlisted, and faught, and bled, and died, in the attempt, and woeful to add, that the religion of the meek and holy Jesus, was made the specious pretext for this infamous crusade. The feeling heart cannot dwell upon the horned picture—the dreadful carnage and slaughter with which these missionary enterprizes were attended, without dismay.

But let us review our own history, and mark the progress of Christianity since the first settlement of our country. Our forefathers, many of them, fled here from oppression, to enjoy the free liberty of worshipping God according to the dictates of their own consciences; and although here they have enjoyed an assylum, more abundantly favored both in regard to civil and religious rights, than any under heaven; add to this, our thousands of places for worship, our tens of thousands of preachers, with the numerous host of what are called benevolent institutions, and then ask, why are not one half of the inhabitants of our favored land converted to the knowledge of the true God? Why are a large majority of the citizens of this great republic still ignorant of the first principles of the christian religion? And yet we are cajoled, and told that in less than 150 years these institutions are going to convert every individual on earth, from the least unto the greatest. In the accomplishment of this work, there are about 500,000,000 Pa-

gans to be christianized; 15,000,000 Mahometans, are to substitute the *Cross* for the *Crescent*; and 2,000,000 Jews, are to gallop into, and take possession of Palestine. These are the predictions now promulgating through our States, by which the religious community seem so much aroused, and by which they are prevailed upon to devote their time and money, in order to outstrip the revelations of the Book of God.

To our Christian reader we would say, leave the times and seasons with him who is excellent in power and in judgment, and ample in justice. To dive heedlessly into the occult purposes of God, is rash; to attempt to alter for the better what infinite wisdom has established is presumptuous. His purposes and his ways are too deep to be fathomed by human minds: "Such knowledge is too wonderful for us." Lo, these are a part of his ways, but how small a portion is heard of him; how impenetrable are the reasons of the determination of his sovereign pleasure, concerning individuals or nations in a way of judgment, as well as of mercy; and how impossible to trace the methods of his dealing with his creatures in providence and in grace. Truly He is wonderful in counsel, and excellent in working. His way is in the sea, and his path is in the great deep. His footsteps are unknown. O, the depth both of the wisdom and the knowledge of God!!

I will conclude this letter by saying with the Apostle, "To you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven with his holy angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

ELI SCOTT.

## FOR THE SIGNS OF THE TIMES.

*Ebenezer, Loudoun, Co. Va. }*  
*Feb. 14, 1835. }*

**Brother Beebe :** The Ebenezer Baptist Church, Loudoun Co., Va. beg the indulgence of occupying your columns with the following remarks relative to our former publication :

Without entering into a detail of the report of a Committee appointed by the Ketockton Ass'n. at their last session, to investigate the difficulties among us relative to the persons excluded from us, the state of the case having already been laid before your readers, we wish simply to say, that Doct. E. B. Grady, complained that some things in our publication appeared to impeach his moral character. The Church immediately disclaimed all allusion to the moral standing or characters, in that publication, of Doct. Grady or of any connected with him in our sentence of exclusion ; and declared for the sake of removing any just grounds of offence against us on that account, our willingness to certify the same through the medium of the Signs. We therefore assure the public, that if our former publication conveys any idea impeaching the *moral* standing or character of Doct. Grady or any excluded with him, we now disclaim it, as we consider their standing in public society, so far as we know, to be upright and respectable.

Again we speak of Eld. C. George in our published statement, and mention having objections to him on account of his having attempted to sustain the course of Broadus, we having had reference to his attempts to sustain him in the Association. As Eld. George considers the above expressions calculated to injure his standing as a Minister of the Gospel, by conveying the idea that he approves of Broadus' present religious course and doctrine ; and Eld. George having disclaimed any departure in doctrine from the Confession of Faith adopted by the Ketockton Associa-

tion, as also, of having approved of Broadus' present course ; stating that the stand he had taken relative to that person, in the Association, was on the ground of what he considered correct discipline and order ; & as we do not consider ourselves as having just ground to impeach his statement, and having no wish to give an incorrect representation of his doctrines and walk, we willingly take back any thing in our former publication, calculated to give a different impression concerning him.

Signed by order the Church,

BARTON RICHARD, Clerk.

*Independence, Alleghany Co. N.Y. }*  
*February, 14, 1835. }*

**BROTHER BEEBE :—**I returned home from my late journey south, on the 23rd day of last month, after an absence of 19 weeks, which lapse of time afforded ample space for the New School men to perform wonders. I found the Church to which I belong in a state of fermentation. Although no complaint had been made to the Church against me, yet an *ex parte* Council had been called on my account. Mr. Bunel (a licentiate,) told the Brethren they need not trouble themselves about the matter, as he would see to it himself ; I suppose he did, but neither himself nor any who acted with him have labored with me, unless I am to consider slander, and open abuse, a Gospel labor. There was however but a slight meeting of the Council, and they dissolved, to meet in Church capacity to-day, at 10 o'clock A. M. A small company of us have met with them, and presented a written remonstrance setting forth the points wherein we believe they have erred in spirit and practice, signed by 17 members. But this was all to no purpose ; they told us that they wanted to hear none of our papers. Upon an attempt for my exclusion, their Moderator said they had nine votes, and thereupon declared the Church was dissolved, they then went away and left us. We then proceeded to take our stand as a Church ; having done so, withdrew our fellowship from them. After which we Resolved to call a Coun-

cil of brethren to advise with us, and who are requested to meet with us on the 18th day of March next, at 10 o'clock A. M., at the School House in Bingham, Potter Co. Pa. Our Old School Brethren generally are requested to meet with us, and aid us with their counsel and prayers. We are a handful situated amidst an host who are ready to devour us. Brethren, do "Come over and help us!"

Bro. Beebe, you are requested to publish this as early as possible; you will hear from us again after the meeting of the Council. We solicit an interest in the prayers of our Brethren.

The following Visiting Brethren are with us viz: O. R. Louel, Dea. A. Ellis, Frederick Tanner, Aaron Rathbone.

Written by order and in behalf of the Church,

B. G. AVERY, Pastor.

*Hamilton, Butler Co. Ohio, }*  
*January 24, 1835. }*

ELDER BEEBE:—I am informed that Elk Creek Church, and particularly Eld. Gard have lately been favored with the most gratifying visit, from your worthy correspondent Eld. Trott, of Virginia. I almost fancy I can see the joy and pleasure realized by these two old saints when met together, and beholding each other face to face once more in the flesh, who no doubt after cordially embracing, and viewing each others hoary hairs and silvery locks, took their seats for conversation, and when recounting their trials and sufferings, like two aged *Field Officers*, expecting shortly to retire from the field of action; each to each relates his several campaigns through many wars, with the success and deprivations attending every siege.

As it respects your little paper, I would here observe, that for some time previous to the arrival of any of them among us, I often expressed a wish that the Old School Baptists had some public print of a pure orthodox character, in which they might express their views and grievances; and in the "Signs of the Times" I have recog-

nized the full measure of my desires—being often comforted when low spirited, and not a little comforted by the communications of your correspondents. Therefore, should you find that the supporters and Editors of the larger Periodicals or Journals, now advocating New School doctrines, and what (they call) benevolent institutions, with an eye of scorn and contempt, looking down on your little Signs, and saying *twinkle, twinkle, little Star*, do not get discouraged; God hath not yet despised the day of small things, and your patronage having increased from *five to sixteen hundred*, is certainly encouraging; "tall oaks from little acorns grow, and large streams from little fountains flow." A stone cut out of the Mountain without hands, is yet to cover the whole earth, when the *true* knowledge of our God shall cover the earth as the waters do the great deep. By way of encouragement, let us look back to the Constitution or first organization of the Church of Jesus Christ, with her ordinances under the Gospel dispensation; how discouraging must it have been to those poor illiterate, persecuted fishermen, especially if we suppose that their reason would argue with them, and their natural eye would view the powers that be; the worldly wisdom and the strength and numbers of that fearful odds against which they were engaged; knowing also their destined fate as martyrs, as well as the abuse which their Lord and Master had already received from their enemies. And true it is, Brother Beebe, that after all the exertion of modern work-mongers to purify carnal nature, and renew the old man, still we find that the enemies of gospel truth, are no better now than they were then, either in nature, disposition or will; be their profession what it may, the carnal mind is, and ever will be enmity to God—and thanks to His blessed name for the sweet liberties of America, where their power over the Church is

in a measure curtailed. Yet some things we know and some we do not know: we know that "Known unto God are all *His* works from the foundation of the world," yet we do not know how soon we may be all brought under bondage and priestly tyranny by our own people ignorantly aiding the Pope, (or the Beast) in founding an American Inquisition.

Oh, my Brother, keep the "Sword of the Lord and of Gideon" drawn, and fight manfully for your King, and never sheath it till you have fought the good fight, and keep the faith and view your crown at hand, and your earthly tabernacle is about to dissolve & be placed under the sod. But I must leave this important subject, together with my hopes and fears as regards the welfare and liberties of America, and the safety of Zion, in the hands of the God of Israel, hoping that abler pens, and deeper minds, will see the danger and sound the alarm.

I have already protracted these remarks to a great length, presuming you will pardon me for it, when I tell you that I suppose you to be like all other Editors are, or should be, blessed with a double portion of Patience, and an uncommon degree of forbearance.

I. T. SAUNDERS.

FOR THE SIGNS OF THE TIMES:

*Brighton, Mas. Feb. 3, 1835.*

BROTHER BEEBE:—We know that our Brother Brown, has recently written to you, and in which he gave some account of Eld. Osbourn's visit among us. We now as a Church, would communicate to you some more particulars with regard to this servant of the Lord coming among us. Something like a year ago we had the pleasure of reading a Book published by Elder James Osbourn, of Baltimore; we found in this book precious things which were reviving to our fainting souls; we addressed a Letter to Eld. Osbourn, for some of his books, and at the same time

signified our desire to see his face, and hear the Gospel from his lips. But we being few in number, poor and somewhat despised, had but little expectation of ever realizing this blessing, yet our blessed Lord who hath said not a Sparrow falls to the ground without our heavenly Father's notice, was graciously pleased to grant us our desire. Last August Eld. Osbourn arrived here safe, and spent some weeks with us, and preached to us the blessed Gospel we think in its purity; by which our poor fainting souls were much revived, and for which we have great reason to bless God and take courage. We also have a supply of Eld. Osbourn's books, the perusal of which is very sweet to us, and would wish those books a wide circulation. We have just received a Letter from Brother Osbourn, which we have concluded to send to you, with the request that you will publish the same in the Signs of the Times—for which we are subscribers, well wishers for its success, and wide circulation.

By order of the Church,  
THOMAS HOVEY, Clerk.

*Baltimore, Jan. 1835.*

TO THE BAPTIST CHURCH OF CHRIST IN  
BRIGHTON, MASS.

MY DEAR BRETHREN, *Grace be with you all*:—You make part of that small number of professors of Christianity with whom I feel a kindred spirit, and whom I love in the Lord our Saviour; and I sincerely wish you may grow and thrive in the Gospel, and become more and more bold and courageous for the honor of God and divine truth.

As ye are light in the Lord, so I hope you will continue to walk in that light, and not stumble at all, nor yet swerve from that narrow path in which so few are found, nor be tossed about by the various winds of doctrine now current among us, nor be in the least charmed with those prea-



chers around you, whom St. Paul, if he was here, would call tinkling cymbals. Nay, I charge you in the name of my divine Master, not once to countenance a time-server, a man-server, and a gospel-perverter, whoever he may be or wherever he may be from, or whatsoever outward appearance he may make; for such an one is a deceiver, and a hypocrite. The whole drift of such a man's preaching is calculated to beguile unstable souls, and to becloud the mind, and to confuse the judgment, to starve a saint and to bind grievous burdens on the shoulders of those whom the Lord hath made free.

And on the other hand, his preaching is well adapted to make carnal proselytes, (which is the fashion of our day,) and to nurse hypocrites, to feed graceless professors, to amuse worldly men, to encourage rebellion against divine truth, and to entertain a proud dressy congregation. Stand aloof therefore from a man so dangerous; and from all such men, for we have an abundance of them in our land, and they are ten fold more mischievous than locusts.

Beloved, see that ye cleave to the true gospel-interest, and be willing to bear reproach and scandal for the sake of truth and a good conscience. You may always know the true gospel interest from the interest connected with what my favorite author, Paul, calls "another gospel," from its being so much in disesteem by the great bulk of professors in this our day. They are closely adhering to, and greatly admiring and crying up, and helping forward an interest without a cross, without reproach, and without any scandal or scorn; for it is an interest which carnal men love and hold in esteem; and it is an interest which strictly belongs to "another gospel," than the gospel of Christ.

I then say again, see that ye cleave to the true gospel and to its interest, and be willing to bear reproach for the same, and

God will be your reward and your dependence, your deliverer, your best and constant friend; and hence in all your straits, afflictions, distresses, temptations, and wants, you are to look to him, to depend on him, to hope in him, and with him to make as free as you can. And God grant you may be enabled so to act, so to talk, and so to walk, as that he may be honored thereby.

Since I was with you in August last, I have travelled far, preached often, conversed much in private, wrote a vast deal, seen many people, and things, and places; and upon the whole I must in conscience say, that I have but a very poor opinion of nearly all the religion which is now to be found in the New England States. To me it is as light as a puff of empty air, and with it I have just as much fellowship as I have with the Church of Rome. Yet still I find that the people generally are amazingly enamoured with it; and no wonder, for it is a religion that just suits and well agrees with a pharisaical spirit, which spirit has innundated all the New England States; and the people are now as much under the influence of this pharisaical spirit, as a hundred and fifty years ago they were of witchcraft. I from my very soul can say unto them, O foolish Yankees, who hath bewitched you that ye should not obey the true spirit of the Gospel, which your venerable Shepherd and Master obeyed?

That these people are now giving heed to a spirit that is repugnant to the genius of the gospel, is no more to be questioned than that man is a sinner in the sight of God. Indeed I will here venture to affirm, that there is no one thing in the whole current of human events among men more apparent, than is the above awful fact. They profess to become wise in things divine—even to have the pre-eminence over their honest neighbors in all the departments of religion; and if their pretence

be well founded—happy for them. But there yet remains this very notable clause in our sacred Canon, viz: "They become vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools," Rom. i. 21—22.

I shall not transgress in saying, that every advance made in a religion which is not produced in the soul by the Holy Ghost at the first onset, and wholly under his control in all the subsequent stages of it, is a serious retrograde from God and truth. It is an easy matter for men to be impressed on by an apparition resembling piety, because under the influence of this religious phantom, their wisdom perverts them, Isa. xlvii, 10, and they become dupes to a shadow, while they think themselves in possession of the substance of that religion which is from above and ends in the salvation of the soul.

I may here also venture to affirm, that the devotion of most religionists in your New England States, is as destitute of divine savor, heavenly dew, and holy unction, as were the Athenians in Paul's day, of a true knowledge of God. It is true they have the form, but not the power; they make a noise, but they have no life; they seek honor, but not of the Lord; they are assiduous, but not for divine truth; they increase, but not with heaven-born children; they are also very liberal in money matters, but it is to support a spurious cause. Beloved, I do not write thus from a slanderous spirit, but conscientiously; from a thorough conviction of what I write being the truth, for I heartily wish that these things were not so. But so at present they are, and so they will remain "until the Spirit be poured upon us from on high," Isa. xxxii, 15.

Not that in my opinion that this sad state of things is wholly confined to our Eastern States, for I find the same to be true in a greater or less degree, in all the States

where I travel. The Lord hath withdrawn himself from our tabernacles, and left our altars without the usual hallowed fire, and in lieu thereof, unwise men have kindled fires of their own, and in the light of the same they now walk, and they say, "we are warm for we have seen the fire," xlv. 16. This is the fire by which so many are deceived in our age, and by which their zeal, faith, hope, and confidence, becomes so highly heated and inflamed; and well may we call it false fire, inasmuch as it stands opposed to the holy fire of God, and intoxicates men instead of correcting their wrongs and improving their mind.

But my dear friends, although the foregoing statement is concerning how things are among us, yet we may rejoice, since the Lord hath not forsaken his well beloved Church, nor left the earth without witnesses; for in my extensive travels, from state to state, I find a few choice berries on the hill of Zion, and in this day of great darkness, they appear to me to resemble "the treasures hid in the sand," Den. xxxiii. 19; but the Lord seeth them and loveth them, and will save them with an everlasting salvation. I hope we shall always be found on the Lord's side, and be willing to own him before men, and seek to walk before him righteously, so that we may not be afraid nor ashamed of the faces of men. I bless God that this is my condition, so that I am no more afraid of my enemies, than I am of my friends.

I know, beloved, that you are a despised people, and treated very coolly by men who ought to know better. But care not for this neither be discouraged, but hope in God and it shall be well with you in the end. John speaking of our Saviour, says: "As he is, so are we in this world," John i, 4, 17. Well then, how was he in this world? Why he was despised and rejected of men; and of men too who were great sticklers for the law of Moses, and

an outside religion. By just such sort of men are you now derided and laughed to scorn; yea, they inwardly hate you and your religion. But as David says, so I say unto you: "Let them curse, but bless ye: when they arise, let them be ashamed," *Psa. cix, 28.*

When we are hated and despised by hypocritical professors, or by any body else, our business should be to watch the hand of God with them, and we shall often see that they are put to shame before our eyes, and their carnal hearts laid open, and they made to appear before us as mere whited sepulchres. I hope that all your outward and inward trials may be sanctified by the Lord to the good of your souls. I can but be persuaded that the God whom we adore will bear you up under all your discouragements as a Church; but you must be patient and prayerful, and not easily moved by what the Ishmaelish mockers of New-England may say and do by way of opposing you.

With regard to myself, who despises me, slanders me, and turns his back upon me, effects me not; for a good conscience, and the approbation of an indulgent God, the comforts of the Holy Ghost, and divine truth rooted in my soul, form my *standing credentials* from Maine to Georgia; and with these, I fear not to face enemies or friends.

Since my arrival home I have been very busy, having had more than thirty letters to answer, and much other writing to attend to in reference to my life, which is now in the press and will be ready for the binder in less than a month from now. It will contain nearly 500 pages, and will appear with good paper and in handsome pica type. My subscribers from Maine to Tennessee are numerous, and I verily believe the work will be read by them with pleasure and surprise.

Write to me just when you please; I wish to see Boston, Brighton, and Charles-

ton, again. May the blessing of Almighty God rest upon you all.

JAMES OSBOURN.

FOR THE SIGNS OF THE TIMES.

*Montrose, Pa. Jan. 28, 1834.*

BOTHER BEEBE: I received your letter, and the bundle of the Signs of the Times, together with the No. containing your remarks on my communication. I request you to publish the following extracts taken from "the United States Annual Register," for 1833, by I.M. Allen, page 126.

"*Bridgewater Association.*—This body embraces thirteen Churches, ten of which were formerly a constituent part of the Susquehanna Association. They left that connection, and formed the Bridgewater Association in 1826, on account of alleged Arminian sentiments which obtained among the remaining churches of the old body. When this secession took place, a revival of religion commenced in the newly formed body, which has continued to the present time, &c."

Then see page 131: "*Churches in Susquehanna and Luzerne Counties.*—We have ample materials for a history of the Susquehanna and Bridgewater Associations, but we can only glance at a few particulars respecting them in the present number. The Susquehanna Association was formed in 1818. The number of its constituent churches was ten, which embodied 4 ordained ministers and 475 members. The oldest church in this Association was Exeter, founded by Elder Jacob Drake, from Canaan, N.Y. in 1796. This church is now extinct. It is briefly noticed by Mr. Benedict in his history of the Baptists, as being large, and Arminian in every point of doctrine, except that of falling from grace. The account which Mr. Benedict says they gave of themselves, was written and sent to him by Elder Joel Rogers, who believes in the *self-determining power of the will*; and, as there was then

a difference of opinion on that point of doctrine in the churches, that difference became more and more manifest until it finally terminated in the division of the Association, and ten out of fourteen churches were formed into the Bridgewater association in 1825. The Bridgewater church which is the oldest and largest in the Association, was founded in April, 1809, by Elder Davis Dimock, whom Mr. Benedict by mistake calls *David* Dimock. This church, under the ministry of Elder Dimock, has enjoyed several great revivals. It received 80 by baptism in 1810, 150 in 1826, and 105 during the past year. Its present number is about 350.

Yours, Respectfully,

DAVIS DIMOCK.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday March 4.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

Some nameless writer in the American Baptist under the head of "*Hard Cases*," gives an account of some Ministers of the Gospel, whom he represents as having been called of God into the work of the ministry, and then left to suffer in his service—which are as incredible as they are ridiculous. Of one of those Ministers he writes thus: "But his brethren encouraged him. They told him that God had ordained that they that preached the Gospel should live of the Gospel. *But the poor preacher found what the Lord had ordained in this particular did not come to pass!!!* For to live by the Gospel he could not—so he began to preach from the Book of James, &c."

This preacher, as well as the other examples of opposition to the veracity of God, the writer informs us, is now in the service of the A. B. H. Mission.

Another writer in that paper enquires, Where then is the extravagance of the supposition that even the enormous sum of 50,000 dollars may be thus realized for the salvation of the rich, and fertile, and growing, and powerful, and (soon to be) governing west.

THE DO-NOTHING AND ANTI DO-NOTHING BAPTISTS OF NORTH CAROLINA.—The frequent attempts of the New School, to prove that their new schemes for converting the world, are approved by the Lord, reminds us of the fabled dialogue which occurred between the Cat and Lioness.—Both being in company at a certain time, the Cat began very ambitiously to boast of the great number of her posterity, and with a view of establishing her superiority over the Lioness, proposed to compare the number and frequency of their respective litters; upon which the Lioness modestly observed, that she never pretended to raise more than one young Lion at a time. Poh! said the other, we Cats think nothing of raising our young by the dozen. And after all, interrupted the indignant Lioness, I presume they are nothing but Cats at best. Are there any Lions among them?

The following we extract from the Religious Herald:

BAPTISTS IN NORTH CAROLINA.—From the report of the General Agent of the North Carolina Baptist Convention, Elder J. Culpeper, we learn that there are 27 Associations in the State, and partly in South Carolina. Nineteen of these associations approve of, and encourage the benevolent institutions of the day. In these 19 associations, 4,278 persons have been added by baptism, during the last associational year. The other eight Associations are generally opposed to benevolent institutions. In five of these bodies who publish their numbers, 180 have been baptized; some of the others do not publish their numbers. By comparing the numbers baptized, with the deaths and exclusions, the do-nothing brethren appear to have diminished in numbers. In the missionary and anti-missionary associations, 4,458 persons were baptized in 1833. The increase in 1834, is about the same. In these associations there are about 30,000 members, besides a considerable number in churches which are not associated. In some of the churches the state of religion is very low; but in many others, a glorious work is progressing, and extending its reforming, powerful and harmonizing influences, through the different grades of society. Hundreds and thousands are bowing in obedience to the Redeemer's standard, from the grey-headed father, to the children in the Sabbath School, of twelve years of age.

About \$13,000 have been subscribed for the purpose of erecting suitable buildings for the accommodation of students at the Wake Forest Institute. A contract has been entered into for the erection of a building, 132 feet in length, to contain 55 rooms, to be completed by January 1st, 1837. The Institute commenced operations in January 1834. In the following September, there were 70 students; of whom from 35 to 40 have been converted to the truth, during the revival which took place in the fall.

At the annual meeting of the Convention in November last, brethren Wait, Meredith, and A. J. Battle, were appointed delegates to the Triennial Convention; and brethren James McDaniel, G. M. Thompson, William P. Biddle, J. M. Craig, and Q. H. Trotman, delegates to the General Association of Virginia, four agents and ten missionaries were appointed to labor for the whole or portions of the year, until the next annual meeting.

We copy the following paragraph from the *American Baptist* :

MR. WILSON—I wish to say, through the medium of your paper, that I engage to unite with any number above fifty, to pay *five dollars annually* for ten years, to be spent in Ministerial labor in the Great Valley of the Mississippi. Who will assist in sending the bread of life to the destitute? Who will strive to prevent the "Great Whore," in her attempt to gain foothold there?

C. T. NORCROSS.

**Queries.**—We are desirous to know how many \$5 subscriptions will be required to supply the great Valley of the Mississippi with the Bread of Life? If a sufficient sum should be subscribed, where can that bread be purchased with money? And how great an amount of gold and silver will be required to enable her daughters to hedge up the way of the "Great Whore," so as effectually to prevent the old ladies gaining a foothold in the Great West?

How truly does the inspired Solomon tell us, "There is a generation that curseth their father, and doth not bless their mother."

Can we consistently hold with the Hart, and run with the Hound? Is it consistent for the Old School Baptists to take their stand against the corrupting abominations of the present times, and at the expense of our names and reputation, subject ourselves to the jeers, ridicule and calumny of the popular zealots of our day, and then so far countenance them in their iniquitous career as to invite their Ministers to preach among us? Hark! the word of God replies! "Mark

them which cause divisions and offences, contrary to the doctrine which ye have learned and AVOID them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by *good words and fair speeches*, deceive the hearts of the simple," Rom. xvi. 16—17. Brethren, in obedience to the divine command, certain characters are to be *marked and avoided*. Who are they? Not such as separate themselves from those who walk disorderly, for all the saints are expressly commanded so to do. But our text is sufficiently explicit: Mark such as cause divisions, *contrary* to the doctrine taught the saints previously to Pauls writing his Epistle to the Church at Rome. It is a well known truth that the only divisions which now agitate the Church of God, are such as have been made by the introduction of, what are falsely denominated, Benevolent Institutions; such as had neither been learned or even heard of, when our Apostle wrote, and yet, how strange to tell! many there are who think it very hard and uncharitable to obey the divine command of God, concerning those who are constantly making divisions among us, by setting up these abominations in Israel.

Others there are, who notwithstanding their conviction that these are the men alluded to by the Apostle, and these the men and things to be avoided by the household of faith, tell us, that they wish to act charitably towards these their erring brethren; and if they will come among them as preachers, and agree to say nothing about their new schemes and inventions, they can receive them, notwithstanding they know them to be the advocates of the New Divinity of the age, elsewhere; and so by their course, acknowledge them as the Messengers of our Lord Jesus Christ, and aid them essentially to by good words and fair speeches—deceiving such of the simple, as are looking to such inconsistent professed Old School Baptists for an example.

Brethren, we are either bound to reject those men, or we are not. If we are not, why do we pretend to make any stand at all? But if we are, let us lay aside all our own nice fleshly, worldly and (falsely called) charitable feelings, which war against the Spirit on this point, and buckle on our armour, and dispute every inch of the ground with the common enemy.

TO OUR AGENTS AND SUBSCRIBERS.—In forwarding us the names of new subscribers, remittances, or a list of such as wish their names discontinued &c, our agents and other correspondents can not be aware of the amount of labour and trouble they would save us by a little care on their part in stating opposite each name, the Post Office, County and State, to which their respective papers have been or are to be sent. In some cases we have subscribers of the same name in different States; and in others it is exceedingly difficult to look over nearly 2,000 names, to find such as are to be credited or discontinued.

We have on hand a few remaining copies of our Second Volume, which can be afforded at the original price, viz : \$1 00 per volume.

Scattering numbers, making up nearly whole Volumes, can be had at half price.

We are informed by our Agent, Eld. Henderson of Georgia, that the Old School Baptists of that State, contemplate publishing an Old School Paper in the spring. We heartily wish them success.

#### RECEIPTS.

James Martin,	N. Y.	\$2 00
Dea. Wm. Murray,	do	1 00
G. H. Howell,	do	3 00
Dea. Peter Winchel,	do	3 00
Eld. E. Crocker,	do	1 00
Parmenus Horton,	do	1 00
Asahel Tickner,	do	1 00
Garret Westervelt,	do	8 00
Hez. Woodward,	do	1 00
Stephen Reynolds,	do	1 00
Wm. Garrison,	N. J.	1 00
Wm. H. Johnson,	do	1 00
Hannah Durand,	do	1 00
J. B. Rettenhouse,	do	1 00
Eld. Wm. Marven,	Va.	5 00
Eld. Samuel Troit,	do	10 00
Eld. B. G. Avery,	Pa.	2 00
Eld. Hez. West,	do	1 00
Lemuel Hall,	Del.	2 00
Eld. W. K. Roberson,	do	5 00
Eld. Jas. Henderson,	Ga.	10 00
Eld. E. W. Earl,	Ky.	5 00
P. C. Mason,	Me.	2 00
George Sacket,	Ms.	5 00

Total, \$73 00

#### DIED,

In this town, on Friday last, Mr. JOSEPH CONNER, aged about 77 years.

A number of Communications now on hand, shall receive due attention soon.

#### REVIEW.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER BEEBE: Annexed you will receive an *abridgment* of a review of "Unrefuted charges against the Directors of the London Missionary Society, by Andrew Forbes, formerly Missionary in the East Indies," published in the Theological Review for November last. The reviewer takes strong ground against such delusive schemes, and shews that objects of a personal and selfish character, are the principal and moving motives of most of the Managers of these institutions. "By their fruits ye shall know them."

Yours truly,

CLEMENT T. COOTE.

Washington City, Jan. 31, 1835.

"Our sentiments respecting Missionary expeditions and Missionary exertions, are well known to our readers. For a long series of years we have noticed the strides our religious adventurers have been making by their imaginary flight, in attempting a general conversion of all the world to bow to the sceptre of Christ; and have many times entered our protest against such delusive schemes. Enthusiasts, and worldly minded men have made up the phalanx. The nervous system of the weak and imbecile, has been worked upon under the persuasion that money will perform great exploits; nor has money been wanting; hundreds of thousands of pounds have been collected to convert Jews, Turks, and heathens—but the devices of men have failed—the Lord is neither in the wind nor in the earthquake, but in the still small voice, which says to all those who would be beforehand of God, what doest thou here Elijah? My ways are not your ways, nor my thoughts your thoughts.

Forty years ago a person named Brothers, was on the point of marching the Jews to the Holy Land, and the influence even then reached the senate house. A young man of the name of Cooper, about the same time, made a great stir, and was *determined* to convert the Jews in a short space of time. They assembled in crowds to his call, but went away about as much convinced as when they came. Mr. Basil Wood, a clergyman, a little after caught the mania, and set subscriptions afloat for the purpose, which we believe continue until the present day. Indeed so ardent were his expectations, that he told us, in conversation, that he had no doubt that in the course of thirty years the Jews would be collected in Palestine; the thirty years are expired, but poor Mordecai remains the same, and will do so until Christ's second coming.

About the same epoch a great bustle was made to convert the heathen world,—the *crescent should fall before the cross*. Men were led to expect that the wolf should literally, dwell with the lamb; that the leopard should lie down with the kid, and that the sucking child should play on the hole of the asp. That sweet portion of the word of God, which is now fast accomplishing, that the knowledge of the Lord shall cover the earth as the waters do the sea, has been so far stretched, as to import the conversion of every nation, kindred, and tongue, previous to our Lord's second coming. A greater falacy could not be practical on weak minds; being contrary to the word of God, and to his special manner of working. It is the *remnant* (what remains) of the flock that he says *he will gather out of all nations*. Ye shall be gathered *one by one*. O ye children of Israel, when the great trumpet shall be blown, they, the *out-cast*, which were ready to perish, shall come. It shall be as when the harvest-men gathereth the corn, and reapeth the ears with his arm; as the

shaking of the olive tree, *two or three berries* in the uppermost bough, *four or five* in the outermost branches thereof. Such are the Lord's doings and they are marvellous in our eyes. As it was in the days of Noah, so shall it be when the *Son of man cometh*, they were eating and drinking, marrying and given in marriage until the day that Noah entered into the Ark. It is predicted by the Apostle Peter, that in the last days there shall be scoffers, walking after their own lusts, and mockers, tauntingly asking, where is the promise of his coming. And Paul declares the Lord shall be revealed from heaven in flaming fire, taking vengeance on *them that know not God*. It will be so until the end of time, Jeremiah's two baskets of figs, the one *good* the other *bad*; wheat and chaff; the sheep and the goats.

Why will not men be sober in their expectations, curb their imaginations, and leave God to accomplish the number of his Elect and hasten his kingdom; and not run before him and teach him how to act. If he stood in need of instruments the very stones shall be subservient to his will. The sounding of his voice is, *BE STILL*, and know that *I am God*. *I will be exalted among the heathen, I will be exalted in the earth*. My covenant shall stand, and *I will do all my pleasure*. Leave all events with him—Wait thou only upon God, and let your expectation be from him.

'The unrefuted charges,' Mr. Forbes says, should be carefully observed refers to those *Directors* who constitute the Committee of Management, and on their shoulders the author has laid the weight of his several charges. It appears that the salary of a Missionary is two hundred pounds per annum; which is said not to be enough for themselves and families; and what adds to the complaint is that by the course of exchange, the value of their salary is reduced to one hundred and fifty-five dollars



per annum. This is called a work of unrighteousness on the part of the Directors, and which statement is confirmed by seven Missionaries, now in London, from Madras. A complaint was made to the Directors of this course, and the reply was, there was no ground of complaint; and that if they should draw for their salary, the bill would not be honored—they did draw for it, and the bill was dishonored.

The difficulties occasioned by these transactions, are described in very pointed language. Another charge against the Directors is that they are guilty of favoritism, toward those of the Mission who will feed their vanity, and assist them, as is here expressed, in their *cajolery*, by making *false statements* of their success—such they will honor and treat with liberality, and even to prodigality in bestowing their funds: and it is further stated that the annual expenditures of the Society in some instances is so great as to render it exceedingly difficult to say how it has been disposed of; for the method of accounts pursued by the Directors is such as to throw an impenetrable veil on their proceedings, by not giving a *detailed account* for each of the Missionary stations annually.

The Society are impeached of cruel treatment of a person named Thompson, whom, with his family, they left without a shilling in a foreign land; they are accused also of a want of confidence in their missionaries, and of their employing persons to act as *Spies*, whose veracity cannot be depended on. Here follows a heavy accusation respecting the removal of a Missionary, wherein it is said, "Had he instead of devoting his time to the study of the native language, spent it in *fabricating letters* calculated to make an impression on the minds of the simple hearted unsuspecting people at home, and thus furnished the Directors with the means of *extorting money* from the public, perhaps he might have shared a better fate. But the Christian Missionary could not *lend himself* to such Jesuitical proceedings; nay on the contrary he

warned the Directors to take care least by encouraging such false statements, they should expose both themselves and the Missionaries to the scoff and scorn of Infidels." "Such things," he says, are calculated to sink the Directors low indeed in the public estimation, and present to my mind a strong temptation to believe all the *fuss* which is made in certain quarters about concern for the *salvation* of the *heathen*, is little else than *religious hypocrisy*."

We shall now make one quotation, which respects the ladies in the following announcement from the Missionary Chronicle—"A renewed supply of *fancy articles* may be available at Siam, and will be thankfully received at the Missionary house, Austin Friars London." The comments upon this article, by the Missionaries who are the complainants, is really amusing. "We should give our fair country women very different advice to what is given by the writer of this passage. We can assure them that the cause of their blessed Redeemer, and the salvation of the heathen, can never be promoted, but rather hindered, by sending such *frippery* among them. The minds of females, in these countries are already set too much on such trifles, and shall we excite and pamper their lusts more and more? Is it not one principal aim of the Christian Missionary, to wean them from such things, and to teach them to renounce the "pomp and vanities of this wicked world?" Christian ladies would employ their leisure hours more profitably, if they would follow a worthy example, recorded in the Acts, and imitate Doreas in making coats and garments for the poor around them. We do not agree with the writer of the article in the Missionary Chronicle, that *dolls* and *gewgaws* will be *available* to any good purpose in Siam. We know, perhaps better than he does what will be the effect upon the Siamese. Being of a weak and childish disposition, and exceedingly fond of such trinkets, they will no doubt be very acceptable, but whither they will thereby be *available* to their conversion we leave to any man of common sense, and a sound mind, to judge. The *dolls* which we lately saw in that box of *vanities* sent hither, would, most probably be mistaken for the *Christian's Idols*."

The foregoing statements will have prepared the reader for the following conclusion of the

letter. The bands of mutual confidence which formerly united the Directors and the Missionaries appear dissolving rapidly. The author of "the Charges" proceeds, "*Excitement and not principle, is the leading feature of Missionary zeal, and as a natural consequence, pleasing statements from Missionaries, rather than facts, are sought after to feed the flame.* We can truly say that our greatest discouragements proceed from the conduct of those who ought to be our best friend. It is not the indifference of the heathen, though that alas! is great; nor the trials arising from personal or relative affliction, although these are numerous and heavy, that make us sink into despondency and gloom; but it is in the mercenary and *flippant communications* of the Directors, it is the *want of strict truth in their annual reports*, and the *encouragement given to Missionaries to send home too favorable reports to the society*—these things cause our hearts to ache. The Directors judge of the Missionaries by what they *say* and not by what they *do*. Hence the enquiry is not what are the *labors* the *Missionary* is carrying on at his station, but *what sort of letters does he write to the Directors*. A modest man will be afraid of overating his exertions, and any *apparent good* that may result from them. He will be contented to labor in obscurity, rather than to obtain publicity at the *expense of truth*."

We most certainly agree with the writer of the above accusations, that in the operations of a religious society, such as a Missionary Society, integrity and uprightness should characterize all its transactions; there should be no mystery, nor any thing that requires concealment, on the part of the managers; nothing that will not bear the minute inspection of the friends and supporters of the institution, all should be straight forward work.

Our limits are too circumscribed to enter into every particular charged upon the conductors of the Missionary Society, suffice it to say, if we were permitted to decide between the parties, that **MONEY** is the prevalent dispute, which turns out in this concern, as in most others, the root of all evil. Throughout the whole there is nothing said of the *poor souls of heathen*: it consists of complaints about *salary, dishonoring bills, pecuniary difficulties, distress of the widows of missionaries, expendi-*

*tures, with cases of ill treatment, and the blameable conduct of the Directors.*

The whole may be comprised in a few sentences: here is a body of men who have been amusing the public for nearly half a century, and leading them astray with the most romantic and ideal schemes, little better than Old Dominico Gonzale's Adventures to the Moon. From weak and credulous people they have been extorting immense sums of money for their visionary enterprizes. These men have employed needy adventurers for to second their efforts, many of whom from straightened circumstances, were drawn to seek employment and support for themselves, their wives and children. They go forward under the idea that God *wishes* to establish his *Kingdom of grace in the world*, but has *not power* to accomplish his desire. To obviate this difficulty, they go to work uncalled for of God, and it is fearfully to be apprehended unconverted themselves, ignorant of the way of salvation, and need themselves to be taught.

The real fact is, God never sent them; they went a warfare upon their own devices; then how could it be expected that any success could attend their labors. Indeed God's method of working is far different. He delighteth not in the strength of a horse, nor taketh he pleasure in the legs of a man. If the walls of Jericho are to be erased, it is to be done by the noise of pitchers and the blowing of ram's horns. If a great man is to be cured of a dreadful disease, a little insignificant servant maid shall be the instrument, and the method contrary to what is expected. If men are to be controverted to God, he will take them from the vile and refuse; and if three thousand of them are to be turned from darkness to light, the *agents* shall be *unlearned* and ignorant men, of no education. If a messenger is to be sent to convert the Gentiles, it shall be alone by him, who before persecuted the Church of God. And why? because God's ways are not as our ways; because men shall see and know that his *own arm* bringeth salvation, and that no *flesh*, shall *glory* in his presence. Let us Christian Brethren, leave God to his own way, and to use his own time, so as to do what seemeth good in his sight.

Wait patiently and quietly, stand still as Moses did, and you shall surely see the salvation of the Lord; and though it were possible that Israel should not be gathered, yet Christ shall be glorious in the eyes of the Lord. But, blessed be his name, Israel *shall* be saved in the Lord with an everlasting salvation. The ransomed of the Lord *shall return* and come to Zion. Therefore, beloved brethren, in returning and rest shall ye be saved; in quietness and confidence shall be your strength."

## POETRY.

FOR THE SIGNS OF THE TIMES.

### ANTICIPATIONS OF HEAVEN,

By C. T. COOTE.

"Oh how the thought that I shall know  
The Man that suffered here below,  
To manifest his favor,  
For me and those whom most I love;  
Or here, or with himself above  
Does my delightful passions move  
At that sweet word, FOR EVER!

FOR EVER to behold Him shine—  
For ever more to call Him mine,  
And see Him still before me!  
For ever on His face to gaze,  
And meet his full assembled rays,  
While all the Father he displays  
To all the saints in glory!

Not all things else are half so dear.  
As His delightful presence HERE,  
What must it be in HEAVEN!  
'Tis heaven on earth to hear him say,  
As now I journey, day by day,  
'Poor sinner, cast thy fears away,  
Thy sins are all forgiven.'

But how must his celestial voice  
Make my enraptur'd heart rejoice,  
When I, in glory, hear him;  
While I, before the heavenly gate,  
For everlasting entrance wait,  
And Jesus, on his throne of state  
Invites me to come near him!

Come in thou blessed, set by me,  
With my own life I ransom'd thee;  
Come taste my perfect favor:  
Come in, thou happy spirit come,  
Thou now shalt dwell with me at home;  
Ye blissful mansions, make him room,  
For he must stay FOR EVER!

When Jesus thus invites me in,  
How will the heavenly hosts begin  
To own their new relation?  
Come in! come in! the blissful sound,  
From every tongue will echo round,  
Till all the chrysal walls resound  
With joy, for my salvation."

**DIED**—At Pleasant Valley, Dutchess, Co., on the 13th day of December last, Dea. JOHN M. THURSTON, aged 80 years, 10 months and 13 days. Dea. Thurston, has been long known to the oldest members of the Warwick Association, as a faithful and beloved servant of our Lord Jesus Christ.

**BLANKS**.—Just printed and for sale at the Office of the Signs of the Times, a large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

## LIST OF AGENTS.

### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near 11th St. Peter Winchel, Jonathan Vaughn Benjamin Burt, A. Everit, A. Holmes Esq. Ezra Mosely, G. Westervelt, 43 Renwick St. N.Y. Thomas Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, Eld. E. Crocker, Martin Salmon, A. Worden, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N.Y.

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**Tenn.**—A. B. Goldsmith.

**Ms.**—D. Hart,

**Maine.**—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

**S. C.** Theron Earl, Spartinsburg District.

**C. T. Coote Esq.** Washington City, D. C. **Georgia.**—Elder J. Henderson, R. Reese, Eld. A. Cleaveland.

# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO. N. Y. MARCH 18, 1835. No. 6.

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GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

In looking over some old manuscripts, which have long been waiting our leisure for examination, our attention was caught by the allegorical style and striking picture of the subjoined Chronicles. They have come to us without any signature, and appear to have been written somewhere west of the Alleghany Mountains, more than a year ago. To us they seem to afford a very just idea of the effect produced by the crowding of Eastern Missionaries upon our Western Churches ; while the famous navigator whose *enlarged views* aroused his ambition to become a Comet, is not very unlike many instances considerably East of the Great Valley of the Mississippi.

Although the publication of the Chronicles at this time, may be too late to answer the purpose of the writer ; yet as they seem so well suited to other places, we have thought best to give them room in this number.

FOR THE SIGNS OF THE TIMES.

### CHRONICLES.—CHAPTER I.

And it came to pass in those days, when many of the children of Israel were encamped in the Great Valley of the Mississippi, among the Buckleys and Hooziers, on that side of the great mountain called Mount Allegany, as thou goest towards the going down of the Sun ; who having left the land of Egypt, and the city of Destruction, (sin and self) set out for the land of promise in a few ships, which they built,

one by one, and named them Lebanon, Elk, Muddy, Fair, Pleasant, Indian, &c. in which they, their wives, and their hand-maids, set sail with a teacher to each tribe.

And it came to pass in the first year of the administration of Pres't. Andrew—whose surname was Jackson—that a few discontented Israelites in each ship, held a small council among themselves, when Daniel the Captain, and William, Isaac, Jackson, Samuel, Linus, (and David the uncircumcised) with their wives, all said Amen. Let us go to, now, and build us a ship for ourselves, our wives, (and our little ones, and for such of the Gentiles as we may circumcise for passengers,) and the saying pleased them all, and they said Amen ; and when the vessel was completed, they sent letters to each ship, and every tribe, to assemble in Grand Sanhedrim of the Nation, and examine the new ship, and publish their decree.

And it came to pass in the month of Zif, that the chief Captains, the rulers and judges, the singers and the mighty men—the men of renown and men of war from each ship then under sail, assembled as a "Congregation of the Lord of Hosts," in the great steepled tabernacle, where they published the decree to all Judea, that the new Ship is sound and good, and shall now be launched to compose a part of the Jewish fleet ; and they called Her Hamilton, and the sons of Jacob to sail therein, the tribe of Dan, when all the people shouted Amem. Let us now sacrifice to the God of Jacob, for Israel is his chosen people. Let us praise the Most High

while we sit under the droppings of His Holy Sanctuary, and partake of a feast of fat things; praise ye the Lord all His people, and laud Him all ye Gentiles; in songs of deliverance and victory praise ye the Lord; let us now return to our own Ship, and all said Amen.

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CHAPTER II—SEE ACTS, xxvii.

And when it was determined that they should sail into Canaan, the tribe of Dan, with their wives and hand-maids, entered the new Ship, and set sail in the fifth month, the four, and twentieth day of the month, with favorable winds, a fine breeze, and glorious prospects; and when they had launched from thence, they sailed under Grace, because the Arminian winds were contrary, and the next day they touched at: "Faith Articles, meaning to sail close by the city of Decorum Rules, and cast anchor at Gospel Faith;" but the winds not suffering them, they sailed over to Justification, and hardly passing it, came unto a place called the "Eternal Court-House," or Fair Haven of presumption, and because the Haven was not commodious to winter in, the most part advised to depart thence also, if by any means they might attain to the Haven of Love. And it came to pass when the middle-track-winds blew softly, the man at the helm grew purblind by reason of the fog, pondered in heart what meaneth this soft wind; and all hands on board being raw and inexperienced, knowing but little of the perils of a sea voyage, they of course feared nothing—not even dreaming of Rocks and breakers, shoals and quick-sands, or of being sucked in by the grand whirlpool of Vain Philosophy.

But not long after, there arose a tempestuous wind called Benevolence, and when the Ship was caught and could no longer bear up under the strong winds of Modern Trash, they let her drive; when the watches and guards became alarmed, and could no longer cry "all's well," but supposed

they had discovered a *Leak*: and said, sirs, we perceive that this voyage will be with hurt and damage, both to the ship, her lading, and perhaps our lives. But "Don't give up the Ship," stop the leak instantly, by cramming in some of your iron jackets; when the Captain overheard the stir, and ordered a little plastering with untempered mortar to fill the crevice, and thus stayed the breach a little. And they being exceedingly tossed and driven with a tempest, having seen neither Sun or Stars, or heard glad tidings for many days, and this being the fourteenth day they had tarried, and continued fasting, "having taken nothing," and they were in all, in the Ship two score and sixteen souls.

And it came to pass, that the helms-man and others of the frightened tribe, called upon their Captain in his Cabin for counsel, where they found him unconcerned and cross, where they awoke him leaning on the golden Settee of Flattery, on which he had been rocked to sleep by the Ladies. Among other frightful sights, they told him that they had seen great clouds without water, which were driven by winds of strange doctrine, with great hails of new fire and vapours of smoke. Notwithstanding their fears however, he treated them as idle tales; and at midnight Oh King! they found him on quarter deck, standing quite erect, leaning a little over with a new Telescope in his hands called Enlarged Views, with which he was Star-gazing—tracing the "wandering Stars" of Eastern production, wishing himself to become a *Comet*, and if as much as a boat hove in sight of his telescope views, crowded and conducted by Phillistines and Gentile riches, he would hail them through a brass trumpet and tinkling symbol, and then woo and coax, scold and warn them to flee to his sinking Ark of safety—while his starving tribe were shut up in the hole, the dungeon of insignificance, and all overlooked. But when it was manifest

that the soldiers had determined to cast over-board the lading and rubbage, the strangers and the uncircumcised first, and then make for an Island called Peace. He cast himself into the sea and swam to shore up stream, and went on board another Ship; and so it came to pass, that they all escaped safe to land, after an unfortunate voyage of two whole years and six months.

### CHAPTER III.

And it came to pass in the third year of the administration of Andrew, in the month of Tebeth, and on the 17th day of the month, that the sailors of the new Ship agreed upon another voyage; and said, "let us go to now, and examine the shipwreck, and if possible repair her again, which saying pleased them all, when the whole tribe of little starred skeletons with one voice, cried Amen, "Don't give up the Ship."

And when the sailors appointed by the crew, had spent much time in examining the wreck, they returned to their own company and reported as follows: A crazy and quivering Compass—the Chart of Truth blotted, and wrong-side-up—the Anchor of Hope, and Cable of God's love buried under the rubbage of Modern Inventions—the Cable also besmeared from end to end with the soft oil of universal love, compromise and affectation—the sails of Christian knowledge and graces, torn in tatters by the Eastern winds of New School sophistry, and much milldewed in streaks & folds by the nauseous effluvia arising from the raging sea, foaming up great blubbers of nothing; the cords and rigging from the topmast sail and yard-arms down; both larboard and starboard sides entangled and notted, confused and rotted, by the strange mixture of every kind of fog, dew and wind, except truth and falsehood; the provisions all spoiled and lying in a hodge-podge mess,

fermenting with the leaven of Modern Pharisees, in the middle track as thou goest towards the wine casks under deck; the sincere milk mixed with water and stinketh; the new wine soured and turned into wine of new schemes; their clothing and garments all in rags and tatters, instead of their uniform of white spotless robes. The leak sprung again, and the mortar floating carelessly around, which was adding to her filth, when they all arose and cried it is enough, let us up and be doing while it is called day, for the night cometh when no man can work. All hands on board! And so it came to pass that in a few weeks, notwithstanding discouragements they repaired the injuries, cleaned up the vessel, employed another Captain, cast overboard all the uncircumcised and the filth, ballasted well the ship, and took good care this time to have the advice and smiles of the Commodore of the whole fleet—the Commander-in-Chief of all Israel, together with rich supplies of wholesome imperishable provisions of His own selecting; when they set sail on a second voyage with care and moderation, prepared for, and indeed expecting war, as well as tempests this time. Their munitions of war were a few seventy-fours of Eternal Truth, together with the whole armour of God on each, their loins girt with truth, the breastplate of righteousness, their feet shod with the preparation of Gospel Grace, the shield of Faith, the helmet of Salvation, and the sword of the Spirit, (the word;) and the command of I AM to pray alway, for that their battles were not to be against flesh and blood, or earthly rulers, or political powers, but against spiritual wickedness in high places. And so it came to pass, that the last account from the little Ship, was a hot engagement with—not the Philistines and other gentile nations—but a New Sect springing up in those last days; who said they were Jews and were not, but were liars, evil beasts, and slow bellies;

and the rest of the acts of the New Ship and her tribe, are they not written in the book of the Chronicles and of the Kings?

SCRAP BOOK.

FOR THE SIGNS OF THE TIMES.

### NUMBER 2.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—PAUL.

No less applicable perhaps are the above words of consolation to Churches or Associations than to individuals. The scriptures of divine truth are of that extraordinary virtue and tendency, that they may be received as lessons of instruction to the human family in all their diversified stations in life; and not unfrequently tend to edify mankind both literally and spirually, whether in single or associated capacities.

Passing by circumstances of a like character in the history of past ages, I have been led to reflect seriously on the providence of God over, and the force and energy with which the above sentence may be applied to the Kehukee Association, during the latter as well as the former part of her history. It appears she was originally conducted by the wisdom of predestinarian councils, but extending her bounds far and wide so as to become from time to time the mother of many other associations—as might have been reasonably expected, she has had to combat often the powers of Arminianism from within and without; and often has she been called upon while recurring to her fundamental principles to stand forth, and before high heaven and earth declare the causes that have impelled her to an eternal separation from the doctrines of Arminianism, and all the multifarious devices of the principalities and powers of satan.

Of all the Associations that have branched off from the Kehukee, perhaps none have been more powerful and inveterate

against her measures than the Chowan. The Churches in the latter Ass'n. were dismissed from the former, to constitute one more convenient to their local situation, in 1805. And notwithstanding the Chowan from that time to this has retained the same articles of faith with the Kehukee—notwithstanding the friendly and brotherly correspondence that existed between them for several years after their separation, the infatuated and misguided zeal of the Chowan at length increased to such a degree, that she broke off all correspondence with her old mother the Kehukee; attempted to brand her with ignorance, blindness and bigotry—in the face of her own articles has thrown open her doors and hoisted the flood-gates, to let in under mask of Benevolence, human learning, missions, and other pharasaical titles, and nearly every error under heaven, rank Arminianism not excepted; and has compromised her creed with the world for gold and silver. She has introduced literary men & established presses; hired agents and sent forth missionaries, who by profession were required to defame the Kehukee Ass'n. in every way that human ingenuity could invent, and endeavour to exterpate her principles from the earth. Rallying on the side of popularity, she has endeavoured to prejudice the whole Christian community against the Kehukee Ass'n., and for the furtherance of that purpose was the first to step forward in the cause of establishing "The Baptist State Convention (*Invention*) of North Carolina."

She perhaps was also the first great mover and principal supporter in causing to be established by Law, the Theological School at Wake Forest, where the children of men are to be instructed in the doctrine of the Gospel according to law, and trained up to be zealous christians and eminent diviners, in the same manner and by the same process that they become ac-



quainted with the sciences, and attain the high distinction of philosopher, statesman, lawyers or doctors, by profession.

And this same Chowan Ass'n. was perhaps the first to compromit her dignity and peculiar sentiments, if she even then pretended to have any, and form a league with Methodists and Episcopalians, for the purpose of more effectually carrying into execution her plans. Many individuals from all three of which societies, were during the last winter, infesting the halls of our State Legislature, and succeeded by stratagem and the powerful coalition they formed in doors and out doors, in getting a little law dealt out to each of them for the purpose of imposing still further upon the credulity of the good citizens of the State, and of making their doctrines still more palpable to the inhabitants thereof.

And for the opposition of the Kehukee Ass'n. to these and the like religious pranks of the day, the most bitter cup of persecution has been emptied on her head, and it is only within a short time that the warfare has somewhat abated. The Chowan having increased the number of her Churches at such an astonishing rate; drawing some Arminian ones from the Kehukee, and ascertaining to her satisfaction that she was on the same side with the popular religionists of the day, and has for her advocates and to speak her praise the great men of the earth; she has as it were marched off the field of battle in triumph—considering her opponent too low to merit further notice, and in the plenitude of her charity perhaps given her over to the wicked one!

But the excellency of the matter remains yet untold. During all this persecution and warfare, the Old School Baptists of the Kehukee Ass'n., have been sensible that the Lord God of Heaven has been with them; strengthening and supporting them by His almighty grace, and that His everlasting arms have been un-

derneath them to keep them from falling before their enemies.

They are now still further sensible to the application of Paul's language, when he said, that Principalities, nor powers, things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. While the members belonging to and admiring the measures of the Chowan Ass'n. are many—those of the Kehukee are few. Yet they are sufficiently numerous because they are all God has given her, and the more likely to receive the promises inasmuch as they throughout the whole tenor of Scripture are given to the minority.

Moreover the Kehukee Ass'n. after the struggle she has had to encounter, at length finds herself in a great calm. Her Churches are at peace one with another; little or no confusion or difference exists in their councils when assembled together, and brotherly love abounds to a great degree amongst their individual members; and like the Israelites after first crossing the river Jordan, they appear to be enjoying, for a while at least, the blessings and happiness of a terrestrial Canaan. While there is great cause to believe that the course adopted by the Chowan Ass'n. has brought within her limits such a diversity of opinions and interests, motives and designs, that having already collected within her borders the combustible matter—the signs whereof begin to appear—she will ere long explode with a great noise, and have her component parts scattered to the four winds of heaven, never to unite again beneath the Sun.

This calamity is no longer dreaded on the part of the Kehukee Ass'n., she is too much narrowed down to a point—and a point in philosophy admits of no division. Those who agreed not with her in sentiment, have withdrawn and taken up their abode with more congenial spirits. She

has weathered the storm thus far, and appears at present to be cast into a comfortable harbour; praising God for his great deliverance, and his wonderful works to the children of men. She thinks that He has done great things for her whereof she ought to be glad; that He will never leave or forsake his people amidst all the waves of persecution that may roll over them. She is now fully satisfied that the word of God is true, and that thrones, principalities nor powers—conventions, manual labor schools, nor Theological Seminaries of whatever name they be; life nor death, angels high or low, things present nor things to come; no, nor any other creature shall be able to separate the saints of God from His love, which is and ever was and ever will be in Christ Jesus our Lord.

C. B. HASSEL.

*Williamston, Feb. 13, 1835.*

FOR THE SIGNS OF THE TIMES.

NEW YORK CITY, }  
Feb. 24, 1835. }

*Dear Brother Beebe:* On last Monday, Feb. 16th, I had the third No. of the Signs of the Times put into my hand for perusal, and never seeing any of them before, my mind was forcibly struck with the title. As the "signs of the times" has been a subject on which my heart has pondered for some years past, and finding in my precious Bible that these days of darkness were foretold by Prophets, Evangelists, and Apostles, inspired to write as they were moved by the Holy Ghost; and seeing that many of them have, and that all must be fulfilled in due time, it brings me at the feet of a precious Christ, to cry to him to keep me from the heresies and damnable doctrines of the day we live in. Truly there never was a time that the dear sheep and lambs of Christ had more reason to take heed "what they hear and how they hear," than the day in which we live. Satan and his agents are very craft-

ty, subtle, & hellish, and as he can & does transform himself into an angel of light, it is no matter of surprise when we find His servants putting on sheeps clothing when inwardly they are ravenous wolves; yes the time is come (more particularly so) to the sorrow of the Children of God, that if it were possible they would deceive the very Elect. But blessed, for ever blessed be His precious name, who hath said for the comfort of the weak and feeble, "I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand."

You doubtless know my Brother, that Lambs and Sheep are timid creatures, and are often affrighted and scattered, (especially at the Lion's roar, and the growling of the Wolf,) but the dear Shepherd's eye is always over them for good; so that although sometimes deceived, they cannot be finally lost. No it only drives them nearer to Christ their Shepherd, which causes him to be dearer to them, and particularly on the recollection that he hath said, "Because I live ye shall live also." Oh, how very precious are his *wills* and *shalls* unto his dear Hepzi-bah. Whilst the wolves, the swine, the dogs, &c. yea, the goats with all their pharasaic pride and noise, will soon, yea, the time is fast approaching that they will all be gathered out as tares, and cast into unquenchable fire. Oh! dreadful doom! May the dear Lord of Heaven be pleased to witness by his blessed Spirit, to the poor spirit of the poor sinner, who has taken the liberty to thus address you, that he is one of the family who will hear the sound pronounced on them "Come ye blessed of my Father, inherit the Kingdom prepared for you from before the foundation of the world." May the Lord my Brother, bless you and me and all our dear brethren and sisters, with more love to the Lord and to one-another and to the truth as it is in Jesus, and with zeal to contend earnestly for the

Faith once delivered to the saints ; yea, not to keep back a piece of our bread for fear the dogs or any of the enemies snapping at it. May he who hath promised to carry on the good work which he begins, make it manifest to the joy of our souls more abundantly.

I have had the privilege—for such I esteem it—of perusing the third No. of your third Vol. and the peculiarity of the little, "Fragments for the Poor," was an inducement to read the same ; and I can truly say it was precious to my soul, for as face answers to face in a glass, so does my Brother Allen's experience answer to mine. May the Lord bless to your soul the very precious advice he hath given you to go on in the publication of truth ; greater is He who is for you than all that are against you.

Our Brother has given a very precious and scriptural description of the poor in his Fragments.—May you with all the dear Lambs and Sheep of the Fold who shall read it, be blessed with more faith by the great Shepherd, and by daily experience find the Spirit bearing witness with our spirits, that we are the children of God ; so that we may be enabled to pursue our way (the good old way,) rejoicing, not only by the doctrine we maintain, but by our life and conversation which always follow a good work of grace. May the Lord bless all the remarks of our Brethren that are consistent with his revealed will, to the edification and comfort of all his dear children who may read or hear them ; and at last land us home to glory, where we shall see him as he is and all tears shall be wiped from off all faces. Yes, faithful is he who hath promised, who also will do it ; for who can lay any thing to the charge of God's Elect ? It is he that justifies them and who, with all their malice, rage and hatred, can pluck us from him. The great Apostle of the Gentiles gives them all the challenge, and says,

"Who shall separate us from the love of God which is in Christ Jesus our Lord," and how is it possible since we are conquerors through him that loved us.

Perhaps Sir, you have been wondering whilst reading this, who and what I am, that should have taken the liberty thus to address you ; to which I answer, that I am a poor hell-deserving sinner, but have reason to believe I have an interest in that everlasting Covenant which is ordered in all things and secure ; and wish also to have an interest in the Signs of the Times as a subscriber.

I remain with much respect,

Your humble Brother,

GEORGE EDMONDS.

FOR THE SIGNS OF THE TIMES.

*Troy, N. Y. Feb. 20, 1835.*

ELDER BEEBE : Your paper still survives the storms of opposition. Its intention was not to add to the revelation of heaven, which was complete in all its developments of God's character, men's state and circumstances, together with their Eternal Salvation by Jesus Christ. But to comfort those, who like the Prophet, might think they were left alone, to give those strength to come out from the modern inventions ; who like the Israelites had their sandals all bound on ready to leave Egypt, and to be a means of leading many to see that the golden City would be destroyed suddenly—that all the balm taken for her pain would not heal her, for her sins have reached unto heaven and God hath remembered her iniquities.

The Signs have not been altogether ineffectual in their design. Although many professed Baptist Preachers have declared them to be worse than Universalist publications, and their influence to be more pernicious—so many laymen have not dared to read them nor hear them read, yet they continue to force their way through opposition and find lights in dark places. Some have been delighted with pieces copied

from them, which, if they knew had been taken from the Signs, would only be as gall and wormwood. I have admired the spirit which has dictated many, yea, most communications in your columns. Your enemies have found it easier to sneer than to answer, the irrefragable truths set forth therein. Many are just beginning to learn that such a publication is in operation.

Yesterday I received a visit from Elder Elnathan Finch, who has been preaching for the Baptists nearly half a century, and has travelled thousands of miles for that purpose. He informed me that he was once carried 170 miles into one of the Territories, in a sleigh, to baptize; that in one month he had baptized 130, and in the course of his pilgrimage he had buried with Christ by baptism, a considerable number over a thousand persons. He says he has lived to hear Baptist Preachers say, the Lord was not pitiful—that Christ did not die for sinners.

I should have thought that being old he must have erred by not hearing correctly, if I had not heard the same person advance ideas fully as inconsistent. In one sermon I heard him say, that we and we alone, must save the world. Elder Finch now resides in Wilton, Soratoga co., and preaches to a small Church sound in the doctrine of the Gospel. They began to think they were left alone, "*and their lives were sought,*" till of late in conversing with a person, he was informed he talked like the Signs of the Times. What do you mean by the Signs of the Times? Have you not heard of a paper called by that name? Never. What is its object and contents? After being informed that it spoke for itself, he got with some difficulty, two or three numbers, and was so pleased to think that there was a remnant left still, yea, a large army, that he thanked God and took courage. Hearing that you had an agent in Troy, (Mr. Mosely,) he came with \$3 in payment for three

numbers, as an entering wedge to the places where the agent shall direct.

By this you will learn that the paper has not yet found all those who would be glad to take it; you need not be terrified if its sentiments and objects meet great opposition. If God approves, all the powers of earth and hell combined cannot effect an overthrow. The existence of your paper until the present, proves some to be false prophets—its death long before this has been foretold; but instead of finding less patronage, it will find more if properly conducted. There has been no pains spared to circumscribe its circulation and prejudice the public against its contents; in fine, such is the opposition of some of the Churches to it, that they have said it is enough to know that a person reads it. Why? Does its sentiments contradict those exhibited by the Baptists 30, 40 and 50 years ago? No, they are in accordance with the New Testament. Then why all the reproaches?—because it exposes the modern craft, and takes away the hope of gain by their soothsaying; and to say the least they, the Baptists, have united with those who persecuted them to build up the very things for which our fathers were persecuted.

But the just one has cause to rejoice and be exceeding glad, for so persecuted they the prophets before you. I have had a little share, but it is so little compared to His who despised the shame, that at this time I have nothing to say further on that subject; but would add "a living Dog is better than a dead Lyon," and "why is a dinner of herbs with love better than a stalled ox and hatred therewith," because a fair, woman, or false Church without discretion, is like a jewel in a swine's snout; though joined hand in hand, the wicked shall not be unpunished. May God remove us far from her, that we come not nigh the door of her house, lest thou give thine honour unto others, and thy

years to the cruel, lest strangers be filled with thy wealth and thy labours be in the house of a stranger, and thou mourn at the last, when thy flesh and thy body are consumed. May grace, mercy and peace, be with you, Amen.

Your's Affectionately,

E. RAYMOND.

## SIGNS OF THE TIMES

NEW VERNON. Wednesday March 13.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

We are persuaded that the great object of our publication is sometimes mistaken by our Brethren, by whose *generally* excellent communications our columns have been supplied. The particular to which we allude, is the supposition that our publication is designed to afford facilities for disputation on all questions of discipline &c., wherein Brethren may differ in opinion and practice. We see no impropriety in a dispassionate examination of every point, involved in the doctrine and discipline of the Baptist Churches; by a fair and candid interchange of opinion, or comparison of views, the honest enquirer after Bible truth, may be greatly edified and refreshed.

But when instead of laboring for the edification of the saints, our brethren, or correspondents, seek through our columns for redress for real or imaginary grievances, and hold up to the public eye such as they suppose are deserving of blame—when they publish in Gath, and tell in the streets of Askalon all their difficulties, they cause the daughters of the uncircumcised to triumph, and the unclean to rejoice.—Nor is this all, for by inconsiderately publishing abroad all their difficulties, they not only increase the flames of strife at home, but render the pages of our paper which they occupy, dry and uninteresting abroad. We could have published

many painful things concerning the churches, preachers, &c. of our neighborhood; but seeing no prospect of advantage that could result from such measures to the saints at large, we have and would still wish to forbear.

The object of our paper is to set forth Christ, and him crucified—as the way, the truth, the life, and as the Head over all things to his Church, which is his body and the fullness of him who filleth all in all, and to expose Anti-Christ in all his serpentine windings—to detect, expose, and warn the people of God against error, and to exhibit the signs of the times—by comparing with the standard of eternal truth and righteousness, the many new and popular schemes, plans, and devices of the day for religious improvement, and to collect and promulgate such information of our brethren which are scattered abroad throughout our States and Territories—who have been enabled through grace, thus far to get the victory over the Beast and over his Image, and over the number of his name, as will be calculated to call forth emotions of joy and thanksgiving from the household of faith—who like the ancient Patriarch, will be satisfied when they are assured that Joseph is still alive. And in the collection of such intelligence from our scattered Old Fashioned Brethren, whom we verily thought were dead and that we only survived, and our lives were also sought, our paper has been abundantly blessed.

We are fully aware that there are cases, not a few, in which our oppressed and persecuted brethren, have a just right to appeal for the justice of their cause, from the decision of Ecclesiastical Councils or disorderly churches to their brethren abroad. Such for instance as the case of Elder Salmon and the Turin Brethren—Eld. B. G. Avery—Eld. E. Raymond, and many others who have been set upon by the New School party who have been published by them to the world as disorderly persons, for no other cause than that of refusing to be called the sons of Pharaoh's Daughter; or, in other words, refusing to leave the old track marked out for them in the Holy Scriptures, and fall in with the new order of things. Such brethren have not only a right to spread their case before us, but ought to be heard and encouraged to stand fast in the liberty wherewith Christ has made them free,

and not be again entangled with the yoke of bondage. Such brethren appreciate the fellowship of the saints, which they cannot realize without making themselves known; besides all this, such statements appropriately belong to our columns, as they shew the prominent signs of the times—that the scriptures are fulfilled in their case—that perilous times have come, and that whosoever killeth them, thinketh that he doeth God service.

But when all the little bickerings, strifes, and animosities, which may sometimes occur among our Churches, are crowded (against our will,) into the 'Signs,' dry and uninteresting to the reader, and repugnant to the feelings of the conductor of this sheet and productive of nothing beneficial to the parties concerned. One writes against and accuses another or others; the other in turn claims the use of our paper to reply, and tell us that "He that is first in his own cause seemeth to be right, but his neighbour cometh and searcheth him out." In this case we are justly censured if we refuse to publish the reply of the accused. Let the accused be heard and the accuser comes on again to confirm his statements or to retract them; and after all we can only say, that the paper has been occupied with unprofitable, uninteresting, and in many cases, with unrighteous matter—to the exclusion of such communications as would bring joy and gladness to the people of the saints.

We sincerely hope what has been written on this subject may suffice, and that our correspondents will avoid communicating such things as do not tend to edification. When it becomes necessary to expose the hidden things of dishonesty and the unfruitful works of darkness, among those who profess to have the glory of God and the good of his cause at heart, they should write temperately without the least coloring of misrepresentation. Let such communications be written in a spirit of meekness, and in language that will bear the most scrutinizing search of truth; and where this caution is not observed, let no one be surprised to find their communications neglected or refused.

When complaints are sent to us from those who profess to be brethren of the Old School, we feel safe in believing the statement strictly true. Let us not then undergo the mortification of finding a *golden wedge* or a *Babylonish garment*, in the possession of a professed Old School

Baptist; such an event would wound our hearts more than all the cruel darts of our open and avowed enemies. Let us brethren, endure hardness as good soldiers—fight the *good* fight, and always remember that the weapons of our warfare are not carnal.

### OLD SCHOOL MEETING AT BALTIMORE.

Our Brethren of the Old School, throughout the States and Territories of America, are requested to bear in mind the meeting recommended by the Elders and Brethren, who attended the Old School Meeting at Black Rock, Md. last year, to be held with the Ebenezer Baptist Church in the City of Baltimore, Md. on the Monday following the third Sunday in May next, to commence at 10 o'clock A. M.

The annual meeting of the Baltimore Ass'n. by appointment is to be held with the same Church, to commence on the preceeding Thursday and continue until the commencement of the Old School Meeting.

Brother Thomas Barton of Pa. is appointed to Preach the introductory Sermon at the Old School Meeting, and in case of failure, Brother Samuel Trott of Va.

We give this early notice of the contemplated Meeting at Baltimore, in the hope that our Brethren at a distance may make seasonable arrangements to attend; and we hope, if it accords with the Divine mind, that we may at that time and place, meet with brethren from the greater part of the United States.

We are authorised by Bro. J. B. Preston of the Ebenezer Church, to publish for the information of the brethren abroad, that although the Meeting-house formerly occupied by that Church has been purchased by the New School Baptists—who in the plenitude of their boasted benevolence, have refused to have it occupied by the Baltimore Ass'n. and the O. S. Meeting. They have however found a more generous people called Universalists, who have freely granted the use of their Meeting-house for the above named purposes.

We have received a Communication from Elder Reed Burret of Ronsselaer Ville Ass'n. replying to some things contained in Brother Pettits' Letter, and the result of the Council, &c. which were published in the 2d number of this Vol. Anticipating the pleasure of a personal

interview with Brother Burret and others concerned, we think it prudent to delay the publication of the same until we return from our contemplated journey.

**APPOINTMENTS.**—We gave notice a few weeks ago of our intention to visit some of the Churches in the Lexington and Rensselaer Ville Associations, and afterwards the cause of our failure to fulfill our appointment, (sickness, &c.) and that if not providentially prevented, we still hoped to visit those places during the current month. From the present prospect, we have but little reason to expect that the state of the roads will be favorable for traveling before the first of April; and having consulted with Eld. Harding on the subject, we are encouraged to believe that he will probably accompany us in April.

We have finally concluded to venture the following appointment, viz : If the Lord will, to attend at the Meeting-house in Olive, on Monday evening April 6th. On Tuesday the 7th at Lexington, and on the following Sunday at the place of worship occupied by the Rensselaer Ville and Bern Church. During the tour we anticipate the pleasure of visiting as many Churches and Brethren as possible; and being uninformed in regard to the geographical situation of the Churches in that vicinity, we must defer making further arrangements for the present.

Our Brethren in Hardeston, N. J. will perceive by the above notice that it will be difficult for us to attend with them on the first Sunday in April; they may therefore expect us on the 5th Sunday of the present month.

The following note is copied into the "Selected Summary" of the Cross & Baptist Journal. We only wish to enquire why the *sapient* editors of the N. E. Spectator, and the Cross & Baptist Journal, who seem so much astonished at the position taken by the writer in the N. E. Telegraph, do not meet this objection at once, and show the yankee writer that his objection is but the effect of his peevish spleen, either by pointing him to the chapter and verse in the Bible, where Theological Seminaries are warranted by the precepts or example of Christ, his Apostles, or the usage of the primitive Church. If more convenient, show him in the plenitude of their wisdom, that such scriptural authority

is unnecessary—as long as the institution is popular, and in the opinion of a thousand D. D's. who are indebted for their very existence to such institutions are usefull.

*Theological Seminaries unscriptural.*—A writer in the last New England Telegraph has commenced a series of articles embracing his objections to Theological Seminaries. His first position is, *Theological Seminaries are unscriptural.* He says,—“I no where find that either Christ or his apostles ever intimated the necessity of a theological seminary, in order to prepare young men for the ministry.—N. E. Spectator.

The N. E. Spectator is, we believe, a religious paper, devoted to the Congregational interests.—Cross & Bap. Jour.

**ERRATA.**—We cheerfully give place to the following as a correction of an error which occurred in the publication of the proceedings of the Council, which met with the Church of Rensselaer Ville and Bern :

Lexington, Feb. 6, 1835.

BROTHER BEEBE : In the publication of the Council which met with the Church of Rensselaer Ville and Bern, you have omitted the names of Eld. James Mead and Brother Lawrence Knickerbacor, from the Church of Roxbury and Middletown; and also Dea. Palmer from the Church of New Baltimore. Please correct the mistake in your next number.

HEZEKIAH PETTIT.

RECEIPTS.

Ezra Mosely,	N. Y.	\$3 00
Benjamin Burt,	do	10 00
Capt. T. Godfrey,	do	1 00
S. C. Holmes,	do	1 00
Eld. E. Crocker,	do	2 00
L. L. Lewis,	do	1 00
S. B. Denton,	do	3 00
J. Birdsall,	do	1 00
Eld. R. Burrel,	do	6 00
Wm. Carpenter,	do	1 00
S. Beakes, Esq.	do	3 00
Jeremiah Cox,	do	1 00
Randal Fuller,	do	1 00
G. F. Seybolt,	do	1 00
Dea. Levi Gates,	do	1 00
P. C. Rust,	Va.	5 00
Wm. C. Lanck,	do	5 00
W. W. Covington,	do	10 00
Eld. T. P. Dudley,	Ky.	5 00
D. T. Foster,	do	5 00
P. K. Landis,	Ia.	1 00
David Hart,	Ms.	2 00
C. S. Morton,	Il.	5 00
Dea. I. T. Saunders,	Ohio,	1 00
Peter Hammond,	N. J.	1 00

Total, \$76 00



**TO CORRESPONDENTS.**—We have on hand Communications from Elders Evan J. Williams, Reed Burret, Hez. Pettit, H. West, James B. Bowen, J. W. Allen, William K. Robertson, and Brothers C. B. Hassel, No. 3, Ira Barbary, G. Westervelt, E. Mosely, Baptist Church at Colchester, Dea. I. T. Saunders, Deep Thoughts, Monitor, &c. together with a few Circulars, and extracts copied from the London Magazine, forwarded for publication.—All of which will be disposed of according to the best of our judgment, as early as practicable.

### DIED.

On Tuesday, the 3rd inst., after a painful and protracted illness, Mrs. ELIZABETH, consort of Brother John King, of New Vernon, in the 63rd year of her age.

Sister King was truly one of those examples of the workmanship of God, in which it has been his sovereign pleasure to display the riches of his grace. For about thirty years she has maintained an orderly and unexceptionable walk in the Old School Baptist Church of this place; and although it is not our practice to eulogise the dead, we do no more than justice to one so amiable to say, that as a Wife, she was constant, agreeable, and affectionate—as a Mother, she was indulgent, tender and faithful—as a neighbour, courteous, generous and kind—and as a Christian, an ornament to the Church of which she was a member.

She died as she had lived, firmly relying on the finished redemption and righteousness of her Divine Lord and Master, whose saving presence evidently attended her through the valley of the shadow of Death. "Write Blessed are the dead that die in the Lord."

On Tuesday, the 10th inst., in Wallkill, Mrs. RACHEL, wife of Isaac Denman, aged 67 years.

In Wilmington, Delaware, on the 23d ult., of Dropsey in the chest, SAMUEL DRAFER SHAW, aged two years and ten months.

### MARRIED.

At Constable Ville, Lewis Co. N. Y., on the 25th ult., by Eld. E. J. Williams, Mr. EVAN JONES, of Port Byron to Miss ANN ROBERTS, of the former place.

By the same, Mr. JOHN SNYDER, to Miss ELENOR ROBERTS, both of Constable Ville.

On Saturday, the 7th inst., by Eld. Gilbert Beebe, Mr. HENRY OGDEN, to Miss CORNELIA KING, all of New Vernon.

### Letters of Correspondence.

*Chesterfield, Va. Feb. 12, 1835.*

BROTHER BEEBE: I have been taking the Signs of the Times for about one year, and am pleased with the doctrine they advance—for I live near the City of Richmond, where all the benevolent institutions of the day are favored by all denominations and carried to great lengths, especially by the Baptists; and not very far from the Seminary, where it is said they are rearing preachers to send out to preach the gospel, and advocate those institutions which the Herald says, was predestinated of God.

But I thank God there are some Baptists in this county who stand upon the old platform, who have not forsaken the golden rule, who take the Bible for their guide and do not follow the inventions of men, and who still believe that God is able to raise up laborers to go into the harvest, without the aid of man or man-made preachers; for he has commanded us to pray the Lord of the harvest to raise up more laborers. I am but a babe as yet, not having long embarked in the cause of God, and am willing to acknowledge my insufficiency and weakness; but I find in the scriptures, that when our Saviour was here on the earth, he visited the poor, and chose the weak to confound the strong, and I rejoice to find that from reading the Signs of the Times, there are a goodly number of the old stamp yet, who earnestly contend for the faith once delivered unto the saints—who preach Jesus Christ and him crucified—whom I believe have the worth of souls at heart, and who do not preach for money. They are commanded to preach the word—not Temperance Societies, Sunday Schools, Missionary Societies—they are commanded to go out into all the world and preach the gospel to every creature. But the Rabbies would have it, from their doctrine, that unless they were to join all the moneyed schemes, they would not be doing what

the Scriptures command them to do ; but they cannot shew a thus saith the Lord for it.

As you have no agent for the Signs of the Times in this part of the country, and none in less than twenty miles of me, and the paper is one which in my opinion coincides with the doctrines of the Bible and ought therefore to be encouraged, if you have no objection, I am willing to become an agent for the circulation of the same in this neighborhood and county. I have obtained ten subscribers ; please send on the papers immediately agreeable to the memorandum below.

I remain your Brother,

In Christian Bonds,

JOHN B. GOODE.

*Henry County, Ga. }*  
Jan. 15, 1835. *}*

DEAR BROTHER BEEBE : A few months since I had an opportunity of hearing a part of one number of the Signs of the Times read, and in that the Old Doctrine of the Baptist was very ably defended. The doctrine it contained being in accordance with the Scripture, and pleased me so well, I felt desirous of taking the Signs, and four of my brethren together with myself, belonging to the Churches which I in my feeble manner attempt to preach to, sent you \$5, and we have each of us received twenty-six No's. of the second Vol. Those of my brethren who have received the Signs are very well pleased with them, and have been doing what they can in their favor.

I have perused the numbers very near through that you sent me, and with few exceptions, I am well pleased with the doctrine which they contain. I have been encouraged in reading the Signs, to find that the Lord has not left himself without a witness—that he has a remnant, according to the election of grace, even in the United States, who are contending for the faith once delivered to the saints. I have

been doing what I can in favor of the Signs, but I find they meet with opposition about where I live ; although the opposition arises from such as cannot endure sound doctrine. I see from the communications in the Signs, that they meet with some opposition in almost every place they circulate, but I hope my dear brother, that you will still go on and contend for the faith once delivered to the saints.

I would also state to you that the Old School Baptists in Georgia, have had many difficulties to wade through, and we yet have the traditions of men and the doctrines of devils to contend against.

I have been able to obtain eleven subscribers, with myself, and enclose you a ten dollar bill for the third Vol. commencing with the first number.

I remain yours in the Gospel,

ALLEN CLEVELAND.

*Trig. Co. Kentucky, }*  
Jan. 20, 1835. *}*

BROTHER BEEBE : Hearing of a paper called the Signs of the Times, I sent on to you for the second Vol. After which I repented that I had done so, having seen so much error as I conceived in papers called religious ; but when I came to read them, I became more reconciled. Finding I can hear from so many brethren on religious matters from all parts of the United States, who appear to be speaking so much in the language of prophets and apostles ; when one would say, " Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause, to decline after many, to wrest judgment," Ex. xxiii, 2 : and as Balaam said to Balack, " I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind, but what the Lord saith that will I speak, Numbers xxiv. 13.

It is gratifying to hear of so many standing in the same place as did Gideon and his men, having their pitchers broken and their trumpets in their right hands prepa-

red to blow, and carrying the Sword of the Lord and of Gideon; having no confidence in the flesh, putting their trust in God, and making use of His word alone as the only weapon for their defence. Through the Signs of the Times, I can hear brethren conversing with each other at a great distance: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels."

Yours, in Gospel Bonds,

NANHANIEL CARR.

*Howard Co. Mo. Jan. 14, 1835.*

BROTHER BEEBE: Several numbers of the Signs have come to hand in this far western country. The paper is anxiously sought after by many Brethren and Sisters in my neighborhood. Times here now are not as in past days; about seventeen years ago the Mount Pleasant Ass'n. was formed, at the period of my first emigrating to the country, composed of a few small Churches. The growth was rapid for a few years, and it became necessary for a division and a subdivision, which was done amicably and with brotherly love. It was evident that the Lord had sent forth his servants into the wilderness and strange lands to preach his everlasting Gospel, and the unsearchable riches of free and sovereign grace, without money and without price.

Peace, harmony, and love have prevailed among the Baptists for several years; all appeared to be of one heart and of one mind.—But alas, a few years past the rival of peace came forth from the East, clothed in mantles of deception, crying Charity, Charity, Benevolence, S. Schools, Bible Societies, Temperance Societies, Tract Societies &c. This business had but a short life at this time; I know of none of

these institutions in the bounds of this Association.

Next came on the reformers. The Baptists rallying around King Jesus, they done comparatively but little injury to the Churches. They however had scarcely settled down when we heard the faithful watchmen on the walls, saying, "There is distress at hand;" and certainly there was. Very soon after the sound of gold and dollars floated currently in the churches, through a British channel.

The above channel is one of the *Benevolent* Brothers that has resided in our country for many years, who took a tour to his old country, England, & I suppose received a few lessons. He afterwards returned by way of New York, joined the Home Mission, and arrived home full of spirit and matter—commenced rallying the Churches through the country far and near, and exclaimed with a loud voice against them for not being more liberal in contributing to the Lord, for the special purpose of circulating the Gospel. His ingathering being not so great as was anticipated, he determined to become an emancipator, and moved to the Illinois. In doing this he sold the servants that were past the meridian of life, and the younger ones he hires out. He did not leave the country clear of the baneful effects that he introduced—that of money begging.—Some four or five preachers belonging to this Association, lurked in ambush for many months, and at a suitable time, as they supposed, all sprang forward to seize upon the unsuspecting Churches, and palm the Mission system on them.

I here must stop to thank my God whose all-seeing eye guides his children in paths of holiness. They missed the substance and caught the shadow. What may be the termination, I know not, neither do I fear; knowing that God will take care of his own people.

I send you four more subscribers for the

Signs, making in all eighteen. Be assured of my unremitting exertions in scattering your valuable paper.

I remain yours,

JAMES RAMSEY.

*Aurora, Erie Co. N. Y.*

Feb. 21, 1835. }

DEAR SIR: Having perused the first three No's. of the 3rd Vol. of the Signs of the Times, I can truly say, that I think it well worthy the notice of every candid observer and true christian, who wishes to know the way of life as it is, (Christ) and to be led out of the darkness in which the world is enveloped by the cunning craft of men; who teaching for doctrine the commandments of men, whereby they lie in wait to deceive, having eyes full of adultery that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practices, cursed children which have left the right way and gone astray from the everlasting gospel and have turned unto fables.

Therefore seeing the importance of awakening my fellow beings from the lethargy into which they are kept by priestcraft, I have kept the Signs in circulation in the neighborhood in which I live, and think they will be the means of doing much good. I have therefore taken the liberty to engage you to forward the third Vol. as directed below.

I subscribe myself,

Yours, in Bonds of Love,

L. L. LEWIS.

Extract of a Letter from Brother Oliver R. Lovell, of Potter Co. Pa.

BROTHER BEEBE: I wish to apprise you of the existence and condition of a few Old School Baptists in this wilderness, surrounded with iniquity on almost every side. The false prophets who come among us in sheep's clothing, tell us that "You are not in fellowship with those at the North." Certainly we cannot fellowship those of them who come among us, because we think they have widely departed from the doctrine and practice of the Gospel taught and preached by Christ and his Apostles, and be-

cause they set the inventions of men above the word of God.

We have seen the Address of the Old School Meeting at Black Rock Md., which filled our hearts with joy and gladness, to learn that our God has yet reserved to himself a people, according to the Election of Grace.

Elder Eli Gitchell brought among us the greater part of the numbers of your first Volume, and we have seen some of the second. We believe them to contain and support the doctrine and practice taught by Christ and his Apostles.

We read, Isa. iv. 1, "And in that day seven women shall take hold of one man saying, we will eat our own bread and wear our own apparel; only let us be called by they name to take away our reproach." I take these seven women to represent:

1. Theological Institutions, for the preparation of men to preach.
2. Mission Societies, for the support of such men when so prepared.
3. The Bible Society, which although professing to have in view the dissemination of the Scriptures, among the poor and destitute, are making that Holy Book an article of Mercandize, and are becoming vastly wealthy and powerful by that traffic.
4. Tract Societies, teaching for doctrines the commandments of men.
5. Temperance Societies, when held as religious institutions, helps to the Church of God, or calculated to aid in the salvation of souls.
6. The Sunday School Union.
7. The Ministerial Conference.—All these profess to be the instituted means for the promotion of the Kingdom of the Redeemer; and all these wish to be called by his name, while instead of eating of his bread, they not only find their own provisions, but offer to supply others; and instead of wearing his righteousness, they prefer their own. Now Brother, if I am mistaken, please set me right on this subject.

O. R. LOVELL.

*Greenville, Ky. Jan. 25, 1834.*

BROTHER BEEBE: I send you enclosed five dollars. I am sorry that I cannot send you more; but those who maintain and love the doctrine contended for in your paper, and I believe contained in God's precious word, are few and scattered far from oneanother. But I desire to be thankful that there are a few scattered children that can say Shibolet, and do not talk a mixed language; and thank God though few, poor, and despised, God has his set time to favour Zion. I have Baptized about fifty in the Church to which I belong, and some more have been added to the sister churches, we trust.—We say it not by way of boasting, but to let our brethren hear from us, that God is still mindful of his bride. May Israel's God direct you in your labours of love, and keep you in the way of truth, I am your brother in tribulation.

E. W. EARLE.

## POETRY.

FOR THE SIGNS OF THE TIMES.

### TOTAL DEPRAVITY.

We are by nature dead in sin,  
Polluted, foul, and black within;  
Our guilty souls must sink in flames,  
Unless Jehovah breaks our chains.  
Protracted Meetings, great and grand,  
Can save no soul from being damn'd;  
Nor all the Anxious-Seats on earth,  
Give one poor soul an heavenly birth.

God only can convert the soul,—  
The Lord Almighty does the whole;  
Then to his name all praise is due,  
But not to worms like me or you.  
He sends his Holy Spirit down  
And in the heart inflicts a wound,  
So awful broad, so deadly deep,  
That soul can neither rest, nor sleep.

He feels most sensibly within,  
The damning nature of his sin:  
And says, "If God deals just with me,  
My soul in torment soon will be;"  
But when the Spirit 'plies the balm,  
It gives the soul a heavenly calm;  
He then can praise Jehovah, God,  
For his atoning, pardoning blood.

I. B.

### Waiting Faith.

The saints should never be dismay'd,  
Nor sink in hopeless fear;  
For when they least expect his aid,  
The Saviour will appear.

Blest proofs of power and grace divine  
Are taught us in his word;  
May every deep-felt care of mine  
Be trusted with the Lord.

Wait for his seasonable aid,  
And though it tarry, wait;  
The promise may be long delay'd,  
But cannot come too late.

EBENEZER HYMNS.

**J**OB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 25, 1834.

**B**LANKS.—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

## LIST OF AGENTS.

### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithica. Peter Winchel, Jonathan Vaughn Benjamin Burt, A. Everit, A. Holmes Esq. Ezra Mosely. G. Westervelt, 43 Renwick St. N.Y. Thomas Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, Eld. E. Crocker, Martin Salmon, A. Worden, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N.Y.

### NEW JERSEY.

C. Snyder, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

### PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, Wm. House, Nathan Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

### DELAWARE.

W. K. Roberson, P. Meredith, G. F. Tindall.

### MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, J. B. Preston, B. Dawson, D. Uhler, Wm. Sellman.

### VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. A. Muren, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong. W. W. Covington, J. B. Goode.

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INDIANA.—James Mason, Elihu Halcomb J. D. Pridmore.

MISSISSIPPI.—John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway. E. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock, KENTUCKY.—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr.

CONN.—A. B. Goldsmith.

MS.—D. Hart,

MAINE.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C.

Georgia.—Elder J. Henderson, R. Reese. Eld. A. Cleaveland.

# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO, N. Y. APRIL 1, 1935. No. 7.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly:

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

FOR THE SIGNS OF THE TIMES.  
NUMBER 1.

**BROTHER BEEBE:** Writing a few days since to a distant friend, on a subject which she had proposed, viz. *a hard heart*; I was led, in speaking on it as a distinguishing trait of an unregenerate state, to refer to Pharaoh as a Scriptural instance illustrative of this subject. And in drawing a contrast between the heart of Pharaoh and the hearts of the children of Israel, as manifested under God's dealings with them, I was led to some ideas, which may perhaps, be edifying to some, who have not thought particularly on the subject. I therefore send them to you for publication, if you see fit to give them a place in the Signs.

In contemplating that portion of Sacred History which relates to God's bringing Israel out of Egypt, I find the fact prominent, that Moses' mission, he having Aaron for his mouth or minister, was directed both to Israel and Pharaoh; that whilst God's purpose in sending Moses into Egypt, as foretold, and as accomplished, was to bring Israel in particular, out of their bondage, yet that He had a demand upon Pharaoh and that demand was made through Moses. From the fact that in the New Tes-

tament, the name of Moses is substituted for the law as given by him, see Luke xvi, 29, and Acts xv, 21, we are scripturally authorised to consider Moses as prefiguring the Law.—And as Moses' message both to Israel and Pharaoh, was declared by Aaron as his mouth, see Exod. iv. 15, 16, 30, so the true demands of the law, as *spiritual*, are brought to view only in the doctrine, the life and death of Christ. And it is the Law as thus established by the Gospel, and not the Sinai covenant, that speaks through our Spiritual Aaron, or in the gospel ministry, showing the just condemnation of all the human family, convincing the *regenerated* of sin, and producing in them a death to it, as the way of acceptance with God. I am aware that from Egypt's being denominated the *house of bondage*, Israel's bondage there, is thought to prefigure the situation of the sinner under the Law. To this I answer, that the *Law is good and the commandment holy, just, and good*; but the bondage of Egypt was unjust and oppressive. I therefore consider it more consistent with the tenour of divine revelation, to consider Moses as representing the Law. As Moses' mission to Israel, though the occasion of an increase of their oppression, for a season, was a grievous mission; so the Law, although the occasion of much bondage to the spiritual Israel whilst in their *Egypt*, was graciously given in reference to them, to convince them of sin, and to prostrate them at the feet of sovereign mercy. The fact is, the Law as given in *thunder* from Sinai, has no direct tendency to produce that slavish bondage

under which men labour in seeking justification by their works; but on the contrary, by entering that the offence may abound, or in other words by searching out and bringing to our view the depravity of our hearts, its tendency is, to show us the folly of looking to our own works, for salvation, and to bring us to cry with the Publican for mercy. On the other hand the Egyptian bondage, prefigured that bondage under which the sinner labors, in consequence of his disbelief of the testimony of God borne through the Law, his predestination to cling to legal principles for life; and above all, of his substituting the Sinai covenant, as given nationally to Israel, for the Law, as the standard of individual justification before God. To these things the pride and self-will of man, has, in every age, predisposed him to; and his own consciousness of transgression, driving him from a confident reliance on the moral principles of the Law covenant, substituting since the gospel day, baptism for circumcision, and natural faith and repentance, reformation, profession, prayers, &c. for the titles, and offerings to which the Jews clung. This drudgery is frequently called *legal obedience*, but it is more properly termed *illegal*, for it certainly is not sanctioned by the law.

Having premised thus much relative to Moses' mission into Egypt, and the bondage of Israel, I proceed to the point in view; namely, to show by the different effects the message of Moses had, upon Pharaoh on the one hand, and Israel on the other, the evidence of that hardness of heart, which is characteristic of unregeneracy, as manifested in the course pursued by the unregenerate relative to the demands of the Law as published through the gospel ministry, and as contrasted with that conduct produced by the hearts being regenerated. For Pharaoh notwithstanding his exalted station, stood manifestly in the relation of a creature of God, and bound

to yield obedience to the divine will, although his exaltation tended the more to harden his heart.

As the demand of God was pointed, upon Pharaoh, and so declared by Aaron, so the demands of the Law are equally pointed toward every child of Adam, requiring him to give up his heart to God, and bow to his sovereignty; and should be so published in the ministry of the gospel.

As Pharaoh in reply to the first delivery of Moses' message to him, said, "Who is the Lord that I should obey his voice &c.," so the unregenerate practically treat with contempt the demands of God's law, many of them living as though they knew not, that there is a Lord, whom they should reverence and obey. Again as Pharaoh appealed to his magicians to invalidate the miracles of Moses by imitation, and as God permitted them in these cases to perform acts resembling those miracles he wrought by Moses; so the unregenerate, frequently, try to evade the manifestation of their obligation to God arising from his providential goodness to them, by ascribing their preservation, their health, prosperity &c. to their own prudence, exertions, &c. and so the Lord often permits those who disown his special government, to prosper in the world, whereby their hearts become the more hardened against him, and they fill up the measure of their iniquities; and at the same time his purpose is accomplished by them, as it was in bringing about the occasion for manifesting his great power in bringing his people out from under the yoke of Pharaoh. They also seek to invalidate the truth of God's word, in which is revealed the helpless state of the sinner in reference to salvation, his necessity of *being born from above*, &c., by appealing to their power to reform their outward lives, to perform the outward forms of religion &c. Indeed there are, at this day, many who are fitly prefigured by Pha-



araoh's magicians, from the mock conversions, they are producing by their various arts; and the Lord is permitting them to succeed in drawing the multitude after them, under the impression that theirs is the *great power of God*, and all this that God's mighty power may be known, not only in sustaining his church, in opposition to the rage of the foaming current, but also in the complete, ultimate overthrow of the man of sin in all his entrenchments.

In other instances, Pharaoh finding himself pressed by the judgements of God, sends in *haste* for Moses and Aaron, and proposes a partial submission to the demand made, and in some cases promises compliance on condition of being relieved from the evil he dreaded; but when relief was had, he forgot his promise. We see much like this, at this day, in persons under those natural convictions which are produced, either by the fears of approaching death, or by excitements produced, whether with, or without the methodical forms of camp or protracted meetings. Many persons condemn death-bed repentances, who extol as a high state of religious exercise the very same kind of terror when produced at meetings by the preachers harrowing up the feelings of the afflicted or, as though it was his element, pouring forth torrents of hell-fire against those who have not as yet submitted to be converted by him; and this in a manner that would be considered insufferably coarse, if coming from any other source than the pulpit. But these slavish fears, excited by what they may be, are as void of pure religion as was Pharaoh's which was occasioned by seeing *the fire and hail mingled*. The unregeneracy of the subjects of these excitements is manifested, frequently in their *sinning*, like Pharaoh, *yet more*, in going back wherein they had reformed; if not in this, yet in manifesting a determination to adhere to their own

terms for acceptance with God; saying with Pharaoh to those who would point to a finished salvation; *look to it, for evil is before you*, that is in depending as helpless condemned sinners, upon the free and sovereign grace of God in Christ for salvation, without having their prayers, and other performances, acknowledged, as good and acceptable in the sight of God. And when they professedly submit to acknowledge themselves to be lost sinners, and to *give themselves up*, as they say, *to be saved by Christ*, it is with the understanding, on their part, that in consideration of their doing so, Christ has bound himself to save them. Thus instead of acknowledging and submitting to the righteous and unalterable demands of God's Law, and being willing to rely for salvation, as objects of mercy, upon the sovereign pleasure of God in Christ, they would have God to come to such terms as they according to their various systems, think are right. Who, that has eyes to see, does not see in this kind of religion, put on in order to be saved, a correspondence in principle and practice, with Pharaoh's attempts to escape the judgements of God? If his was the workings of a hardened heart, so must theirs be.

I will here suspend for a little, the further consideration, of the *pharaohists* of our day, to bring forward the contrast as manifested in Israel.—But enough at this time.

S. TROTT.

*Fairfax C, H. Va. March, 10, 1835.*

FOR THE SIGNS OF THE TIMES.

### NUMBER 3.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—PAUL.

Did not the Apostles believe in the doctrine of the above passage when, after the ascension of their Lord and Master, they traversed the Cities of Judea, the countries

of Asia Minor, and the regions round about, preaching the Gospel of the Kingdom and dispelling the darkness of Jewish prejudices and heathen mythology, before the light of truth and righteousness? And did not the Saviour preach unto them the same doctrine when he said, "Go ye therefore and teach all the nations &c., and lo I am with you always even unto the end of the world? Did not the primitive martyrs testify by the sacrifice of their lives to their belief in the above creed, when, in defiance of every earthly torment, they steadily adhered to the Faith, died triumphantly in Christ, and through the devouring claws of wild beasts, the cells of prisons and the fiery flames ascended up to God on high?

What ideas do we suppose had the Waldenses of the above passage of scripture, when they left the pompous parade of that worldly minded throng, under the patronage of Constantine the great, and retired to the recesses of the Alps and the Pyrenees, and the adjoining hills and vallies of France, Spain and Italy, where they might worship God according to the dictates of conscience, and in the simplicity of Apostolic order? Or what ideas had John Huss and Jerome of Prague, of the passage, who became their leaders in after times, and burst forth upon the world as bright and shining lights amidst the darkness of Catholic superstition just before the reformation—but who were ultimately destroyed by the Council of Constance, in 1415? Did they not all believe that God was as good as his word? and that all the Bulls, excommunications, and blood-hound Priests of the Pope of Rome, would not "Be able to separate them from the love of God which was in Christ Jesus their Lord?"

Did the application of Paul's language cease towards the people of God after the Reformation even, when the German reformer and his associates changed the as-

pect of affairs in Europe, and protested against many of the corruptions and idle ceremonies of the Romish Church? Nay, but under the very nose and through the very instrumentality of one of those associate reformers, a martyr spirit ascended to his God through surrounding flames. And we have many reasons for believing that Michael Servetus rejoiced in the consolations of Paul's language, when after having been arrested at Geneva by the rage of persecution, he offered up his body to be burned as a sacrifice to his Faith, and his spirit ascended to the God who gave it. Paul's persuasion was a great antidote no doubt to the death by fire, water, and the executioner's axe—of Doct. Hubmeirus and his wife, one of whom was burnt and the other drowned at Vienna, in 1528; of Felix Mentz, who was about the same time drowned at Zurich; of Hans Kaeffer, Leonard Freck, and Leopold Suyder, who were beheaded in Germany for opposing Infant Baptism; of the 18 persons that were burnt at Saltzbury, and the 25 at Waltzpn; of the 20 that were put to death in the Palatinate, and the 350 at Altre in Germany, for the same offence and about the same time—together with a host of others whom time would fail us to mention, that have been persecuted unto death in the countries where, and by the men whom, the intolerant and persecuting spirit of the Church of Rome was despised and utterly execrated! A great, a grand and allsufficient antidote indeed must the above passage of Holy Writ have been to such characters, under such circumstances; and a firm conviction is brought home to our minds thereby, that they received the doctrine contained in the quotation in its full extent, or else they could have been induced to recant or give up their faith, in exchange for temporal liberty and life, as this was all that was required of them. But they scorned to shrink from the consequences. With unwaver-

ing faith and undaunted resolution, they met the dreadful crisis, and died triumphantly the death of the righteous—unwarped by the current of popular applause—unyielding alike to the wealth of nations, the smiles of princes, or the frowns of kings—inflexible to all the tortures of human ingenuity, and being fully persuaded that neither life nor death, principalities nor powers, water, fire, or steel, demagogues, despots, nor any other creature, could be able to separate them from the love of God, which was given them in Christ Jesus before the world began.

Did the application of Paul's language cease towards the saints in enlightened and Protestant England, even after she boasted of having emerged from the darkness and superstition of Papal Idolatry? Where is the memory of John Bunyan, Joan of Kent, George Van Pare and Edward Wightman; of Brewer, Jessey, Dell, Bempfield, Gennings, Frieven, Head, Tombs, Daniel, Dyke, Adams, Marsden, Hardcastle, Browne, Skinner, Gonsold, Ewins, Wise, Donne, Hobson, Gibbs, Smith, Ellis, Paxford, Chauncey, and multitudes of others who have been murdered, or who have died in prisons, or come to their ends by the various methods of legal persecution and lawless outrage, with which implacable adversaries pursued them?

We ask where is the memory of such characters as these, and what were their notions of the Apostle Paul's persuasion, and the everlasting salvation of that love of God, which was so eminently calculated to prepare them for every event? What could possibly be their opinion of the efficacy and virtue of this passage of Holy Writ, and what could be the opinion of it by all the thousands, who, in that boasted land of liberty, have suffered by fines, scourges, and imprisonment—who have been driven to exile, starvation, and wretchedness for their religion, by a pro-

testant power which professed to have separated from the mother of harlots, and to have renounced the works of darkness?

Did the application of the Apostle's language cease towards the disciples of Jesus, with the emigration of the Puritans from England to America? Nay, verily, for even here in this western hemisphere, this freest and best soil that perhaps the light of heaven ever shone upon—yea, even in this last sweet assylum for the persecuted and oppressed of every nation under the sun, have scenes of Religious Intolerance transpired, sufficiently horrible to cause humanity to shudder, and the earth to tremble and quake. Well might the consolations of Paul's persuasion in connection with the other promises of God, be necessary to strengthen and support under their exquisite torments and perils, Painter, Clark, Holmes, Crandle, Roger Williams, and the many others who have felt the sting of Protestant cruelty in New-England. Waller, Craig, Childs, Webber, Anthony, Greenwood, Ware, Warford, Shackleford, Lewis, and various others in Virginia; together with the remaining number of bold contenders for the faith of God's elect, who have in various quarters of these United States of America, suffered hardships, trials, and troubles of almost every cast, under the colour of law, for the unpardonable crime of obeying the dictates of an enlightened conscience in matters of religion!

But has the application of the text ceased with the abolition of State laws for the benefit of any favored sect? Was that abrogation even the beacon to denote the entire cessation forever of religious persecution? Nay, verily, the hydra-headed monster Intolerance, has in these last days presented itself again in a different form. The substance is the same. *Popular Public Opinion*, the offspring of a unity of views and action between the great portion of professors and non-professors, has

by the fanatical workmongers of the present day, been created into an engine to destroy the liberty of conscience, and the free course of God's omnipotent grace in the soul; if not as fatal to the body, yet surely as galling to the reputation of God's people, as were those systems of corporeal punishment practised towards them in the primitive ages of the Church. The followers of the Lamb in no generation whatever since His advent are, or have been, exempt from persecution. The opposition of Satan to the Kingdom of Christ, has ever been, and still continues the same; and the only reason it appears different, is because it assumes a new shape form or dress. And as astonishing as it might appear to the inhabitants of another world, or another order of beings, yet the wonderful story is no less true, that during this very time, yea, in this very day and hour while we write, or when we read, does this opposition, now clothed with the mantle of Christianity, rage with intolerant rancour and ravage the splendid cities, fair towns, delightful villages, and beautiful country places of America, for objects of its spleen and bitter execration.

Do we suppose there are non now to be found upon the stage of action, who in recurring to the many promises in God's word, drink in the sweet consolation that the Apostle Paul did from his persuasion as an antidote against the poison of Asps, that issues from under the tongues of the pharasaical professors, false prophets and hypocritical teachers of this day and generation—who desire to awe into their measures the children of the most High, or slander their reputation into eternal infamy and disgrace? Amongst the worthy unnumber who place their confidence solely in God at the present day, and believe with the Apostle, that neither life nor death, principalities nor powers, can separate them from the love of God, while in discharging the duties of their high voca-

tion; they boldly demonstrate the evils to be dreaded from this giant of *Popular Opinion*, that bestrides our Land like a mighty Colossus, may be mentioned a Lawrence, an Osbourn, a Trott, a Beebe, a Temple, a Dupree, a Buck, a Pettit, a West, a Crocker, a Haitwell, an Ashbrooke, a Reese, a Louthan, an Allen, a Salmon, a Roberson, a Dudley, a Goldsmith, a Thompson, and a Hargrove, who together with a faithful little band of others, equally valliant and worthy, stand up in this wicked and perverse generation, with as much boldness as did Paul in the midst of Mars Hill; perfectly indifferent to the well known truth that every possible means will be resorted to by a majority of the professors, as well as non-professors of the present day, to destroy their usefulness and cast a withering blight over their reputation. But if God is for them who can be against them?

The introduction of Christianity into the world, was in one sense apparently to human reason, under the most unpropitious circumstances; but God effected its establishment without the aid of man, and in defiance of the long standing and most inveterate prejudices of the Jews and the combined hostility of the heathen world. And He will continue to carry it on till the day of Jesus Christ coming the second time unto salvation, when all the building fitly framed together, shall ultimately be carried up and the capstone placed upon it once and forever with shouts of grace, grace, unto it!

And from the origin of Christianity until the present time, in every kingdom and country under heaven, where they have been found, have the spiritual seed of Abraham suffered persecution, either in body or mind, not only in those of the most despotic character, but also under the milder forms of civil government, (not excepting our own) persecution sharp and cruel they

will still have to undergo until the great milennial day, which according to present appearances and the signs of the times, dwells far in the distant future.

But we would say for the encouragement of the objects of this persecution in the present day, endure suffering as good soldiers of Jesus Christ, remember the waves of trouble and persecution that have rolled over the heads of your predecessors, and withal remember Paul's persecution in the language of the text, also remember what he says in another place. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our Faith—who for the joy that was set before him, endured the Cross, despised the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Go on ye old soldiers of the cross and faint not in all the war, but continue to press forward toward the mark, for the prize of the high calling of God in Christ Jesus. As faithful sentinels on the watch-towers of Zion never betray your trust, but give the alarm at every approach of danger. Lead along into the way of truth and righteousness the young church ministers and members of the rising generation, (in order that in after times they may rise up and call you blessed,) and as much as is committed unto you for that purpose, build them up in the most Holy Faith. Cease not to bear testimony against the devices of this gain-saying and self-righteous generation of vipers, and in favour of the everlasting doctrine of the Gospel of the Son of God—more immutable than the pillars of heaven and earth, and more glorious than all the gaudy trappings of visionary mortals, or

awful splendors of the planetary worlds on high. Yea, go forth to the field of battle in the strength and fear of the Lord, surrounded with the mantle of the righteousness of Christ, defended by the helmet of salvation, the breast-plate of righteousness, and the shield of Faith. Tarry not in all the plain, but face the foe with a holy boldness. Never give up the contest, but resolutely determine to come off more than conquerors through our Lord Jesus Christ. For be ye well assured, that known unto God are all his works from the beginning, and His tender mercies are over all his works. Then if ye are His workmanship created in Christ Jesus unto good works, rest assured of the truth of this one article of your faith, called the final perseverance of the saints; and be ye henceforth as well as heretofore, fully prepared to believe with all your mind and strength, that neither thrones, kingdoms or dominions! potentates or powers! nor all the combined legions of the bottomless pit! "That neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate" you and all such, "from the love of God, which is in Christ Jesus our Lord." And that being in HIS LOVE we are saved from our sins—shall be delivered from our enemies, and finally attain to the habitation of the just made perfect—be seated at the right hand of the throne of the Majesty in the heavens, and feast on all the inexhaustible and Godlike glories of the upper world, for ever and ever, Amen.

C. B. HASSEL.

*Williamston, Feb. 20, 1835.*

FOR THE SIGNS OF THE TIMES:

BROTHER BEEBE: When in Wilmington, where we last parted, I promised to make some communications for the "Signs of the Times"—which promise I have not forgotten, notwithstanding I have been kept from redeeming it heretofore; a poor

state of health, with a press of other business must form my apology. The omission however on my part is the less to be regretted, as it has been doubly made up by other valuable correspondents, into whose better hands I would now cheerfully resign the task of defending truth and exposing error, which they and yourself, my dear friend, already have so ably done.

Your little paper appears to be shedding light in almost every nook and corner of our country, and I do hope it will prove increasingly useful. But there are many, very many adversaries, hence the necessity of great prudence as well as firmness on our part; and may the Father of lights blend in us the wisdom of the serpent with the harmlessness of the dove.

In these evil days when every one does what is right in his own eyes—like the children of Israel when they had no king—it is not a little remarkable, that the whole host of errorists have laid aside their little differences, and become united in one common cause—presenting, as they suppose, a great and appalling phalanx, to bear down all who dare oppose them, and especially those who will not give up the distinguishing truths of the Gospel; hence our brethren of the “Old School,” are constantly reproached by them, as being illiberal and uncharitable, and are regarded if not as downright enemies to religion, at best as mere *bigots* and rigid *Sectarians*, because they cannot conscientiously unite with them in their worldly schemes. With regard to the charge of Bigotry, we are willing to let it stand for what it is worth, if to be settled and established in the doctrine of God our Saviour—if to be rooted and grounded in the great truths of our religion—if to be steadfast and unmoveable, both in the faith and practice of it, is bigotry, then we fear that we have not bigotry enough. But if bigotry consists in a blind and obstinate adherence

to opinions unsustained and unsustainable by any probability or proof, then we are not aware that we deserve the genteel appellation of bigots; it might possibly much better apply to our opponents, notwithstanding all their boasted catholicity.

But as it regards the other charge which is often exhibited against us, of being rigid *Sectarians*, we may, for any thing I know, hesitate to deny it. I for one do avowedly profess to be a *Secretarian*; whether rigid or not I cannot tell. But I trust that I do belong to that sect which have always, and every where been spoken against, and “*That after the way which they call heresy, so worship I the God of my fathers.*” I doubt the possibility of being a Christian, at least a faithful Christian, without being a *Sectarian*. It is those who have no religion at all, that are the greatest advocates for a general amalgamation of opinions—who would unite truth and error and blend in one every discordant principle. But a Christian cannot, will not, make any such sinful compromise; and therefore he regards this worldly union, about which so many handsome things are said, as a dereliction of truth and as only another name for sheer indifference.

But how is this general union (unchristian union I would call it,) to be brought about? It must be by the mutual concessions of all the different parties that compose it; each one must give up something which is supposed to be truth; but can a Christian do this? Is any truth of so little value in his esteem as not to be a prize too dear to purchase, the friendship of this world, which is said to be enmity to God. I may be here told, that without giving up any thing, the different denominations of christians might unite upon points in which they are agreed, and I answer so they might with Jews and Mahometans; yea, even some of the Pagan Idolaters hold some truths in natural religion

in which all are agreed, but I am thinking all the while what we are to do with those things in which we are found to differ; there are many points too important to be cashiered, or entirely buried in the dust, and if they were, but little more would be left to unite upon than may be found amongst the descendants of Abraham, or in the disciples of the Arabian prophet.

Who can tell how far a Bible Christian can innocently unite with any denomination of christians who teach for doctrine the commandments of men. That there have been many christians in the established Churches both of England and Scotland I do believe, which have each in their construction, much gold, silver, and precious stone; but together with these there is not a little wood, hay and stubble; can a consistent Baptist who believes that the Kingdom of Christ is not of this world, but wholly composed of men taken out of the world, and born again of the Spirit—can he say, without countenancing their errors, and partaking of their sins, unite with either of those churches which are built up mostly of the world, not by the laws of regeneration, but by those of carnal descent; and as there are more children born of the flesh than of the spirit, so will these churches, which are made up of parents and their natural offspring, be composed partly of believers and partly of unbelievers—while the latter will be by far the greater part.

If then a correct Baptist cannot consistently unite with either the English or the Scottish Church, each Calvinistic in its creed, much less could he do it with any church avowedly Arminian. It would be considered a stretch of charity to suppose there are any of the genuine disciples of our Lord Jesus Christ, unless we could bring our minds to believe the greatest contradictions—that is, a Christian, and yet an opposer and dispiser of truth—a

christian, and at the same time a subverter of the grace of the Gospel of it—a Christian, and yet make the merit of his works the *Sine qua non* of his salvation. But here I anticipate that I shall be reminded of the many good things they have done, their zeal, their piety &c.; and that although they believe in the doctrine of universal conditional salvation, still they acknowledge themselves to be saved by grace. To be saved by grace and to be saved by the performance of a condition, are opinions that illy accord together; salvation must be either wholly of works or of grace, they cannot coalesce without losing their distinctive characteristics, and cease to be what they are. If salvation therefore is conditional, it is of works, contrary to the express declaration of the word of God—for if the performance of a condition is not a work, there is nothing that properly comes under that denomination. A condition is a law principle, and I know of no condition upon which the salvation of God's people is suspended, other than that which Christ, their surety fulfilled, when he was made under the law, and fulfilled all its precepts and exhausted its penalty.

With regard to their zeal and piety, I will only say, that all this and much more have been found in carnal Jews and heathens; of the former Paul bears them record, that they have a zeal for God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. The latter have been known to endure great privations, and submit to voluntary sufferings in honour of their Idols. Upon the whole I can perceive no advantage arising from an union with Arminians, that would not result by uniting with the deists, for there is only a shadow of difference between them. He that denies the virtue and effi-



cacy of Christ's blood, does virtually and in effect deny his deity; for admitting the Godhead of the Redeemer, then his blood must avail for all the purposes for which it was shed. What then I ask, are the advantages of this union, and for what purpose is it formed? Is it because it sounds pretty and carries a charm with it to the carnal ear? Can that be all? Is it to gain applause, and a favourable opinion in the world? But know ye not that the friendship of this world is enmity to God? or is it not rather formed with a view to enrich *the Treasury of the Lord*? Then let all (who can) unite together and pour in their offerings untill his treasury shall be filled to overflowing; and what then, what end will it accomplish? Will it make any more Christians? Will it add one more lively stone to the Spiritual building? Ah! this is the rub!—but I forbear.

I have seen somewhere a calculation upon the supposition, that a certain number of dollars and cents, would furnish a certain number of Missionaries—that each Missionary in a given time would furnish a certain number of converts; taking this then for a datum, if we could ascertain the population of our globe and the number that remains to be converted, any child that understands arithmetic, can tell to a nicety by the simple rule of proportion, how much money—how many Missionaries, and how long a time it will require to Christianize the world.

For my own part I love christian union; nothing is more estimable than that union, "Which grows on Immanuel's ground"—that union where there is one heart, one soul—"One Lord, one faith, one baptism." This is a union not in pretence but in reality. Thus having given a chapter on union to which my mind has been insensibly led since I commenced this epistle, I will say in truth, that I would build a wall to prevent my brethren from forming any unholy alliance with the world, or indeed

with any other denomination of professed christians; nay rather let me see them a people that dwell alone and not reckoned amongst the nations, and while they separate from the world, may they keep the unity of the Spirit in the bonds of peace amongst themselves, which may God of his infinite mercy grant, Amen.

Your's in Gospel Union,

GULIELMOS.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday APRIL 1.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

PHLEGON, alias, *Eld. J. Mathias*, has written and published in the American Baptist, an article in which he objects to the following language, which was used in an article copied by the American Baptist, from the Boston Recorder, signed "H. E. W." viz:

"GOD FURNISHED THE CHURCH WITH AMPLE MEANS TO BRING THIS WORLD INTO SUBJECTION TO CHRIST. *God never requires of the Church any thing which he does not give her the means to accomplish, The subjection of which I speak is purely of a moral nature, and the power by which it is to be done is purely a moral power. The work is great—the redemption of HUNDREDS OF MILLIONS OF IMMORTAL SOULS from the grossest ignorance and pollution to wisdom and purity; the REGENERATION and SALVATION of a lost WORLD. Yet the Church has power to do it, and that too in a short time!*"

To the above extravagant language Phlegon enters his solemn protest, and closes his communication (the insertion of which in full, is prevented for the want of room,) in the following words: "And now, Mr. Editor, (C. C. P. Crosby,) a word to you in the close. While such departures from old fashioned Baptist principles are countenanced and sent forth by you, how can it be expected that those who love



the truth, can relish, fellowship, or lend their aid in support of such preposterous errors?"

Mr. Crosby says, "We readily admit the article from an aged and revered Minister, but feel impelled however to append a few remarks;" among which we notice the following:

"By the way, as Phlegon informs us in a letter accompanying his communication, that he, though 'an old school Baptist, is not one of the Beebe signs of the times-men,' but has entered the lists with them," we take the liberty of suggesting that he may find this argument turned against him, in defending Missions, &c. as they allege as their chief, and in their opinion, sufficient objection to these, that they are not mentioned in the Bible."

Now we wish to enquire of the venerable Phlegon, *alias*, Elders Mathias of Pa., what definite idea he intended to convey to Mr. Crosby in this note, which accompanied his communication? To us it is somewhat ambiguous; and since Mr. Crosby has betrayed his trust in publishing that which was confidential, and our name and publication is implicated by his treachery, we consider ourselves entitled to an explanation at least; and we are confident that if Eld. Mathias is the same man that he appeared to be a few years ago, he will not hesitate to advise us on this point, through the columns of the Am. Baptist—if he is fearful of becoming identified with Beebe and the Signs of the Times.

To be more explicit in the statement of our question, we ask, what is meant by a "*Beebe Signs of the Times-man*?" Can it be possible that Eld. M. would throw out the insinuation that there are an organized body of men under the command, control, or bearing the name of Beebe, and connected with the Signs of the Times? If so, we need not say the insinuation is gratuitous and untrue. Or does he wish to disclaim all fellowship for, and union with the doctrine published in the Signs of the Times? If so, his favorite Editor, Crosby, is a swift witness against him; for it will be seen that Mr. Crosby has in the above extract, consigned him to us, as a stickler for Bible authority in support of the doctrine and practice of the Baptists; accusing him at the same time of inconsistency in being an advocate for Bible authority in all things, and yet a defender of Missions.

We can hardly bring ourselves to believe that Eld. M. does not believe the doctrine advocated in the Signs of the Times; for we have heard

him defend it most strenuously, both before this paper was even published; and in his strictures on the communication of H. E. W. which when compared with the general tenor of the Signs, will exhibit no great discrepancy.

But again we would enquire, did Phlegon intend to cast a stigma on those brethren throughout the United States, who have sustained the publication of the Signs, by their subscription and by their communications, as being led away into error by its Editor? We confess that to us his remarks plainly imply as much; for in telling Mr. C. confidentially, that he was not a Beebe Signs of the Times-man, implies that others are; and if so, who are they? Certainly not those who are opposed to and persecutors of the Signs, and we can infer no less than that the patrons of this paper are intended.

But if this was the design, what must we think of Phlegon, who has been personally acquainted with many of the writers for this paper, whose locks are white in the service of their Lord and Master, and to his certain knowledge have contended for the doctrine and practice, to the interest of which this paper is devoted, before Beebe was born or this paper ever was thought of. Or could it have been the design of Phlegon to purchase the smiles of the Editor of the National paper, by contributing his mite of scurrility on us. Did he suppose that we had not yet suffered a sufficient quantum of abuse from Mr. Crosby, and the fraternity of his popular Editorial brotherhood?

Eld. Mathias will greatly relieve our mind on this subject, if he will at his earliest leisure, answer these inquiries—and if it should be impracticable to communicate them through the Am. Bap., by some means forward them to us, and he may rest assured they shall have an early insertion in our persecuted paper.

Mr. Crosby in retorting on Phlegon, is right in saying that we consider the utter want of bible authority in support of the modern system of Missions, is a sufficient reason why they should be rejected by the Children of the Kingdom of God, who cannot go beyond the word of the Lord to do less or more. But he is wrong in saying that we alledge this as our chief objection to the Mission system; we have one still heavier to which we choose to give the precedence, viz: That those systems as contended

for by himself and others, are expressly forbidden by the Law of Christ, and are a reflection on the wisdom, power and grace of our Lord Jesus Christ, as we have formerly shown, and if spared shall repeat from time to time, as we may have opportunity.

"OLD-FASHIONED GOSPEL BAPTIST."—Mr. AMOS SNELL, a writer in the Christian (so called) Secretary, of Hartford Ct. in explanation of the above phrase, which it seems he had previously used in a communication in that paper, writes as follows :

"Although there may be people that endeavor to maintain sentiments that are unscriptural, and still claim to be the old school, or old fashioned stamp in distinction from others ; there is justice in their claim only so far as they have been of long standing, and without change. Yet I think them not old-fashioned gospel Baptists ; for an unscriptural sentiment or practice never helps to make a scriptural person or denomination ; notwithstanding a paper to support their cause may be sustained by 1600 subscribers, and the Devil may have a hand in it, yet this does not alter the case. \*What I understand by old fashioned gospel Baptists is, to believe what primitive christians believed, and practice what they practiced, as it respects an exhibition of sentiment ; in other words to obey the commands of God, and practice the ordinances of the gospel according to their design. I suppose a Baptist to be known as such when his sentiments and practice agree with the bible, then if this is indefinite, the commands and precepts of the bible are altogether ambiguous ; and I believe every consistent or old fashioned gospel Baptist will feel a deep interest in the circulation of the bible, and as they love to sit under the sound of the gospel, and have their children and friends enjoy the same ; acting from a fixed principle at heart, they will endeavor to do all in their power that can consistently be done, that their fellow men may enjoy the same privilege, and sustain the cause of missions by their alms and prayers, looking into the old fashioned Bible for this rule, " Goe ye into all the world and preach the gospel to every creature." It would be a natural consequence for such a Baptist to be perseveringly engaged in the Temperance cause, for Paul, that I consider one of them, reasoned on temperance, and our guide (the bible) says " be temperate," in short be diligent in every scriptural benevolent operation of the present day, without covetousness, and not in any case give halfway fellowship to the unfruitful works of darkness or the unscriptural inventions of men in theory or practice. You spoke of new fashioned Baptists, as though my remarks implied there were such. I think in some respects we have reason to fear there are such, and even in New England. The Baptists, or the sentiments of such as I have endea-

vored to describe, I think surpass in age the western or southern school sentiment, the exhibition of the which originated in the wilderness of Judea and in Jordan's stream, in some of its parts, and the rest not long after at the time the first Baptist that I have ever heard of commenced his public labors, more than 1800 years ago. For this reason I have supposed such to be most consistently entitled to the name Old Fashioned gospel Baptists."

Yours in Christian love,  
AMOS SNELL,

\*We have not the means of knowing on whom Mr. Snell, intended to bestow the application of this sentence ; but as we are not aware of any set of Old School Baptists in the United States, except that in which our name is enrolled, who have taken a stand against the corruptions in doctrine and in the practice of those who "*Say they are Jews, and are not but do lie, and are the Synagogue of Satan*". We are led to the conclusion that we are the "Sect which are every where spoken against," and on this conclusion we will venture so far to correct the statement, that it may at any rate give a more correct idea of what we esteem the Old School Baptist. And first, he represents them as endeavoring to maintain sentiments that are unscriptural. Mr. Snell has not condescended to tell us what unscriptural sentiment the Old School Baptist undertakes to maintain ; but like all others who have attempted to slander us, has thrown out the insinuation in a way calculated to make a false impression on the mind of the publick, and then dodge behind the ambiguity of his own language if called on to substantiate his insinuations, by saying I did not say there *were*, but that there might be such a people. This is certainly the most contemptible and cowardly method of attacking the character or standing of any individual or class of men ever practiced among the fallen sons of Adam. We however challenge Mr. Snell or Canfield, or any other writer or editor, to point out one or more unscriptural sentiment held by the Old School Baptists. We do not say that we are free from error ; but we have a right when charged with error, to demand of our accusers to show by the word of God wherein we err. We wish to be understood, that being accused of attempting to maintain unscriptural sentiments, we do hereby challenge all the writers and Editors in the United States, to show by the Bible, any one or more sentiments held or advocated by the

Old School Baptists, which are unscriptural. If this challenge is not promptly met by our opponents, the reason why cannot be disguised.

But let the scene be reversed—let the New School demand of us to point out by the Bible, wherein they are unscriptural in doctrine and practice, and we will meet them promptly with Bible in hand. "In meekness instruct those who oppose themselves, if peradventure God may give them repentance to acknowledge the truth." Amos Snell is right in regard to our claiming to be of the Old School or Old Fashioned stamp, in distinction from others; and we also admit that there is justice in the claim so far only as this School has been of long standing, and the sentiments and practices by which it is distinguished, without change. Hence it is that we reject from our fellowship in doctrine and in practice, every sentiment and ordinance which has not been of at least 1800 years standing; and on this ground prefer to bear the jeers, insults, ridicule, slander and persecution of the advocates of the new order, rather than to relinquish one point of the primitive faith delivered to the saints, or originally established in the Gospel Church, or admit into our faith or practice ought that is not fully warranted in the New Testament. He adds. "Yet I think them not old fashioned gospel Baptists, &c." Passing the thoughts of Mr. Snell, we agree that unscriptural doctrine, unscriptural practices, with 1600, or as many thousand patrons, with the Devil in the bargain, can never make a scriptural person or denomination; for if it would, it would follow of course, that the New School party laden as they are with their unscriptural doctrines and practices—including all the mass of inventions planned and brought forward by men and Devils, against which the Old School from the days of John the Baptist, have uniformly contended, would have to be recognized by us a scriptural body. But Amos Snell further states, that what he understands to be an old fashioned Gospel Baptist is, to believe what primitive Christians believed, &c. To this we say, Amen; this is the very thing for which we contend, and for which we suffer the loss of all things. But will Amos Snell consent to be tried by this standard? He says that he supposes a Baptist to be known as such when his sentiments and practice agree with the Bible, and so say we. Let us then come up to this

rule—compare our faith and practice with the Bible, and see according to the supposition of Amos, who is on the Lord's side, and first let the Old School Baptists be weighed in this balance of the Sanctuary. They reject all the popular schemes of the day, because they can find no Bible authority for them. They endeavor to walk in all the ordinances of the Gospel, as did the primitive saints, and being sensible of their short comings through the weakness of the flesh, they call on all who profess to know and fear God, to show them if in any particular they err, that they may abandon their error. Thus stands the case of the Old School Baptists. Now let our friend Amos get into the scale—let him be measured by the divine rule—let his own statement be compared with the Bible, and the discrepance will appear.

He speaks for himself, and says, "I believe every consistent or old fashioned Baptist will feel a deep interest in the circulation of the Bible, and as they sit under the sound of the Gospel and have their children and friends enjoying the same privilege, and sustain the cause of Missions by their alms and prayers." So much then for Amos Snell's belief or faith. But from whence has he received it, on what is it founded. Not one word of Bible from Genesis to Revelation, to support a single item of this popular creed. Hence we adopt the language of Moses and say, "Their Rock is not as our Rock, our enemies themselves being judges." But hark! Amos invites us to look into the old fashioned Bible for a rule. Rule for what? Why what he has just stated above: the patronising of Bible Societies, and Missionary operations of his creed. Well, let us hear what his scriptural rule says—here it comes! "Go ye into all the world and preach the Gospel to every creature." Now for the question: How does this rule and the above statement of Amos' belief compare; the rule commands one thing, and the faith of Amos embraces another and quite different. Hence, we may say to Amos, as Daniel read to the King of Babylon, "Thou art weighed in the balance and found wanting!" But bear with me Amos, if I tax your patience a little.—It is so seldom that our opponents quote scripture to us, that we feel disposed to bestow on this text more than a passing remark.

1st. By whom were these words spoken? By the Great Head of the Church, to whose hands

all power in heaven and on earth was committed.

2nd. Unto whom were these words addressed? Not to all the world, nor to all the Church; but to the Apostles of the Lamb.

3rd. Did the Apostles and primitive preachers of the gospel, understand and obey this command of our Lord Jesus Christ? They certainly did.

4th. In obeying this command of Christ, did the Apostles, and primitive preachers of the gospel, organize Theological Colleges, Seminaries, or Schools? Did they spend three, six, or more years after receiving this commission, to prepare themselves for the Ministry? Did they form or patronize Bible Societies, Tract Societies, Sabbath School Unions, Temperance or any other societies other than the Church of the living God? They did not.

5th. Were they hired by, or dependant on Missionary Societies composed of professors of christianity, and unregenerate men and women? Not at all; freely they received and freely they dispensed the gospel.

6th. If then the primitive preachers of the gospel understood and obeyed all that Christ commanded in this text, without going into any of the above measures, which are so popular in this day, we ask again, how far does this text go to prove the position assumed by Amos Snell, and with him all the new light Baptists of our country? Indeed it is so far from sustaining their schemes, that it proves them to be uncalled for and unscriptural, and consequently anti-christian. We have already extended our remarks as far as we shall be able to insert in the present number. We therefore leave the subject to the consideration of our bretheren, believing that all who fear God and tremble at his word, will examine for themselves.

**HOLY ALLIANCE.**—The "Christian Advocate and Journal," Methodist paper at New York, concludes a notice of the "American Presbyterian," Nashville, Tenn, with the following paragraph:

"Though there may be peculiarities in the West, and peculiarities in the East, and peculiarities every where, there are certain great leading doctrines of truth in which all orthodox protestants are agreed. May we not all contend for these—sinking minor differences and difficulties—and thus make a united stand against, and one simultaneous onset on infidelity, or

mere nominal christianity, wickedness of every sort, and push on our approaches to the very citadel of error and sin, until the common enemy surrenders at discretion? *Let us try.*"

We mean to maintain the peculiarities of the name under which we are ranged; at the same time, are prepared to make "a united stand," and echo the word, *Let us try.*—*Cross & Bap. Jour.*

In this proposed amalgamation of Presbyterians, Methodists and new light Baptists, for the purpose of storming the citadel of every kind of error; and by a simultaneous effort of human power to cause all the strong holds of wickedness to surrender to them, reminds us of a very similar experiment recorded Acts, xix, 13—17. "*Then certain of the vagabond Jews, exorcists, took upon them to call over them that had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them so that they fled out of the house naked and wounded.*" Nevertheless, Let them try! But by the bye, will Mr. Stevens, or some of his Presbyterian or Methodist Brethren, inform us what constitutes Infidelity and nominal christianity, in their estimation; for we frankly acknowledge, that if these items do not comprehend the component parts of their proposed Phalanx, we may search both worlds in vain for a definition of the terms.

The Letter of our esteemed Brother and correspondent Eld. SAMUEL TROTT—to whose activity and kindness we acknowledge ourselves, debtors for much of the matter with which our pages have been, and we hope will continue to be enriched—is duly received, in which he objects to some statements made by Brother S. Buck, concerning the proceedings of the Ketcton Association, and the result of their committee in the case of Eld. Gilmore. Having already given offence to Mr. G. and his friends by what we have written and published on the subject, and having refused to insert several communications which we have received from individuals professedly agrieved with the proceedings of the Ass'n. on that subject; and as we can

discover no profit which would be likely to result from a further news-paper discussion of the unpleasant subject, either to the parties concerned or to our numerous readers throughout the United States; we trust that our Brother, Trott, from whom we are always happy to hear, will excuse us for declining the publication of this article.

"I am very unhappy to inform you that I feel under the necessity of requesting a discontinuance of the Cross and Journal. I will give you some reasons. First, I do not find that form of doctrine that the apostles taught; and secondly, I conclude this form of doctrine, and the practice of missionary societies and kindred institutions, are without the least precept whatever. The more I read your paper, the more I detest this new fangled system that is teaching for doctrine the commandments of men."

The truth does not always produce its legitimate effects. While the gospel subdues many to penitence and love, it hardens others. "The clay hardens and the wax melts before one and the same fire."—*Cross & Bap. Jour.*

Very true, the truth does not always have its legitimate effect. This is abundantly exemplified in the case of the Cross & Jour.; for had the truth which has been lavished so abundantly on the conductors of that paper, been attended in them with the fear of the Lord, they would not at this time have needed the reproof, which they have copied from one of their old patrons into their columns. Why, if able, does not the Editor of that paper inform his correspondent in what part of the Bible he may find a precept or example for those institutions?

Alas, it is much easier to put such troublesome correspondents off by assuming an air of pity for their ignorance, stupidity, or hardness of heart, than to find scripture to satisfy the Bible-man that the doctrine, practice, and modern institutions advocated by that print are of God, so long as it is written that, "*The legs of the lame are not equal.*"

#### OLD SCHOOL MEETING AT BALTIMORE.

Our Brethren of the Old School, throughout the States and Territories of America, are requested to bear in mind the meeting recommended by the Elders and Brethren, who attended the Old School Meeting at Black Rock, Md. last year, to be held with the Ebenezer Baptist Church in the City of Baltimore, Md. on the Monday following the third Sunday in May next, to commence at 10 o'clock A. M.

The annual meeting of the Baltimore Ass'n. by appointment is to be held with the same Church, to commence on the preceeding Thursday and continue until the commencement of the Old School Meeting.

Brother Thomas Barton of Pa. is appointed to Preach the introductory Sermon at the Old School Meeting, and in case of failure, Brother Samuel Trott of Va.

We give this early notice of the contemplated Meeting at Baltimore, in the hope that our Brethren at a distance may make seasonable arrangements to attend; and we hope, if it accords with the Divine mind, that we may at that time and place, meet with brethren from the greater part of the United States.

TO CORRESPONDENTS.—The want of time to prepare for the press some, and of room for the insertion of others, has delayed a number of valuable Communications.

NEW AGENT.—Eld. Joseph Flint, Preston, Ohio.

#### RECEIPTS.

Eliab Hawkins,	N. Y.	\$1 00
Tho's. Denton,	do	1 00
Col. Samuel Clark,	do	1 00
Ganet Jones, Sen.	do	10 00
Eld. M. Salmon,	do	15 00
J. S. Rockwell, Esq.	do	4 00
J. Vaughn,	do	5 00
Sam'l. Allen,	do	10 00
G. Westervelt,	do	5 00
M. Benedict,	do	1 00
L. L. Vail, Esq.	do	2 00
Eld. T. Buck,	Va.	5 00
Cyrus Goode,	do	10 00
Wm. Drury,	do	5 00
Jas. Williams,	do	5 00
Jonas Hulse, Jun.	N. J.	2 00
Wm. Garrison,	do	1 00
N. Greenland,	Pa.	5 00
Eld. J. H. Flint,	Ohio.	7 00
Alex. Oden,	Ga.	5 00
H. E. Loller,	N. C.	1 00
Total,		\$101 00

#### MARRIED.

On Thursday, the 26th inst. by Eld. G. Beebe, Mr. IRA PEARSON, to Miss CLARISA, daughter of Mr. Geo. Murray, both of Walkhill.

#### DIED.

In New Vernon, on Monday the 23rd inst. Mr. JAMES BRYEA, aged about 70 years.

**POETRY.****FOR THE SIGNS OF THE TIMES.**

Lines written after hearing a sermon from  
Isa. iv. 5, 6, preached by ELD. S. TROTT, in the  
Meeting-house, at Iron Hill, Del.

In that most happy day  
When Zion's light shall come,  
When thousands shall be born again  
And strangers gather'd home,

On every dwelling place  
Of Zion's holy hill,  
God will provide a cloud by day  
To guard his people still.

And in the lonely night,  
A heavenly light will shine  
Through all the camp of Israel,—  
The light of truth divine.

There peace and love and joy  
Will smile in every face;  
Jesus himself will dwell among  
The people of his grace.

Then, in this gloomy scene,  
This dark and cloudy day,  
Let us obey our Lord's commands  
To wake, and watch, and pray.

Then let the darkness spread,  
Let clouds of error fly,  
Let thunders roll along the hills  
And lightnings through the sky.

God will defend his church,  
His truth, he will secure  
From all the cunning craft of men,  
And from satanic power.

Now let us look away  
From ev'ry creature charm,  
Look to the Saviour's righteousness,  
And lean upon his arm.

The time is hast'ning on—  
God's own appointed time,  
When he will pour on Zion's hill  
The showers of grace divine.

A. C.

New Castle Co., Del.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 25, 1834.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 18, 1834.

**LIST OF AGENTS.****NEW-YORK.**

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithica. Peter Winchel, Jonathan Vaughn Benjamin Burt, A. Everit, A. Holmes Esq. Ezra Mosely. G. Westervelt, 43 Renwick St. N.Y. Thomas Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, Eld. E. Crocker, Martin Salmon, A. Worden, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N.Y.

**NEW JERSEY.**

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

**PENNSYLVANIA.**

Thos. Barton, Hez. West, J. B. Bowen, Wm. House, Nathan Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

**DELAWARE.**

W. K. Roberson, P. Meredith, G. F. Tindall.

**MARYLAND.**

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, J. B. Preston, B. Dawson, D. Uhler, Wm. Sellman.

**VIRGINIA.**

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. A. Muren, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode.

**ILLINOIS.**

Charles S. Morton, Stephen Miller, Wm. Roberts, John Morris, James Edmoutson, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, John Halcomb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Isaac Coneley, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

**OHIO.**—Stephen Gard, Wm. Niffice, Joseph Tapscott, Eli Ashbrook, Eli Barker, Linus Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson.

**INDIANA.**—James Mason, Elihu Halcomb J. D. Pridmore.

**MISSISSIPPI.**—John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway, E. Turner, Eld. T. P. Stephens.

**KENTUCKY.**—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr.

**CONN.**—A. B. Goldsmith.

**MS.**—D. Hart, Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

**S. C.**—Theron Earl, Spartinsburg District. C. T. Coote Esq. Washington City, D. C. Georgia.—Elder J. Henderson, R. Reese, Eld. A. Cleveland.

# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. APRIL 15, 1835.

No. 8.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Original Communications.

FOR THE SIGNS OF THE TIMES.

Butler County Ohio, }  
Feb, 10, 1835. }

ELDER BEEBE : Having been a subscriber for and a faithful reader of the second volume of the Signs of the Times, I have found them to support, maintain, and defend the doctrine of the Gospel as it was first delivered to the saints, and as such I can recommend it to my Brethren. I cannot but view it as a publication of peculiar advantage to the Church of Christ, whose faith it is labouring to defend. Amidst the many false systems and doctrines of men and devils, which like the smoke of the pit, is shrouding its millions in darkness, delusion, and death, I have witnessed the many slanderous invectives that the enemies of truth have vented both against your paper and those who patronize it; but notwithstanding all that has been or may be said against it or its friends, I feel willing and happy—should you think me worthy—to serve as an Agent for the same, as I prefer to suffer affliction with the Lord's people, rather than to enjoy the pleasures of popular sin for a season. I have taken the liberty to receive the following new subscribers, who wish to com-

mence with the first No's of the third volume.

There appears to be a general excitement among the Baptists in this section of the country, relative to Missionary enterprises, and appear to be much divided in sentiment. Although it has not as yet been made a bar of fellowship in any of our Churches, yet the Churches in general are like the Shulamite as a company of two armies; the Canaanite is still in the land. But I trust the time is not far distant when the Church shall be purged from these new inventions of men, and shall put on her beautiful garments, and those brethren that are now so bewitched with those modern systems that are passing so current under the false and imposing pretext of *Benevolence*, will be led to see the deceitful and fraudulent practices of those who call themselves Baptists and are not, but are deceivers and false teachers who privily bring in damnable heresies, and by their words and works, they deny the Lord that they profess has bought them, and so bring upon themselves swift destruction.

As it respects christian benevolence, I presume there is no christian that would knowingly oppose it; but when fraud and deceit is practised under the cloak of benevolence, there is no true friend to the cause of Christ, that has a knowledge of the fact, and sees his brethren falling a prey to these devouring agents of anti-christ, but what feels in duty bound to endeavor to remove the veil of hypocrisy, and expose to the public the diabolical workings of this priestcraft. I have been

for some time past watching the movements of the missionary fraternity in silence, but at last I have been constrained as a faithful watchman of Zion, to sound the alarm—which has secured to me, not popularity and wealth, but the frowns, hatred and persecution of the advocates of the missionary craft. It is said, that to oppose benevolence, is to oppose the cause of God. I admit it; but still it remains to be proved that the modern missionary institutions are benevolent ones—until that is done, let them not accuse us of opposing benevolence. The Bible Society is generally ranked as first on the list of benevolent institutions by its advocates, and is thought to be the least objectionable; and indeed to give the Bible without note or comment is in itself a good thing, and is not what we object to; but a gift may be good and the giver evil, therefore it is the giver and not the gift that we are opposed to; we look upon the Society as an impostor imposing on the public.

In the first place, they send out their agents to beg money to enable them, as they say, to furnish the poor and destitute with Bibles, and after they have got all the money they can get by begging, they then bring on their Bibles, and send their runners to distribute them; but alas, for the poor and destitute! those whom the fair pretences of the Bible Society had encouraged to expect Bibles free, are sadly disappointed. So *Benevolent* are these society men, that they must sell their Bibles for as much as they can be purchased in Book Stores, and if they chance to give away one of their Bibles, it is sounded like the pharisees of old, for a trumpet in order to get more money; and thus they impose on the people and rob the poor to fill the pockets of the rich. If this is christian benevolence, I must confess I have always had the wrong Book to teach it; my Bible teaches quite the reverse, it says, freely ye have received freely give; the

Bible Society says, freely ye have received, freely sell. The Bible says, the love of money is the root of all evil; the Society says (by their acts) the love of money is the purest of all benevolence. The Bible says, from such as suppose gain to be godliness, so we should turn away; the Bible Society says, from such as do not believe gain to be godliness, turn away and represent them as enemies to benevolence, &c.

I will add a few remarks on the Missionary Society relative to sending out the gospel, as they say, throughout the earth to evangelize the world, and then close. This institution is like all other impostors, it makes a fair pretence, but when its fair veil is taken away it looks like its author; and when it is compared with the ancient Missionary Society set up at Jerusalem, it is easy to discern whether it is from heaven or of men. It is directly opposite to that in every feature: 1st, in sending out their preachers, the first were sent without purse or scrip, or two coats; but the missionary must have his purse well filled, as many coats as he can get, and other necessary equipments for his journey. The ancient missionaries were forbidden to lay up treasure on earth to set their affections upon; but the modern missionary counts it his main dependance for support, and is not ashamed to equalise it with the blood of Christ. 2nd, In their manner of preaching, the ancient preachers preached the gospel for Christ's sake; the modern missionary preaches himself for money's sake. The ancient preachers counted themselves debtors to the people to preach the gospel unto them; but the modern missionaries counts the people debtors to them for perverting the gospel unto them, and thus they call upon them to give up their gold and their goods to them as a just debt. 3rd, In the doctrine they preach; the ancient missionaries preached salvation by grace, the modern by works; the ancient preached redemption through the blood and right-



eousness of Christ, the modern preaches it through the blood of Christ, compounded with gold and silver, ear-rings, nose-bobs, and a thousand other corruptible things unknown to the primitive missionaries.

Your's, in Gospel Bonds,  
JOSEPH H. FLINT.

FOR THE SIGNS OF THE TIMES.

*Orwell, Bradford, Co. Pa.* }  
March 3, 1835. }

BROTHER BEEBE: I doubt not but your readers would choose to read more ably written, and interesting communications than those signed with my name. I do not know but the frequency of my feeble performances may have a tendency to sully the radiance of your lucid columns; but you are aware that I wish you to publish nothing that I send unless you think it proper. I have no desire to crowd in mine to prevent the appearance of more important communications, nor have I any idea of becoming popular in the world; yet as, I hope, I am willing to meet and suffer reproach for Christ's sake with my brethren, though (if I know my own heart) I would not wish to grieve the saints, nor wound the cause I love.

Having been requested to notice a circumstance that has lately come within my reach, I take the liberty of addressing you again on this occasion. There has of late been circulated within the circle of my travels a tract, professing to be a dialogue between A. and B. concerning missionary affairs; and as it is published by the authority and under the sanction of a Tract Society, its contents are chargeable to the society; and as a man professing to be one that is fellowshipped as a Minister of Christ, by the people called Baptists in this region, has circulated it, and as it is calculated to make a false impression on the minds of the unsuspecting, and thereby help to build up the mighty Babel that is so rapidly rising in the present day, per-

haps a few thoughts well digested, and properly formed into sentences on the subject, might not come amiss with some of your readers. The idea to which I allude is, that Peter and John were not unlearned and ignorant men, only in comparison with him of whom it was said, "much learning doth make the mad," and others of the like grade. Their writings in the New Testament, are brought as conclusive evidence on the point. Their elegance of style and ease of diction—since they did not write in their mother tongue—is brought to prove that they were real good Greek scholars. This gloss appears intended to make men believe that they belonged to the literati.

The above argument shows how much credit such characters give the Holy Ghost for its influence in directing and assisting men to write infallibly the testimony of God. It shows how ignorant they are of God and of the influence of his spirit, which leads them to ascribe the dictation of the sublime language of the gospel, to the wisdom, or literary attainments of men—to rob God of the glory, and thanks due to him, for his kindness in causing them to write according to the direction of infallible inspiration; and shows that this faith stands in the wisdom of men, and not in the power of God. It proves what Solomon said to be true, Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool, see Eccles. x, 3. It goes directly to contradict the plain positive declaration of Holy Writ; see Acts iv, 13. Now, when they (the Jewish council) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. This last is demonstration itself, that Peter and John were not literary scholars, in the now common acceptance of the word. The Jewish council

knew that they had been with—instructed by—Jesus.

If young men just entering into the ministry, were in heart as much engaged to learn of Him who was meek and lowly, as they are to study the classics, we should soon have a vastly different ministry from some of those that have lately come from the Theological Schools—a set of men that would not dare to contradict the word of the Lord—that would neither follow cunningly devised fables, nor fellowship them that did—that would preach the word and not the doctrines and commandments of men—that would feed the flock, and not themselves, like the idle shepherds, see Ezek. xxxiv. and Zach. xi,—that would trust the Lord and not call upon the people to be his bondsmen—that would believe that all scripture was given by inspiration of God, and reject as spurious and counterfeit, every religious doctrine, practice or society, not found therein—that would know that the Apostles did not write their epistles in the words which man's wisdom or literary attainments teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

This from one who professes solid truth, to the shells of error.

#### HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

*Hamilton, Ohio,* }  
Jan. 10, 1835. }

DEAR BROTHER BEEBE: Enclosed you will find \$5, for which you will please forward the 3rd Vol. of the "Signs of the Times," to the annexed list of names; and if you think proper, you are at liberty to consider me an agent for this place—which will agree with Eld. Gard's wish, as expressed to me some months ago. Eld. Gard resides in Trenton, about eight miles north of this, and it will be convenient for him to act as an agent, since he has left us, or in other words, has withdrawn his pasto-

ral care and services from us for the present; the cause of which is, the infirmities of age, rheumatic affections—with which he has been more or less afflicted for years—together with the inclemency of wintry weather.

As you are in some degree acquainted with Bro. Gard, at least by character and correspondence, it may not be amiss to observe here, that he accepted our call, and came among us under the most unfavorable circumstances imaginable—we having but a short time previous, discharged him that had the rule over us; and not only so, but it was at a time when the current of violent opposition commenced running against us, in the channel of popularity and new school inventions—when *union* was the cry, a long pull, a strong pull, &c. By an union of all the influence which they could enlist of every sect, society and denomination, with their priests and the world, now to engage in the numerous benevolent (falsely so called) institutions of the day, crying away with your old narrow contracted plan of salvation, our views have become enlarged, our souls are expanding with philanthropy—down with your creeds, confessions, and articles of sectarianism, and fall into our ranks ye hard-headed, Ironside, Predestinarians, or in your stubborn folly and selfishness, you will be overthrown and put down by our Power—our frowns and our sarcastick sneers! But none of these things moved us to fear, nor bewitched us to disobey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among us, and in those days of unleavened bread, the good old veteran of the Cross, on the right of the van, took the charge and oversight of this little band, when he could promise himself nothing short of opposition and persecution—and that from the principalities and powers, the spiritual wickedness in high places.

It was in January 1832, when Elder

Gard came among us, and from that time to this, we have enjoyed a continual and uninterrupted peace; not a solitary circumstance having occurred within the Church, that savored the least either of jealousy, division or discord, but by the mercy of our God, and the indefatigable labours of our Pastor, this little flock has been guided safely through every seeming danger, and led into all truth, during the whole war, and now stand as so many monuments of preserving grace, rejoicing by times that we were counted worthy to suffer persecution for Christ's sake. When our Elder courted not the smiles, nor regarded the frowns of the polite worldling; or the "white drest" carnal professor—neither did he shun to declare the whole Council of God, while feeding the Church of God, which he hath purchased with his own blood—not with milk and water—but with the unmixed and sincere milk of the Word, that we might grow strong thereby; that pure unadulterated, unconditional gospel of Christ. But now, my brother, we are without a shepherd in the flesh—tho' all things in good order, and the sheep in a healthy condition in the green pastures, beside the still waters; having also received his parting blessing and fatherly warning in his farewell address, which caused us to sorrow most of all, that we should likely see his face with us no more this winter.

I will now try to come to a close; I have already filled this sheet, to a greater length than I expected too when I commenced, besides I think you will excuse the length of the foregoing, when I repeat that he is worthy as well as faithful; and were I to judge according to the course of nature, considering his age and worn out tabernacle in the cause of Christ, I should say it will not be very long ere the Elder will leave us and be called home, and then you will have these few imperfect scrawls to remember him by, from one of his child-

ren in the gospel—who also by him was married in 1816, and baptised in 1819, and has often since enjoyed many high precious privileges with him in the Church of which I plead unworthiness.

Another apology is, that I am not writing for publication, but to Bro. Beebe; and as I have room for a few more lines, I will return to the Church and speak of her present condition. We are a little few of God's poor, of the old sort of Baptists—a small band of brothers and sisters, united in christian fellowship, heart and hand as one man, and he that hath seen one of us hath seen us all, for we are one—one body, one heart, of one mind, one hope, and one family—always rejoicing in one faith, and in one baptism, untainted and unmoved by the various winds of doctrine, and the floods of error now threatening to inundate the Church. Though now if need be we are a little sad, being destitute, but expect at our next meeting in this month to call a Pastor, and Oh, how needful it is that we should weigh the matter well, and have a care and be cautious, constantly looking to Jesus the author and finisher of our faith; trusting in, and praying to the great head of the church to send us one of His laborers, and watch as well as pray, lest satan get an advantage of us and our present destitute situation, and immediately forward from the East and offer for our acceptance one of his 'White Dress Honies,' who while trying to get into every body's house to pray, and humming and buzzing in our ears Locust-like, might instil into our minds the lie; "that they were so holy and godly, and anxious to save precious souls," that they had not seen the ground over which they had travelled for the last 25 miles.

Oh, how sickening, how flat, how shallow-pated, and ostentatious are some of the Quack Divines, right fresh from the Eastern Theological Priest Mills!! I have however, too much confidence in the sta-

bility and steadfastness of this Church, to believe they can be easily duped, by the transformed ministers of old Nick, (tho' I thus speak) for they are too well raised to company with Goats, drink their milk, or even eat soft corn with swine.

I must tell you a little anecdote and then close, for I find I am getting mischievous; however I have promised it now. Well Sir, some months since

A dandy Priest, just from the East,

On a toor to visit the Poor,

from what motive I am unable to tell—self-interest is said to be the cause of all our actions, and now whether it was money, precious souls, or a home among us, no odds—or what was his name, matters nothing here nor there; suffice this, that he was one of those ostentatious gold-spectacle fellows, who after visiting the daughters of Zion on this side, crossed Jordan—not miraculously but on a bridge—and called upon a sister, a Mother in Israel, and after trimming, topping and succouring the Dandy of all the wild extra scions or shoots, which she supposed to have sprung from the old stock, told him, that she had read of him before he came, that he was advertised in her book, where it says, 'they creep into widow's houses, thinking to lead silly women astray, & by good words and fair speeches, would deceive the very elect were it possible.' He jumped up and replied, that he had come to teach the ignorant and not to be lectured and taught, but he had found our women here all Divines! Good, good! thinks I to myself. Nothing more at present, farewell.

I. T. SAUNDERS.

FOR THE SIGNS OF THE TIMES.

*Welch Tract, Del.* }

Feb. 16, 1835. }

BROTHER BEEBE: Having a few leisure moments, I devote them in writing to you on a subject which has long occupied my mind. I have been searching the word

of God for a command or example for Missionary Societies, but I have found none; and since I have read Vol. 1, page 242, of Benedict's History of the Baptists, I utterly dispare of ever finding any. In giving an account of the India Mission, Benedict shows that it was commenced and carried on by a combination of men, among whom I notice the name of Andrew Fuller. These men Resolved, to send the Gospel to India, and the power by them employed to execute their decree, was money. I have ever believed that the almighty power of God was required to open the way and send forth the Gospel into the world; it was certainly so in its first promulgation, to the Jews first, and then also to the Gentiles, and at the same time the same power was made manifest in preparing a people to 'gladly receive the word.' While nothing short of the power and love of God shed abroad in the hearts of the servants of God, can qualify them for preaching the everlasting Gospel; it is true that without any such preparation, 'Fuller's Gospel' as it is called, may be preached; his gospel consists in a round of performances which carnal men can perform, and thereby *get religion*. This appears to have been the sort which was sent to India by the power of money, but it found no people there prepared to receive it. Mr. Carey who was employed to carry it thither, spent eleven years before he could persuade one of the natives to be baptised. I wonder that Mr. C. did not get discouraged and come away, but I have concluded that the same stimulous that encouraged him to go, encouraged him to stay—which was money. Benedict says that Mr. Carey offered to go if the society would pay his passage and support him while there; the name of the Lord was not mentioned.

The expense to the Society in sending Mr. C., may be seen by the following extract from Benedict, page 236:

"Thus two missionaries stood ready to depart for the dark and distant coast. "The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500l. which sum was required to be raised in about three or four months. To accomplish this the committee frankly stated to the religious public their plan, requesting that so far as it appeared to be deserving of encouragement, they would encourage it. Letters were also addressed to the most active Ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected; yet, when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's whole family, with Mr. Carey's sister, being induced to accompany him."

I will now give you another extract, showing what I have long been looking for viz, their wages; this I had never been able to ascertain until I found it in Benedict's History. I had always heard it said that the Mission family could never make any advance, for all the receipts went into the funds; but I find by their stipulations that they drew out by the month and by the year, as follows, Vol. 1, page 243: "Mr. Roberson and wife, who were then bound to Java, were allowed an 140 rupees, that is, \$70 a month, or eight hundred and forty dollars a year. Mr. Chater and wife and two children in the island of Ceylon were allowed eighty dollars a month, or nine hundred and sixty-dollars a year." Page 242 the plan of the Serampore Mission is thus stated by Mr. Judson in a letter to Doct. Baldwin, in 1812:

"All the pecuniary avails of the brethren, as well as monies received from the society in England, belong to the common treasury. Dr. Carey's salary in the college, of 12,000 rupees per annum; Dr. Marshman's income from the school, and Mr. Ward's avails of the printing press, are as much devoted to the common cause as receipts from England. Out of the public treasury, each man, woman, and child belonging to the mission, receives a monthly allowance for clothes, &c. which varies according to age and circumstances from 20 to 40 rupees. The whole family, as well as the boarders, eat at a common table. The table expenses, as well as the expenses of the mission, arising from building, repairs, servants, pundits, native preachers, &c. are defrayed by appropriations from the public fund. The fund for translating and printing is preserved distinct, in order to secure the subscriptions of some who might be willing to contribute to the common object."

chers, &c. are defrayed by appropriations from the public fund. The fund for translating and printing is preserved distinct, in order to secure the subscriptions of some who might be willing to contribute to the common object."

In a note on the same page, we see that Mr. Carey as a teacher, professor, &c. drew from the Fort William College, a salary of *Six Thousand* dollars a year!! Well might he say, the historian adds, "the earth helpeth the woman." The word informs us that the earth helped the woman, not however to money, but by opening her mouth and receiving the flood with which the Dragon attempted to destroy her. The salary of Mr. Carey from the College, from 1801 to 1807 at \$3,000 per year, would amount to \$18,000; and from 1807 to the time this statement was published by Benedict, 1813, at \$6,000 per year, would amount to \$36,000, making *Fifty-four thousand dollars*; and his salary from that institution, exclusive of the thousands extorted from the people of Europe and America, for his support as a Missionary, for aught I know, continued from 1813 to the time of his death. I am therefore inclined to think if Mr. Carey laid up no money, the Mission Society did.

In addition to this enormous amount, Benedict presents us with some account of the money raised on the spur of printing the Bible in that country. He says, "Great charges have attended the prosecution of this mission, the sum total of which I am not able to state;" I am rather apprehensive he did not try. To carry forward the noble undertaking (printing the Bible) he says, many wealthy individuals in India have contributed, and a late Mr. Grant, bequeathed \$5,000 for the translation. The friends of the work in Scotland, of all denominations have repeatedly and liberally contributed towards this object. The British and Foreign Bible Society had annually for the three years previous to 1811, nearly \$5,000. The New York Bible Society have also aided this design. In

the years 1806—7 the religious friends in America of different persuasions, furnished our brethren in India, he says, with about \$6,000. From 1801—9, the money received from various sources for the translations expressly, amounted to *Thirty-nine Thousand five hundred and eighty-four dollars and seventeen cents*. Great sums have been forwarded since, the amount of which I have not been able to learn." See Benedict, Vol. 1, page 243.

Brother Beebe, if I have erred in my statements I will thank any friend to Missions to correct me; but if I am right, wide indeed is the difference between the founding a Church in India by men, to say nothing of the doctrine and the setting up of the Gospel Church in the world by our Lord Jesus Christ. He said "The Foxes have holes, and the Birds have nests, but the Son of man had not where to lay his head." His disciples went forth without purse or scrip, as lambs among wolves, relying only on the kind promise of our Lord, and in due time returned to their divine Master rejoicing that even devils were subject to them through his name, and frankly confessed to him that they had lacked nothing. And thus also when the Lord sent Peter to the Gentiles—God provided all. Peter by a vision from heaven to go nothing doubting, and Cornelius by special revelation to send for, and to hear him. Money was not requisite to prepare the Gentiles to hear the word of the Lord; God the Spirit was there and the meeting was precious. Peter had not to labor eleven years to make a convert, or to persuade one Gentile to be Baptised; the Lord was there and the work was done. When God called Paul to the work, straightway he conferred not with flesh and blood. I cannot find that he ever received one thousand dollars, not to say six as a missionary, and yet I suppose his ministry was worth to the saints as much as Dr. Corey's. True he received help from

some of the Churches, and the Churches of Christ still feel it a privilege as well as a duty to administer to the necessities of those whom the Lord calls to the work.

I close by saying, I do not believe that men can send the gospel of Christ abroad in the earth, or effect by all their efforts any saving change in the hearts of lost sinners. They may indeed make prosolites as did the Pharisees of old, but it is the work of God alone to give life to the dead.—He quickeneth whom he will, and the earth is the Lord's and the fullness thereof.

WM. K. ROBERSON.

FOR THE SIGNS OF THE TIMES.

Southampton, March 2, 1835.

BROTHER BEEBE: In looking through the Signs of the Times, I find many things that are not only acceptable, but truly refreshing. In truth it is somewhat like the path of the just which shineth brighter and brighter, while the various periodicals which want to make a great display, have been changeing hands and changeing names, and predicting the utter failure of the little dispised Signs, that like the burning bush has not been consumed, while they with all their popularity and prosperity are no more.

Your numerous correspondents altho' so remote from each other, yet breathing the same spirit, and speaking the same language, resembles very much the state of mind the household of faith was in, as recorded in Acts ii, 1; they were all of one accord—though now not in one place—the harmony of doctrine, the sameness of feeling, and the likeness of experience expressed in the numerous communications, make them known in the spirit, and beautifully exhibits the truth spoken by the prophet, "And they shall all be taught of God." At all events it is evident they have the same instructor, and are taught in the same school. Their language too is so much like the language of an old

Baptist Preacher, who wrote from Phillippi to the Corinthian brethren concerning the things of the kingdom, see Cor. ii, 1, 12; it makes me strongly suspect they have their gospel knowledge from the same source, see Gal. i. 11, 12. To such old fashioned Bible Baptists, allow me to say from the fullness of my heart, entreat me not to leave thee, or to return from following after, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God. For our God is the God of salvation.

The signs as stated by Paul, that should precede the coming of our Lord Jesus Christ, in Thess. ii, 11, 3, tearfully resemble the falling away of so many at the present time; yet my brethren the fact is painful, that those with whom we have taken sweet counsel; are so bewitched that a thirst for popularity has influenced many to leave the good old path. Although the case is painful yet not strange; for when our gracious Master was upon earth, he had occasion to say, "Will ye also go away?" May the answering of the Apostles, my dear brethren, be our abiding sentiment, "Unto whom shall we go but unto thee, for thou only hast the words of eternal life;" may we not still hope that if they belong to the Shepherd, like the prodigal, when they come to themselves, will return to their Father's house. That there are any who keep from the abundance of *will* worship in existence, is cause of gratitude to our heavenly Father, that any of our apostate race should be so beloved of the Lord as to be from the beginning—chosen of God unto salvation, through the sanctification of the Spirit, and belief of the truth, Thes. ii, 11, 13. Therefore are they kept, not by might or power that is human, but by the power of God, through faith unto salvation, Peter i, 1, 5; therefore dearly beloved, I beseech you as strangers and pilgrims, to abstain from all fleshly lusts

which war against the soul; having your conversation honest among the gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold glorify God in the day of visitation, 2 Peter ii, 11, 12.

Finally, brethren be ye all of one mind having compassion one of another; love as brethren, be faithful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise, blessing knowing that ye are thereunto called, that ye should inherit a blessing.

Yours in fellowship

Of the doctrine of the Cross,

J. B. BOWEN.

FOR THE SIGNS OF THE TIMES.

*Southampton, Feb. 10, 1834.*

BROTHER BEEBE: These thoughts are at your service. For who maketh you to differ? Cor. iv. 7. As mankind are fond of viewing likenesses, they may look at this. In examining the state of the Corinthian Church at the time to which this passage refers, it very much resembles the present state of things, in some of the Churches called Baptist. The Apostle in addressing them, reminds them of their happy condition; sanctified in Christ Jesus, (or set apart in him) and called to be saints—precisely the same blessed condition to which Jude alludes—sanctified by God the Father, preserved in Jesus Christ and called to be saints. He reminds them doubtless of their relation to God and one another, more fully to convince them of the impropriety of their shameful contentions. In pursuing the subject, he reminds them of the character of God's chosen ones in the 26th, 27th and 28th verses; That no flesh should glory save in the Cross.

In the second chapter he commends the simplicity of his preaching to every man's conscience—an example quite worthy of imitation by all preachers—that their faith should not rest upon the wisdom of man, but the power of God. Now from this view of the subject, the absurdity of their differing is quite apparent; for God's dear children to rest their faith upon the different talents of men, is too trying for Paul's endurance. We find that not only as early as this time, but even in the days of Christ and also in his presence, the indignation of the brethren was aroused against two of their company, namely, the sons of Zebedee, Math. xx. 24. What! did any root of bitterness exist among the disciples? Yes, pride and ambition produced this evil. These cases shew us that even in the heirs of

promise, there is an evil heart of unbelief, prone to wander from the God of peace, Heb. iii. 12. Finally he assures them no other foundation can be laid but that which is laid by Christ Jesus; he then informs them of the disastrous consequences of building on this wood, hay and stubble.

Thus we have an answer to the question; for it ever was and ever will be, that lovers of the cross cannot endure this wood, hay and stubble work, that ever was and ever will be so much in vogue among the perverters of Gospel order. Again, if we turn our eye to Galatia, we will find that the wood, hay, and stubble men, found their way here too; and as sad as it was, the poor honest, unsuspecting sheep, and lambs of the flock were bewitched, and unhappily removed from their steadfastness in the liberty wherewith Christ had made them free, and again entangled with the yoke of bondage. How extremely painful it is, and how oft I have sorrowed for the free children whose blessed privilege it is to be free, that after they have spent the time of their minority under tutors and governors, and arrived at an age to enjoy their inheritance, to suffer these Lords over God's heritage to ensnare them again. Yea, how surprising that they again desire to be in bondage to the old Jewish world and its beggarly elements. But such is the case; along comes the wood, hay, and stubble men—who it may be have never had the yoke removed from them—and raise a hue and cry about the great good and mighty merit of making many converts. In order to effect this work they all go together, encompassing sea and land. Sometimes we are told that the first step towards a revival, is, to join the temperance cause; the next step a protracted meeting, with the far famed anxious seats, which possess a kind of magic power, then the business is secure; but if one of Paul's old fashioned earthen vessels should chance be there, and deal out some of the treasure put in them by God, it makes it a *dis-tracted* meeting. So sure as they preach the truth, you may rest assured the Gospel is not to be preached at such places without distraction; such new and novel things are sure to engage the attention of many, for they look so wonderful and promise so much good, that such as have not put away childish things are carried away with them.

Again the question recurs, Who maketh you to differ? Let all concerned in this matter coolly and impartially examine; when these new and strange things are set on foot, the old disciples who have borne the burden and heat of the day—who hold so dear the doctrine and order of the gospel—whose attachment to the truth will not suffer them to tolerate such a yea and nay gospel, and such unwarranted practices, will oppose such gospel perverters. Often all the new order of men are up in arms against them; they have lost all their religion, or are as bold-hearted as the northern region. The enquiry then is started, what is to be done? One proposes exclusion, but some a little more mild

think such a course would not do for want of a sufficient charge; but we will dispute with them and harass them, and call them anti-nomians, and this will kill them. This is precisely the course they took with Paul and his followers. Sometimes the old disciples are driven to seek peace somewhere else, or in social compact worship together; this invariably brings exclusion, and for what? Because they love that Truth that Christ said they should know, and should make them free.

Again, Who maketh you to differ? Is it not these wood, hay, and stubble men? It is a sure result that where temperance is the bond of union or terms of church membership, it utterly rejects the order of the gospel and divides the flock, like the shepherds Ezekiel speaks of, who scatter the flock. Are these things so? I think a careful examination of the Bible, compared with the spirit of the times, will satisfy any candid man they are the innovators.

More at a future time,

J. B. BOWEN.

## SIGNS OF THE TIMES.

NEW VERNON. Wednesday APRIL 15.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

NEW YORK, KENTUCKY—*A Baptist Lesson.* Under the above head, "A Western Baptist," has filled about three columns of the "Cross & Journal," with a comparative view of the increase of Baptists in the above named states. The result of his calculation shows the increase of Baptists in New York—from 1812-24—to have more than *trebled*, while in the same period in Ky. they have not quite doubled. In his account of the Baptists in this State, he informs us, that "He has not given an account of two or three little *anti-nomian* and *anti-mission* establishments, which are known by monthly 'Signs of the Times,' but has selected the Great Body of *EFFORT* Baptists; but in Ky. he has reckoned all—*United—Regular—Particular*; whether *Effort* or *Anti-Effort*—whether known by 'Signs' or without.

We have often been told by the agents of the Mission Society who have ravaged our State in



quest of Mammon, to enable them to instruct the poor and illiterate inhabitants of the Mississippi Valley, that the western Baptists were a very ignorant and misguided sort of people; and although from the numerous communications with which we have been favored, from our correspondents beyond the Alleghany, we had concluded the agents had not done justice to the western Baptist; yet we frankly confess that as far as a knowledge of God and divine truth is regarded, we never before have met with a more striking illustration than the present. We do not mean to say that this western Baptist is unlearned in human literature and science, but his manifest ignorance of divine things is truly astonishing, as will more fully appear by his questions and answers. A brief statement of which we subjoin:

*"Why this difference?"*

That is, this difference in the increase of the Baptists in these two States. In proceeding to examine for the cause or causes of this discrepancy, which having to his satisfaction apprehended infinitely short of the decrees or word of God, he goes on to solve the mystery, and edify the Kentucky Baptists, by showing them how they may make Baptists—perhaps with as great facility as a Tinker can make spoons, and so by redeeming their time, soon overtake, if not outstrip their enterprising sister New York.

The cause of the difference he presumes is not that N. Y. is the *oldest* and *most populous*, for there the Baptists have had to compete with other denominations far in advance of them &c. But the true secret, if we can understand this "Western Baptist" is, that while the Kentucky Baptists have trusted in the Living God, and waited for him in his own appointed time to favor Zion, their more spirited bretheren in N. Y. have laid hold of the business themselves—while the Ky. Baptists have sown the *money* sparing and reaped accordingly, those of N. Y. have "Lavished Gold out of the bay—hired a Goldsmith," &c. see Isa. If we have gathered his meaning the above is a true version; but we will let him speak for himself.

The difference is supposed to arise from the following causes:

1st. Because the Kentucky Preachers, many of them, are suffered to emigrate to other parts, for want of an adequate support; not because God has not called them wholly to the work,

but because the Churches have neglected to call and sustain them.

2nd. "Another fact developed in these investigations, is, that the increase of Baptist Ministers in N. Y., in 23 years, has been 429; while in Ky., the increase has been only 91! Here is an astonishing fact that ought to be looked directly in the face. Why is this?"

The obvious meaning of this sentence is, that the people of Ky. have not furnished the necessary number of Ministers; and that Ministers are raised up by the will of man for the use of man and by the power of man, and all that Ky. has to do is to determine how many, and what sort of Ministers they want—calculate the expense, raise the money, and have them manufactured forthwith.

3rd. A third reason why the Baptists do not increase as fast in Ky. as in N. Y., is, because the Churches have got into the habit of keeping up meetings on Lord's days, only once a month, while in N. Y. they generally meet every Lord's day; and the "Western Baptist," informs us that "the western Churches cannot prosper and grow while this monthly *management* continues." So all is made to depend on *management*, and not on the pleasure, purpose, Grace, or power of God.

4th. In Ky. Baptist Ministers have to support themselves, while in N. Y. the Churches support the gospel, not by slipping a dollar or two into a preacher's hand privately, but openly &c. Very similar to their ancient brethren, who used to sound a trumpet, to give alms. In N. Y. he says, "their Preachers never get rich," (this is not true,) "but they preserve a clear conscience in view of doing their duty." As to their consciences, we know but little of them, only that they have divers kinds, and some of them we are informed have been seared with a hot iron. The duty by which they clear their conscience is that of begging or demanding money; and when they are successful in obtaining what they crave, their consciences are as easy as though they had no conscience at all.

5th. He next gives us a reason why N. York excels; the secret is that they raised \$168,625 annually to carry on the work, which is appropriated as follows:

Supporting Pastors in Churches,	\$130,000
Foreign Missions,	6,000
A. B. M. Mission Society, for Mississippi Valley,	6,000

Domestic Mission for their own State,	6,000
Hamilton Institution for the education of the rising Ministry,	12,000
Other Societies and objects,	625

Total, \$168,625

All this he says, is a free will offering, no compulsion. Perhaps this 'Western Baptist' has yet to be informed, that in this state the taxing system has risen to such perfection, that in some churches members have been excluded on no other charge than that of refusing to submit to the yoke.

Another advantage N. Y. has over Ky., is, while the Ministers in the latter state are independent of the Churches, and on that account there are mutinies in their camp, contentions, declarations of non-fellowship &c. "Let any Baptist preacher set up for himself, he would have the whole ministerial corps against him, backed by the Churches. *He would be used up in less than no time.*" How beautiful! How sublime!! In N. Y. he informs things are called by their right names.—They talk of paying a preacher *wages*. They *hire* a preacher, and use the word *hire*, just as Jesus Christ did, Luke x, 7. But how did he use the term *hire*? Thus: "Carry neither purse, nor scrip, nor shoes, and salute no man by the way; and into whatsoever house ye enter, first say, peace be to this house, &c. and in the same house remain eating and drinking such things as they" *pay or sell you*? No indeed! "Such things as they *give*, for the laborer is worthy of his hire." This is the sense in which our Lord used the word *hire*, not conveying the slightest idea of buying or selling the "Gifts of the Holy Ghost, or of preachig for *filthy lucre's sake*." But such is not the sense in which the popular or Hamilton Preachers of N. Y. use the term. They use it thus, the W——k Church gives Eld. A. P——s a call; Elder A. P——s, agrees to accept for one year, on the following conditions, viz: W——k Church must pay him \$300, and Dea. J. B. must become security for the prompt payment of the money; this done, Elder A. P——s can trust the Church and the Lord for one year. This is the manner in which things are transacted in N. Y. We are aware however that this class of Preachers have long since shook hands and parted with modesty, and are often heard to present what they call

the claims of this, and that, and the other thing to the Churches for money.

The 'Western Baptist' concludes that the facts by him contrasted in his famous article, will help to solve the question with which he commenced, and also to point out the true principles of Reform for Ky., and the western baptists generally. Money must be raised; Theological Seminaries and Colleges built; preachers manufactured, *hired and paid*; converts must be made; Missionary and other popular institutions got up and supported; and then "See how we flourish!"

But as there are two or three little *concerns* which the 'Western Baptist' has left to "dwell alone, and not be reckoned among the nations," although we know of none in this State answering the description he has given, yet we are aware of the existence of a few who remain on the old Jerusalem platform—who refuse to patronize the new order of the day, and like the Ky. Baptists, wish to encourage none to preach but such as are called, qualified, and thrust into the work by the Lord of the harvest. These have often been called anti-nomian, not because their enemies could show that they were either unscriptural in their sentiments, or licentious in their practice; but because they firmly believe that form of doctrine which was delivered to the saints and practiced accordingly.

LAWYERS WANTED.—Dr. Ely, editor of the Philadelphia, says:

"In our country there is no want of able lawyers, but a great scarcity of able, animated lawyer-like ministers of the gospel, who plead with sinners as one would plead for a client in imminent danger of great injury; *and who are men of business*. There is a great demand in the churches for preachers of the gospel, who are acquainted with their fellow men, in some way or other, than merely by having seen them in college or under their paternal roof.

"All of them should have some *common sense business talents*. We know an aged *licentiate*, who actually got upon his horse, and without taking his bridle reins from the post began to kick his poor beast, and wondered he would not go off until the good lady of the house ran out laughing, and exclaiming, 'La! Mr. D——, you han't unhitched your horse!'"

"Three fourths of the missionaries that come out to the "far west" know so little of *business*, as to be incapable of making a draft for the funds they receive, or an ordinary transaction of any kind. We could narrate a more serio-ludicrous story, about one of this stamp riding horse-back than Dr. Ely. He repeatedly took the *wrong horse*—but we forbear.—*Pioneer*."

## OLD SCHOOL MEETING AT BALTIMORE.

Our Brethren of the Old School, throughout the States and Territories of America, are requested to bear in mind the meeting recommended by the Elders and Brethren, who attended the Old School Meeting at Black Rock, Md. last year, to be held with the Ebenezer Baptist Church in the City of Baltimore, Md. on the Monday following the third Sunday in May next, to commence at 10 o'clock A. M.

The annual meeting of the Baltimore Ass'n by appointment is to be held with the same Church, to commence on the preceeding Thursday and continue until the commencement of the Old School Meeting.

Brother Thomas Barton of Pa. is appointed to Preach the introductory Sermon at the Old School Meeting, and in case of failure, Brother Samuel Trott of Va.

We give this early notice of the contemplated Meeting at Baltimore, in the hope that our Brethren at a distance may make seasonable arrangements to attend; and we hope, if it accords with the Divine mind, that we may at that time and place, meet with brethren from the greater part of the United States.

☞ An adjourned meeting of the Philadelphia Baptist Conference, will be held at the Meeting-house of the Canton Baptist Church near Salem N. J. on Tuesday the 21st day of April, to commence at 11 o'clock A. M.

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### Letters of Correspondence.

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*Turin, March 10, 1835.*

BROTHER BEEBE: You recollect I sent you a little note some weeks since, and in said note the promise of forwarding ten or fifteen dollars in payment for the Signs—which by the bye is quite current in this northern region, lying contiguous to the Commission Office of the Baptist State Convention, Utica. I visited Utica in company with Eld. E. J. Williams, by request of several brethren residing there who felt disposed to unite together in Church capacity, and give us the privilege of beholding their order; which order appeared gospel-wise, and were so well satisfied with them in their views, that on the 18th

of January we joyfully gave them the right hand of fellowship, and left them, after attempting to commend them to God, under circumstances that were quite encouraging.

The little Church Resolved to be known as the Ebenezer Baptist Church of Utica. I have recently learned that this little sister has had another name given her by friends or foes, which after hearing, you may judge for yourself, viz. Antinomian. I do hope that the little Church may be like the handful of Corn in the top of the Mountain; and I pray that God will make it shake like Lebanon, even to the confounding of Anti-Christ and all his auxiliaries. I have had it on my mind for weeks, to write something for the Signs to convey to the southern and western States, called the Great Valley of the Mississippi. If it had not been for the Signs, communicating to us such Truth as is overwhelming even from Associations, in opposition to statements made by individuals, we should have supposed that the preaching of the gospel of Christ, was as seldom there as in this region, when but little else is known or heard but Fullerism.

I hope that the dear Churches of Christ who are enjoying peace and fellowship in the Truth, will be careful to examine strangers who may come among them, professing to be Ministers or Missionaries. The Gospel preached at the present day by most of the popular professed Baptists, is *do* and *live*; hence it is to me a yea and nay Gospel. There are many of this kind of unclean talkers, who have sallied forth from this quarter to evangelize the Great Valley, whose mouths *can* be stopped—who subvert the simple Churches, teaching things which they ought not for filthy lucre sake.

O, how much is said at the present day about working for God, and how little begging of God. Many no doubt suppose that the destiny of the Church is suspend-

ed upon her own exertion, and while this belief is entertained who can wonder that men should run too and fro, and ignorance increase? How true it is that the See of Rome is based on silver and gold, and it is equally true that every professed Church which claims for its support the same material, will partake of the same plague. My health admonishes me to close; yet I have abundant reason to bless God that my health is somewhat improved.

Yours in Love,

MARTIN SALMON.

*Butts Co., Geo. March 17, 1835.*

*Brother Beebe:* I have been reading your paper since last fall, and am well pleased with it. My soul has been refreshed and made to rejoice on seeing so many Brethren valiant for the truth, and standing up in defence of the glorious Gospel of God, in this day of delusion and apostacy, as hath appeared to me through the columns of your much esteemed paper.

To inform you of our trials and afflictions in the Churches, in consequence of a swarm of wool-gathers and money-beggars coming into our country, proclaiming another gospel and another way of going to heaven much nearer and more easily found than the old way, would be but a repetition of the troubles and afflictions of the Old School Baptists throughout the United States. I am decidedly of the Old School myself and think that my Church are, together with a great number of precious brethren in this country; and I do hope that the Flint River and Ocmulgee Associations, which have been the seat of war in Georgia for a number of years, and who have been so falsely represented in certain prints to their brethren at a distance, will rid themselves next fall of all their troubles in this respect, by declaring non-fellowship with the whole Missionary plan, of Bible, Tract, Temperance, Sunday School, and Missionary Societies, as

not having any foundation in the word of God, but seems to be the engine of Anti-Christ to trouble the Israel of God.

I believe your sentiments and those of my Brethren published through the columns of the Signs of the Times, to be strictly according to the word of God; and although I have become a subscriber for the same through the agency of my much esteemed Brother Henderson, I live in an Association where you have but one agent, and the Signs but very little known. Several of my brethren of the Old School stamp, have expressed to me their wish to become subscribers, and I believing that a wide circulation of your paper through this part of the vinyard will be productive of much good, offer my services, if you think proper to appoint me, as your agent in the Flint River Ass'n.

Yours in Gospel Bonds,

JASON GREER.

*Orwell, Bradford Co. Pa. }*  
*March 20, 1835. }*

BROTHER BEEBE, I have only time to tell you, that in my visit to Windham, I find the Church has been labouring under trials, partly broken and few in number. There having been some mismanagement, it afforded an opportunity for the introduction of a preacher among them, that claimed to be sound in doctrine, and agreed with those that held the doctrine of divine sovereignty, distinguishing grace, &c. I had an opportunity to hear him preach, and in consequence of it I learned something that I do not remember learning before; to me it has unravelled what has been mysterious for a long time. The idea is this: that the Gospel is addressed to men as rational beings, and that the rational faculties have not been impaired by the fall. The sentiment was attempted to be vindicated and enlarged upon, to show that though men were totally morally depraved, which I understand to mean totally destitute of any disposition to love or serve God,

yet as rational beings they had power to obey the Gospel.

To allow that the rational powers were impaired by the fall, would destroy the idea of accountability. The rational powers not being impaired by sin, just opens the door for the use of means; and presents the great necessity and importance of being in earnest to teach religion by every means they can, and thus become workers with God in the great work of converting the world. In short, to me it reads thus: it is God to reveal the outlines of the plan, employ us, and succeed our effort; i. e. give us opportunity with life, health, learning and money; it is ours then to preach, teach, and use all our efforts, with all the plans we can invent to instruct, persuade, flatter, threaten, and enforce by the power of moral suasion and union of effort, combining all of every order with the world, that we can get to join in our different ranks, to help us to present this gospel to our fellow men in such an attractive manner that they will believe. And as it is theirs to believe and they having natural power to do so—if we can make them believe according to the working of the mighty power of our united efforts, then they will be saved and we shall share the glory of labouring together with God.

This I think, is another Gospel; yet they so cover it up and daub it over, that they entangle and draw away (I have no doubt) many of the dear children of God, who for a season will have to mourn in captivity, and serve in hard bondage. But the Lord reigns, and blessed be his holy name. The government is on the shoulder of Jesus, and he will rule until all things are subdued unto him.

I am in haste, yours,

HEZEKIAH WEST.

*Canton, Putnam Co. Ga.* }

March 13, 1835. }

BRO. BEEBE: I am now blessed with the privilege of enclosing to you Twenty Dollars for the 3rd Vol. of the Signs, to be sent to the different Post Offices hereafter named. You will please consider

Bro. Waid Hill, an Agent, and send the extra No. to Antioch Church, Vernon P. O., Troup Co. I wish to have if possible the 2nd Vol. for my extra No., as it is my intention to use all the influence I can consistently, to spread the Signs through this State, for I am convinced the light of truth is greatly needed here on the theme which you seem to dwell. I can heartily say, go on my Brother, be strong in the Lord and in the power of his might, and he shall strengthen thee and help thee, and cause thee to stand, and having done all to stand. Stand therefore having your loins girt about with Truth, and it shall make thee free. Yours in Love,

ROWELL REESE.

*Jones Co. Ga. March 10, 1835.*

DEAR BROTHER BEEBE, I have recently had the pleasure of perusing a few numbers of your valuable paper, and with which I am so much pleased that I have resolved to have my name with a few others, on the list of your subscribers, and to that end have herewith enclosed to you Five Dollars.

Yours, &c.

ALEXANDER ODEN.

*Chesterfield Co. Va. March 1, 1835.*

BROTHER BEEBE, Perhaps you wish to know how your paper is received with us. If we were to speak our minds it would be in the language of our brethren from different parts of the world, and would seem as if borrowed from them. I can say Bro. Beebe, we do not read your paper to establish us, for we trust we are established by the Word; but we are glad and greatly encouraged, to find that we have brethren who are bold enough to openly oppose the works of darkness. Party spirit has run high with us, and the learned wish to move our old fathers in the corner, thinking they are not capable of teaching us. May the good Lord prosper you and your brethren, and enable you to war a good warfare, is the prayer of your unworthy brother.

CYRUS GOODE.

**POETRY.**

FOR THE SIGNS OF THE TIMES.

**Error and Truth.**

I saw a river bold and wide  
 With foaming surf and angry tide ;  
 And on its bosom lay  
 Many a proud and gallant sail,  
 Borne on by passion's boist'rous gale  
 The dark and dangerous way.

Onward, still onward, was their cry,  
 Millen'al glory meets our eye,  
 Where all our wishes bend---  
 A yawning gulf before them lay ;  
 I turn'd my sicken'd eyes away,  
 Nor saw their awful end.

When lo, a man with silver'd locks,  
 With shepherds care watch'd o'er his flocks  
 Near by his humble booth ;  
 Young man, he cried, why do you gaze  
 'Long error's banks, with wild amaze ?  
 Come see the stream of truth.

I saw the peerless stream, and drank,  
 And walk'd along its flow'ry bank,  
 While peaceful waves roll'd by ;  
 There the white lilly rear'd its head ;  
 My heart with joy and transport said,  
 There let me live and die.

New Castle Co., Del.

A. C.

**RECEIPTS.**

Luman Reed,	N. Y.	\$1 00
Dea. T. Faulkner,	do	4 00
Dea. W. Murray,	do	1 00
Benj. Carpenter,	do	1 00
Eld. R. Reese,	Ga.	20 00
Eld. J. Greer,	do	10 00
Chas. Mills,	Ky.	1 00
Dea. Garret Kimble,	N. J.	1 00
Total,		\$39 00

☞ The monies received by the last Mail, will be acknowledged in our next.

NEW AGENTS.—Elder Jason Greer, Butts co. Ga; Waid Hill, Putnam co, Ga.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c will be neatly executed for those who may please to favor us with their work.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. APRIL 29, 1835.

No. 9.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

New York City, April 1, 1835.

DEAR BROTHER BEEBE: I was not aware when I wrote to you on, the 24th Feb. last, that you would have published that communication; but as you have thought proper to do so, I hope the Lord will bless the few remarks made in it to the comfort of His dear Children, and His Name will have all the praise. Dear Brother—I say, *Dear*, because if you love that precious Jesus who came into the world to save sinners, in sincerity and truth, you are *Dear* to me; and I am sure you will join with me in saying, if "We love Him," it is, "Because He first loved us." O, that he may become exceedingly precious to our souls!

I did not know when I addressed you, that you were a preacher of the Gospel. I should judge that you are one of the Old Fashioned ones by the unexceptionable course which you pursue in the conduct of your truly excellent paper. Without doubt, the Lord has sent you out to "Cry aloud, and spare not," and to tell the dear Sheep and Lambs, "That their warfare is accomplished," &c.

May the Lord impress on your heart the saying of the Apostle Paul, "For

though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." May a fervent love for precious never dying souls, lie on your heart. May your dear Covenant God bless your soul with daily, sweet communion with him. By this you shall be enabled to go out to the dear people of your charge like a cloud full of rain, raining down on them what you have tasted, handled, and felt of the word of life—and may the blessed Spirit apply it home to the hearts of your hearers, so that you may see the fruit springing up, some 30, some 60, and some 100 fold, to the joy of your soul, and to the praise and glory of God, who causeth us to differ.

O how it grieves my soul from day to day, to hear the filthy conversation of the wicked: and to see how the Silversmiths and Craftsmen of several descriptions, are increasing in this City. Please to read Acts 19th Chap. and you will see what I mean. O that it would please God to send more Laborers into His Vineyard—such as would not count their lives dear unto them while "testifying the Gospel of the Grace of God," and not the *grace* and *work of man*. Persons of the other description invariably run before they are called and sent, and if not stopped by irresistible Grace, they will continue to run until they shall run themselves to eternal perdition.

O the Electing love of God our Father, and the unparalleled love of our persecuted and crucified, but precious Jesus—the risen, glorified mediator, and Advocate



above ; and the blessed Spirit's work in such poor unworthy sinners as we are. O what an unspeakable blessing it is for poor harassed, tempest-tossed, heavy-laden sinners, to have such an unchangeably rich, and everlastingly merciful Friend to go to, when thus troubled and distressed. For the encouragement and comfort of all such, He hath said, " Come unto me all ye that labor, and *I* will give you rest." Observe, there is no guessing here ; there are no *If's*, nor *But's*, nor *May-be's*, but all is positive and absolute—*I* will give you rest. Now He that hath promised this, can make no mistake, for He is Perfect.

The poor sinner now addressing you, wandered about 14 years in distress of soul, more or less, before his burden was taken off. After he had spent all his living of legal endeavors, and was ready to perish in a foreign land—when he came to himself, he was made to arise and go unto his Father, to make confession and plead for mercy ; his Father saw him while yet a great way off, but He ran and met the returned Prodigal, embraced and kissed him, and welcomed him home. O that happy meeting, I hope never to forget ! The place, to the very inch of ground where I was brought to the earth, like Saul of Tarsus, tho' not going to Damascus, but to East Praul, there was I struck blind ; but O, then my eyes were opened to see, and my heart softened to feel what my Covenant God in Christ had done for me. Though my sins were more in number than the hairs upon my head, they were all moved away, and were buried in my dear Redeemer's blood, who is gone to prepare a place for me, that I may be, (O astonishing Grace!) where He is to behold, with all His blood-washed family, His ever enduring Glory.

I need not tell you, my Brother, that the joy and gratitude which I then realized were unspeakable ; but they were graciously transcient ; for they were succeed

ed by many cloudy sorrowful days, and dismal and tedious nights, yet very frequent have been the sunshines of divine love in my soul, to light my way while passing through this howling wilderness. And, moreover, I find that I have a thorn in the flesh, which often pinches me sorely ; and in addition, I find myself engaged in a daily warfare against a host of enemies, and were it not for our precious everlasting and unchangeable Friend, I should soon be overcome, and sink to rise no more, until the resurrection of the just.

I hope, my Brother, the Old way stands good yet, viz : That it is " through much tribulation we must enter into the Kingdom of God." Our precious Jesus says, " I am the Way, and the Truth, and the Life." " He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a Thief and a Robber." Again, " In the world ye shall have tribulation : but be of good cheer ; I have overcome the world." Yet again, " Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you." O cheering news ! precious legacy ! Let all the redeemed praise Him ; for He is worthy of all praise and adoration.

At the present day there are many Ways and Means invented by men to go to heaven. These Ways are very smooth and wide : and the Means are very ample and accommodating. Now the Devil cares very little which of the ways men take, while he knows the Spirit has not taught them the Straight and Narrow one that leadeth unto life. As he is so very well pleased with a well done *I*, our adorable Jesus pronounced several woes against the Scribes and Pharisees, those hypocritical work-mongers, at whose doom Satan rejoiced. The same malediction will fall upon the motly descendants of the same self-righteous tribes. " The Lord knoweth

them that are His," "And He will never leave them nor forsake them."

Please excuse your weak brother for taking the liberty to address you in the manner he has. His motive is the prosperity of Zion. Should you think this worthy of a place in the *Signs*, you are welcome to use it.

Farewell, brother in Christ Jesus, perhaps, till the judgment day.

Good God, increase our Faith and Love,  
Eternal Love always to tell;  
O Precious Spirit, Heav'nly Dove,  
Releive our souls, and all is well.  
Give us to feel we are thy choice,  
Enter and make our souls rejoice.  
Eternal Love, O precious theme!  
Did Love like this our souls redeem?  
May we be found in Wisdom's ways,  
O Covenant God, thy Love to praise.  
No Love like this can I express,  
Dear Jesus is our Righteousness.—  
Salvation, O, 'tis all complete.

FOR THE SIGNS OF THE TIMES.

Orwell, Bradford Co., Pa. }  
Feb. 5, 1835. }

BROTHER BEEBE: To me it appears curious to see how men love to imitate the Serpent, while they know that he is under the curse. But it is not much to be wondered at that many should follow their pernicious ways, since some kind of religion is esteemed necessary; and the religion of the present day is so much more agreeable to the depraved heart than the soul humbling religion of the Cross, and men love so well to follow the fashion.

But I was thinking about Missionaries; no doubt Jesus Christ, his Apostles, and almost all the primitive ministers, except the judaizing teachers, were gospel missionaries. They traveled on proper missionary ground—they were filled with the spirit of their mission—and they taught the people knowledge; they were not housed up like monks for months or years in study after they were called to preach, before they could go on their mission. After the ascension of the Lord, they were induced to tarry in Jerusalem, until they were endued with power from on high. But they

were called, qualified, ordained, and sent to preach before this, see Mark iii. 14—Math. x. 5, 7—Luke ix. 2, & x. 1. They formed no coalition with the world—they regarded no parish lines, nor ecclesiastical district; they waited for no appointment from a board of officers, like an executive committee—they sought no emolument—they received the Gospel by experimental instruction, or by the revelation of Jesus Christ. At the call of God they went every where depending on the Lord alone, preaching Jesus Christ and him crucified; yea, rather that is risen again. They were sent forth as lambs among wolves; they took heed to themselves, to the doctrine, and to all the flock over which the Holy Ghost had made them overseers; they fed the Church of God which he had purchased with his own blood, and they gave charge that others who were to follow them, should teach no other doctrine.

How different the common procedure of the present day. Now, active young men, such as ardently long for the ministry, cannot go into the work until some college or divinity school has qualified them; they are in great trouble and darkness about it—especially such of them as are *indigent*—until that old serpent called the devil and satan, transforms himself into an angel of light, and appears in dazzling splendor before their darkened and benighted eyes, and gives them light, by which they, whom it is feared are as much deceived in their hope of future happiness, as they are about God's calling them to preach, and to the work of the ministry—a work they are sensible God has not qualified them for, and they dare not trust him to do it. But now they can see their way plainly open before them by means of an education society, and the liberal donations of nominal religious assemblies for their education. This he tells them will qualify them to shine as stars of the first magni-

tude. He told mother Eve she should be as Gods knowing good and evil; so he makes them believe that a knowledge of heathen mythology, polytheism, with the dead languages, and a regular course of study in a Theological School, will furnish them with a sufficient quantity of worldly wisdom and knowledge of God, to qualify them to shine as lights in the splendid circles among men; to take the wise in their own craftiness—to govern the saints and convert the world.

When they have accomplished a diligent search, and manifested their shining talents in acquiring a suavity of manners; and a good stock of self-confidence; they then must apply to some self-created body of men—calling themselves a religious society—who are built on a moneyed bottom, to send them forth as Missionaries of the Cross, or employ them as agents in some benevolent enterprize. Thus they are transformed as the Ministers of Christ, professing to believe that salvation is all of grace, and go forth teaching that it is obtained by works.

Notwithstanding the Gospel was once established by the powerful operation of the Holy Spirit, and its miraculous influences; yet since miracles have ceased, it has now become a system of means; the which if attended to by men with plenty of cash, will prove their salvation, otherwise they must sink in woe forever. Instead of giving themselves up to God, to go where and when he calls—trusting alone in him to supply their needs, they devote themselves to some society of men, to be stationed by them—holding them as the Lord's bondsmen for their support. They go forth filled like Jehu with zeal for the Lord or rather like the Jews, who had a zeal, but not according to knowledge. They feed the people with wind, introduce another gospel, which is not another gospel; compassing sea and land to make proselytes; causing divisions and offences

contrary to the doctrine which the saints of God have learned of Jesus Christ. By what is published of them, it would seem that it was intended to make us believe that some of them were almost, if not quite equal to the apostles themselves; that they gloried in tribulation &c., and were really engaged with extraordinary success in converting the world. As a specimen of which, I send you the following, which I copied from the Christian Gazette of Oct. 17, 1834. A most wonderful development!

"Our readers cannot but have had their attention and interest strongly excited by what they have read at different times respecting the Thorens; but the statements and developments which follow cannot fail to excite their astonishment. The Thorens, the children of Abraham! Are the lost tribes indeed found? and has God in his providence reserved the work of leading them to a knowledge of "the Shepherd of Israel," for the Baptists in these United States! Wonderful discovery! glorious privilege! O, ye descended and named of him who first directed the waiting eye of Judah to the Lamb of God who taketh away the sins of the world, will ye not be roused to hear the voice of his brethren breaking, as from the dead, the long silence of 24 centuries, to the God of their fathers, "before Ephraim and Manasseh, stir up thyself and come and save us." And will ye not haste to seize the honor of pointing them also to Him whose way among their brethren the Baptist first prepared? We trust—we believe ye will. So thrilling a call to missionary enterprise will send the pulse of vitality through the most torpid members of the "body, the Church," and the valleys of the West shall echo to the mountains of the north. "The Thorens shall have the word of the Lord, and be taught to sing Messiah's praise."

Yours in Gospel Bonds,  
**HEZEKIAH WEST.**

FOR THE SIGNS OF THE TIMES.

Utica, N. Y. January 1, 1835.

DEAR BROTHER, A New Years thought for the consideration of new men under a new covenant, enjoying new blessings and passing to a new inheritance; they are affectionately addressed, so far as God hath been pleased to make me acquainted with my heart, void of a desire to give offence to Greek or Jew, or to the Church of God.

It hath pleased the Eternal Three in one essential and incomprehensible Jehovah, Father, Son and Holy Ghost—who is the God of our lives—the length of our days—the God of our health—the God of our salvation—the God of our mercies—the God of our praise, to uphold us in continuance of our being and existence to the introduction of a new year. I know of no other Scripture better suited for our present motto than these words: "O let my mouth be filled with thy praise and with thine honor all the day, for God hath been our refuge and strength, a very present help in times of trouble. He hath shielded us from the arrow that flieth by day, and the pestilential breath of error, which walketh at noon-day," Psalms lxxi, 8. May God the Spirit raise our hearts in grateful strains constantly to join issue with David through every line of the 103rd Psalm.

Great Father of mercies thy goodness we own,  
And the Covenant love of thy crucified Son;  
And praise to the Spirit, whose whisper divine  
Seals mercy, pardon, and righteousness mine.

My brethren in all ages of the Church who have contended for Truth in the love of it, have been denounced as possessing a bad spirit, bigotry, and contraction of soul; and in order to evade its force through the medium of the Signs, its enemies resort to this subterfuge: it is a scurrilous publication joined with much temerity, &c. But happy are its patrons should the pharisees now retort on us as they did on our Master, "We know thou teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men," Mat. xxii. 16. With Paul through grace I can say, "It is a very small thing that I should be judged of man's judgment, but he that judgeth me is the Lord—who seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," Saml. i. 16, 7. I am satisfied that all the beauty, excellence and efficacy of our poor services or sacri-

fices in the sight of God, consisteth in the motive or holy disposition of the heart; therefore, through this year may our courage be renewed to meet Solomon's *strange woman*, the *Mother of Harlots*, with the lamp of Truth fall in her face, "For now she is without, now in the streets and lieth in wait in every corner;" or shall we comply with modern expediency and approach her with a bow of courtesy, implying I wish you success madam? No! in the strength of Grace, I trust, we shall steadily persevere through evil report and good report. Certain we are offences must needs come, and we rejoice with trembling when reflecting on these solemn declarations, "They shall fight against you, ye shall be betrayed of all men for my name-sake." Brethren mark these affirmatives *shall*, and rejoice in God's negatives, *shall not*; for says Christ, "Not a hair of your head shall perish without my permission, and I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist, therefore in patience possess ye your souls," read Jer. i. 19, and Mat. xxi. 15.

With a desire to fortify the Lambs in Christ's flock against the prevailing cry of a *Bad Spirit*, I will simply relate, when at the height of its rage I was occasionally favored with hearing the Truth to my edification and comfort, and reading the publication of one whom it may be truly said was a workman, who need not be ashamed—rightly proclaiming the word of life—whose exemplary conduct and abiding in the truth, confirmed his standing as pastor over a Church in London, upwards of thirty years; but the very same Angel we read of in Chron. ii. 10, 11, who filled the mouths of Ahabs prophets, was a false spirit in the mouths of all the blind guides throughout England. They were as assiduous then as at the present day in warning the people to beware of his being a rank Antinomian, a vile Bigot, and pos-

sessing a Bad Spirit. This intimidated my weak mind, and instead of seeking counsel of the Lord, I paused and turned my ears away from the Truth, and was turned unto fables. Reasoning thus, a bad spirit is a bad man; a bad man is a wicked man; a wicked man is a deceived character and liable to deceive others, and consequently deprived myself of hearing his ministry. And during some ten years if I ventured to look into his books, it was with the same timidity of a traveller walking over a swamp—or as some look into the Signs—least I should sink and be suffocated; but as God the Spirit was graciously pleased to confirm my mind, at length I stept slowly on, and tracing his footsteps to this day, I happily find I still breathe in a healthful atmosphere.

My young friends ere you hastily follow these spirit disclaimers, prayerfully read the language of Christ, during his ministry against the learned Scribes and selfrighteous Pharisees, and be careful to put no confidence in popular opinion. Daily observation demonstrates like the Vane on yonder steeple—it is at all points in a few days. For instance, John the Baptist to confirm his prophetic office under that dispensation, came neither eating or drinking; they say he hath a devil and is mad. Immediately follows the Messiah eating bread and drinking wine; of him they say, he is a gluttonous man and a wine bibber, a friend of publicans and sinners; but wisdom is justified of her children, Mat. xi. 22. At this time are not some who fear God, ensnared by public opinion—who at times looking through the veil of of Moses, manifest more zeal than knowledge, by extending (compared with the Gospel moonshine) Temperance pledges beyond the example of Christ or his precepts. Drink no longer water, &c. Tim. i. 5, 13.

It is utterly unwise and dangerous in building a house, to overlay the founda-

tion, but far more so in religious matters. Many foolish builders extend the At-onement of Christ beyond electing love. Not only the instability, but the inefficiency of public opinion is observable; for human reason however sublimated is as inadequate to form a right judgment of spiritual things, as a blind man of colours, read Cro. i. 2, 14. "Wo unto them," says Isa. v. 20, "they call evil good and good evil, put darkness for light and light for darkness, bitter for sweet and sweet for bitter." This was exemplified by Ahab, 1 Kings 22 chap., who richly provided for 850 men, no doubt considered of excellent spirits, being permitted to sit daily at the Queen's table. "For the sake of filthy lucre these false prophets constantly flattered the king and his nobles," Isa. xviii. 19. But Jehosaphat feared the Lord, and in a case of emergency prevailed on Ahab to send for one poor solitary Micaiah. No, says Ahab, I hate him &c., a man of a bad spirit. In the issue Micaiah was sent for who faithfully delivered God's, message for which Ahab sent him immediately to prison, and God the same day sent Ahab to his grave.

A concluding remark. Many sleepless nights can witness during six years past the perplexity of my mind, arising from the modern Anti-scriptural catechism, money-measures, millenium, missionary manœuvres, moral law, moral precepts, moral suasion, moral example, moral excellence, moral creature righteousness, moral righteousness of Christ, moral perfections of God, moral graces, moral inherent holiness; we conclude, relative to Spirituality, the ultimatum of all these will amount to a Moral Heaven. However this, Moses' Catechism kept me in perpetual bondage; but when the set time to favor Zion had come; *He* who delivered his people from captivity, was graciously pleased to release my mind from the bondage of these traditional anti-christian fetters, partly

through the labours of love from our brethren in the Signs. They helped every one his neighbour, and every one said to his brother, be of good cheer; so the carpenter encouraged the goldsmith, and he that smiteth with the hammer, him that smote the anvil. Enjoying this release, with composure of mind I sat down on the first day of this year, to express a few ideas to God's backsliding family, founded on these words of Jehovah by the prophet Isaiah, *how shall I give thee up Ephraim.* But I had not proceeded far, ere our common adversary the Devil, assailed me; you are not certain of the truth of what is called divine revelation, and should it be true you have no comprehension of its real import, besides all you will say of it will be in a bad spirit. I left the subject till at length I was inclined to make the foregoing remarks, either with a good spirit or a bad spirit; judge ye. But this I know, When he speaketh a lie he speaketh of his own, for he is a liar and father of it, John viii, 44.

Yours, for the Truth's sake.

GARNETT JONES.

FOR THE SIGNS OF THE TIMES.

*Buffalo, March, 10, 1835.*

BROTHER BEEBE: Through the great goodness and tender mercy of our God, I am yet alive and in tolerable health. I feel under great obligation to render praise and thanksgiving unto Him that first loved us and gave himself for us, for his many blessings and mercies, and above all for the hope of Eternal Life through His death and sufferings. I have professed to be one of the number who have been quickened and made alive, created in Christ Jesus, not for any thing that ever I have done or can do; all my hopes and expectations are that Jesus has died and risen again, and is now in Heaven interceding for his bride, his chosen people, and that He is able to finish the work he has begun.

I shall never forget the visit with you and the brethren of the Warwick Ass'n. last winter. How good and how pleasant it is to see brethren dwelling in unity for more than 20 years. I have been a member of a Baptist Church and have during the whole of that time heard the same doctrine; and my prayer to God is, lead me on in the good old way; let Jesus be the Captain of my salvation, He will certainly lead in the right path. Within the last 5 or 6 years, I have witnessed in many of the Baptist Churches, a departure from the good old way. Institutions one after another have been invented to gradually draw away disciples after them; in the first place, they were so arranged as to deceive the most discerning minds, but they soon began to show their beastly nature. And now, although they may appear to have horns like a lamb, they speak like dragons.

Many of those who appear to love God and his cause, and manifest it by their walk, are excluded by them only for opposing their new schemes. One case particularly, I will mention: About one year previous to my last visit at your house, I was on a visit in Cortlandt Co. N. Y. and whilst there I attended a Church-meeting with a Church calling themselves Baptists; after hearing a great deal said about *do and live*, some paid a great deal of money and was rejoicing to hear of its power in saving (or was the means) by which thousands were now rejoicing in heaven, that would have been in darkness or in hell. Surely I have not so learned Christ; I never heard such doctrine in a Baptist Church before; this is of the New School that believe salvation is by works. The Moderator—being a learned reader, as I afterwards understood—seeing a stranger, enquired whether I had any thing to say, &c.; upon which I proceeded to state, that I was a Baptist of the *Old Fashioned Stamp*—that we of the Old School, belie-

ved that salvation was of the Lord—that we had none of the new *Benevolent* plans amongst us to *help* the Lord; we had no Bible, Tract Societies, &c.—no Seminary to make Preachers—no Sunday School Union, or Hirelings to preach for us. We believed the Lord called, qualified, and sent forth his preachers, and those that He sent would preach the truth and feed the Sheep and Lambs—that we believed the Gospel Church would feel bound to relieve the necessities of all the Saints of God, whether the Lord had called them to preach or not, &c. When I had taken my seat the Moderator rose in a great rage, and said, I am an Old Fashioned Baptist as well as the gentleman who had been speaking—that he differed with him materially in doctrine; he believed that the salvation of souls was committed to the Church and Ministers, and that thousands were now in hell that might have been saved, had the people been willing to give money. He thanked God that he belonged to a Bible and Tract Society, a Sunday School Union, Seminary, &c.; and after making several misapplications of the language I had made use of in conveying my ideas of the gospel, he sat down.

Several other members spoke to the same effect; and as soon as an opportunity offered, I rose and requested a few moments to explain, but was ordered down. After the meeting, one of the members (Mr. Seth Halbert) told the preacher he had done wrong, that he should have given me an opportunity for explanation; that the doctrine he (the Preacher) advanced on that occasion, was contrary to the articles, of the church, & the Bible. In this situation I left them. Brother S. Halbert, had been opposed to protracted-meetings, anxious-seats, and also to the doctrine advanced on those occasions, and before I left he became a subscriber to the Signs of the Times.

Soon after I left, a charge was brought

against Brother Holbert, and he was excluded for falsehood. The charge was brought for words spoken when I was present. The Church would not wait for him to find where or when I could be found. Halbert denied saying what was charged against him, but the Church pursued on, proved the charges and excluded him. When I arrived there on my return home last winter, I went to see the man that brought the charge; I told him he was certainly mistaken, and that I was positively certain that Brother Halbert did not use the language he had testified to. I asked him whether he did not remember that Halbert stated he had told the same to the Church at Church-meeting? He said he did remember those words; I then told him we could go the Church and find the language he used before them, and that would be a strong circumstance to explain what was said. Finding he was getting into difficulty, he exclaimed, you need not think to get any thing out of me—I never will retract what I said—you cannot get around me in this way, &c. I then went with Brother Halbert to the Preacher and some other members, but they refused to give him a hearing—upbraided him<sup>?</sup> for his long opposing them &c.

Since my return home I find here and there one opposed to the New way, but generally all the Churches are carried away with the popular delusions of the day. I read your paper with great delight, and far more so since I have been deprived of the privilege of meeting with brethren of the same family, and of hearing the Gospel preached in its purity. It rejoices me to hear from our Brethren in distant lands; all seem to have learned of the same Lord. May the Lord make you a long and lasting blessing. Finally, may the Lord's will be done.

Farewell, Dear Brother,

A. HOLMES.



FOR THE SIGNS OF THE TIMES.

*Edmonton, Ga. April 2, 1835.*

DEAR BROTHER BEEBE: Though a stranger in the flesh, I hope a Brother in Christ and in afflictions for Christ's sake: I want you to know some of my thoughts, which you may publish if you think proper.

I returned home last night from a short tour of fifty or sixty miles distance, and thirteen days absence; the design of which I trust, was to instrumentally promote the declarative glory of our Divine Master. I hope the labours were of Love, and not in vain in the Lord. We appeared to be received into the hearts of the brethren with all that love and esteem with which the people of God are distinguished. There are very great exertions making amongst these people to attract their attention and reflect the false light of New Divinity on the eye, and lead them off after strange gods; and tho' the stratagem has in some degree succeeded, yet there are a few who are faithful children of the Old School, not knowing any thing else but Jesus Christ and him crucified, who stand upon the positive promises of the King of Zion, and lovingly grasp the opportunity of subscribing for the "Signs," believing its sentiments to be drawn from the Volume of Eternal Truth; while there are others who have once stood fair as regular Baptists, that have espoused new principles, and cannot bear in their sight the little tatter the Signs, that makes such a complete scriptural expose of those principles—especially your 1st No. on the subject of Charity, and your 4th No. on the subject of serving Two Masters.

It is with some here as Bro Richmond states there are in Clinton—they shrink back pained at the sight. But the Lord will cause all his people "To see eye to eye and speak the same things." Though Satan desires to have them—for what? That he may sift them as wheat; yet Je-

sus has prayed for them that their faith fail not, and when they are converted they will strengthen their brethren as did Peter when he said, "Brethren think it not strange as though some strange thing happened unto you, the fiery trial through which you have to pass, for it is for the trial of your faith, which is much more precious than that of gold which perisheth;" and Bro. Barton's letter in your 1st No., Satan desired to have him that he might sift him, (he did it) but Jesus had prayed for him and his faith could not fail, and ere Satan's emissaries were aware, the dear Brother was strengthening his brethren in almost every direction through the medium of the Signs. Satan hates to be disappointed; he would not have the Church or world know that his seive is not fine enough to hold the truth longer than it can be shaken through—the chaff—imperfect nature. Instance the case of the above named Apostle; he denied the Saviour, but when the sign that was given took place, he remembered and wept. In the case of Bro. B. he (Satan) would make church and world believe that he has got him yet in his seive; but he has only got his name—and that without leave—while the precious seed have gone through and doing, as I trust, much good; bearing much fruit to the glory of God, and sad disappointment of Satan and his emissaries.

Yours, in Love,  
ROWELL REESE.

We rejoice to find so many Old School Brethren in the state of Georgia, where we were not until very recently aware of the existence of any. Since the commencement of this Volume we have received advance pay from our spirited Brethren in that state for about 120 copies of our paper. One of our Agents is of opinion that the majority of the Baptists in Ga. are decidedly on the Old School ground.—Ed.

**SIGNS OF THE TIMES.****NEW VERNON. Wednesday APRIL 29.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

"WHY WILL NOT MEN THINK?" i. e., Why will not men think as does the Editor of the "N. Y. Baptist Register?" or, why will they presume to maintain an opinion of their own so adverse to the sentiments of A. M. Beebe, Esq. and so hostile to the interests of the N. Y. Baptist Convention?—for the defence of which the talents of this learned, pious, and eminent *Member of the Bar* have been secured in the editorial department of the "Register." Surely this subject needs some investigation. Therefore, let the *unthinking men of intelligence*, who read the "Signs of the Times," pause, read, reflect upon, and if possible profit by the following editorial article which we copy entire from the Register of the 3rd inst., notwithstanding its great length, for the special information of our readers; and as we presume our right will not be disputed, we shall perhaps ruffle the smooth surface of this profound article with a few notes, for the consideration of our logical opponent.

*Why will not Men think?*—It is indeed surprising that men of intelligence can give up their thinking faculties, to be led by ignorant prejudiced editors of journals, whose columns are occupied with tirades against the benevolent doings of the age. (1.) Every thing is wrong, and should receive no support from Christians, that is not projected & executed according to their views of charitable action, let it be a missionary society or a Bible society or Sunday school. However abundant the evidence of blessing to dying souls, they are to be utterly repudiated, because the names of such charities are not found in the Bible, or because some imperfection may be detected in their organization or management. Unless good be done by just such a rule it must not be done at all. Human beings may remain in brutal ignorance, and die, and go to perdition, before this rule shall be contravened. The sleeping tenants, in a flaming habitation, shall not be awakened unless they be approached by the regular entrance and stair-case; no ascent shall be made by a lad-

der on the outside of the house, nor shall any individual pass in to arouse them unless he be attired in just such a dress—no matter however ardent or benevolent. Though the Bible says "it is lawful to do good," and not only so, but urges us to "do good unto all men," yet woe to the man who ventures upon such obedience, because the form of the act is not prescribed by the Bible.

(2.) At any rate, these consummately wise & good editors will throw you into such embarrassment if you attempt it, save within a very narrow circle, that your plans must be necessarily abandoned.

(3.) If the Bible be translated into a foreign language it can be of no benefit, because the man who performed the labor was a missionary in the employ of a missionary society; and, another reason equally potent, because he was not sound in doctrine according to the opinions of these wise ones. An accurate knowledge of a language is not the qualification that capacitate an individual for this great labor; it is the doctrinal sentiment he entertains: if he should be less Calvinistic than Dr. Gill, or the sagacious editor of "The Signs," such qualification is quite unimportant. (4.) Though Mr. Judson is as well acquainted with the Burmese as with the English, his translation of the Bible into the Burman tongue is worse than worthless, because he is not more Calvinistic than Dr. Fuller; and though he has completed a dictionary of the Burman tongue, it surely can not be good for anything, because he is a Fullerite. The principle will apply as well in one case as the other, for the injury is not in the translating of one language into another, (as the English into Burman,) what words in the latter correspond in exact meaning with those in the former; but what is the creed of the translator? What have all the mighty labors of Dr. Carey amounted to in translating the Bible into various languages of India, if he should not have agreed in his doctrinal views with such sagacious men? What has Morrison's vast labor on China amounted to, by which the Bible has been given to the millions of Chinese, should he be less sound than Dr. Gill? An investigation ought to be immediately made in regard to the creeds of these distinguished men lest some of the poor Gentoos and Chinese should get to heaven through the instrumentality of Bibles translated by men unsound in the faith.

(5.) "The Signs of the Times" which we rarely notice, repudiates the translation of the Bible into Burmese by Br. Judson, on account of the unsoundness of his creed. [6.] The *very learned* editor has probably not yet perceived where this objection lands him and his followers. His opposition against the missionary enterprise so greatly blinds him, that he is like the horse with one eye, which, in crossing a bridge, to avoid danger on one side, goes off on the other. [7.] So he, in his bitter opposition to Mr. Judson on account of his alleged arminianism would give his Burman Bible to the winds, as unsafe and worthless, notwithstanding his competent scholarship and intimate acquaintance with the Burman tongue; and by parity of reasoning, nullify the translation we all use. Let us see where

this champion of light comes out. The English version of the Bible, in general use, was translated out of the original languages, in which it was written by forty seven men selected by James the First, King of England, at his express request. The number first selected by him was fifty four ; but in the year 1607, when they assembled for the commencement of their labor, seven of the original number had deceased. These persons were eminent for their learning and for their perfect acquaintance with the languages in which the scriptures were originally written. They arranged themselves in committees, prosecuted their work, and in about 3 years finished it. Their translation was first published in 1610 ; and this is the version to which the vast portion of the people of England and America are indebted for their Bible knowledge—and the editor of "The Signs of the Times" among the number ; for the original languages he knows nothing about. [8] Many of these translators were Episcopalians, and all Pedobaptists ! What does he think of a translation by such men ? And what dependence can he place on his own Bible after this ? And what must be the embarrassment of his followers, who may fall in with this article ? [9.] If his most wise decision in regard to the incompetency of Mr. Judson as a translator, on account of the unsoundness of his doctrinal creed, be correct, and our version is given us by Episcopalians and other Pedobaptists, he so effectually strips his followers of all their Bibles, except a few who may read the original languages, that they may most properly demand of him to go to work and acquire a knowledge of the ancient tongues, and furnish a translation on which they can safely depend.

But the opposition of this accomplished editor who would sink a ship to destroy a rat, results from his blind opposition to all the benevolent objects of the day. His blindness is such that he is disqualified to discriminate what is right & what is wrong. And what most surprises us is, that men of any intelligence and benevolence should have yielded him their patronage a moment after his shallow as well as wicked condemnation of Mr. Judson's Burman translation of the Bible. We imagine that hardly a greater outrage on the good sense of mankind can be found than this repudiation, by "The Signs of the Times," of the translation of the scriptures by Mr. Judson. It goes hand and hand with the principles of the papacy. A man must be of the Pope's creed exactly to qualify him for a translator for his holiness ; and the editor of "The Signs" requires pretty much the same qualification. O ADONIRAM Judson ! what an unfortunate man thou art, to be condemned by such a critic ! [10]

(1.) We do not wonder at the consternation of this sapient Editor, who in concert with his popular editorial brethren throughout the land, have from time to time taken unwearied pains to convince the good people of America that we are an *ignoramus*, and unworthy of public pa-

tronage, while he discovers that his wise counsel, like that of Ahithophel, (see Sam. xviii. 14, 23,) is rejected, and he with his coadjutors brought under the insufferable mortification of witnessing the last struggles of the defunct "Columbian Star, Cross and Banner, Narrator, World, Christian Gazette, and Baptist Repository," all of which in concert with the "Register" have wasted their fury in the vain attempt to overthrow the Signs of the Times, which amidst all their wrath has steadily and rapidly continued to advance her patronage, and to extend her circulation to the four winds, and in almost every State and Territory of America. Truly ! Why will not men think ? "How are the Mighty fallen, and how hath God chosen the weak and foolish things of this world to confound the wise, and the things that are naught, to bring to naught the things that are."

(2.) What prejudice and ignorance ! What superstition and bigotry, according to the notion of the Register, for men who fear the Lord to require scripture authority for their religious course, or to oppose the "*Benevolent doings of the age*," merely because God has not required them at our hands ; or to speak, write, and print against a union of the Church with the world, in the form of Missionary and Bible Societies, and Sabbath Schools, because there is no rule for them in that Book which they claim as their only and infallible guide in all their religious pursuits. In short what contemptible blindness—what profound ignorance, to reject every thing but the Bible ; and thus with the Register before their eyes staring them full in the face, without a blush make void the commandments of men, by the Scriptures of Truth. How strikingly analogous is our case to that of refusing to rescue the suffering inhabitants of a flaming tenement !

But our learned *namesake* after tacitly acknowledging that these societies are without rule or authority in the Bible, and after urging the unimportance of Bible rule or authority for them, makes them essential in the salvation of human beings from brutal ignorance, death, and even from final perdition ; and then to cap the climax of his inconsistency, he attempts to bring a rule from the Bible in their support. But why if the Bible rule be unimportant does he attempt to bring forward such a rule ? and why if it be important, does he labour to make us believe that

it is not? But now for his Scripture. He has brought forward two passages: one of them only from the Bible—where he finds the other he has not informed us; they read thus: "*It is lawful to do good*" and "*Do good unto all men.*" Admitting as we most cordially do that the Bible requires us to do good, and that too to all men, *as much as lieth in us*, is their no line drawn in the scripture between good and evil, or rule for performing the former and rejecting the latter? Are we left like the Israelites *when they had no King*, to do every man that which is good in his own eyes? If so, our opponent (if sincere) is found obedient to the divine command in opposing us, and we are equally obedient to the same precept in opposing him. Saul was doing good when he saved Agag, and the best of the cattle, although Samuel charged him with rebellion in the same thing. Indeed, according to the Register, it would be hard to do wrong; the Mother of Harlots, and nearly all her protestant daughters consider it good to sprinkle infants; the popular Baptists think it good to unite with them and with the world, to convert sinners and to evangelize the world; and a few remain who believe it good to oppose every unscriptural association of Church and world, together with the entire mass of humanly invented forms and rules for serving the Lord.

Now God either has, or has not given us a direct rule for doing good. If he has not we cannot know whether our work be good or bad. It is in vain to say it is good because it seemeth so to us, for "*There is a way which seemeth right to man, but the end thereof is the way of death,*" and equally vain to argue that we are doing good because our number and influence are increased, or because our plans are prospered and we have succeeded in accomplishing our enterprises. This can prove nothing for the signs or the Register. The Mahometans and Roman Catholics, have greater numbers and more influence than we; yet this will not prove to us that their works are good. But if God has given us a rule by which we are to know what is, and what is not good in his sight, let us not call it unimportant. Will the Editor of the Register admit that the Scriptures are a perfect Rule to the Saints, and that in them the man of God is thoroughly furnished to do every good work? or will he contend with the Quaker, that he has an inward light or monitor, that he esteems as a better or

more infallible light? If the Bible is the only rule for doing good, then we are right in rejecting every other rule, notwithstanding all the slurs and ridicule of men; but if the Quaker creed of our opponent be right, we know not to what use we are to apply our bibles. We cannot think of giving up our bibles, and if the Editor of the Register can feel safe without Bible, we do hope he will allow us to be governed by ours.

(3.) If we were *consummately wise and good*, we should feel disposed to say that in this solitary sentence we were justly represented, for he has hit by accident or by design the very point; this is precisely what we mean by narrowing down our operations to scriptural limits, and thus embarrass those who like our learned antagonist cannot dispense with their unscriptural plans.

(4.) Here we find ourselves quite unexpectedly thrown into the company of John Calvin, and Doct. Gill; but as this may have been an oversight, we will not venture to be too much flattered. The compliment however, if as such it was designed, might have been spared—our friends know that we have disclaimed all connexion with Calvin, and also refuse to call Dr. Gill, Father. True these men professed to believe much of the doctrine which we have learned from Christ and his Apostles.

(5.) What can be the views of the Editor of the Register concerning *getting to heaven*? Does he know that the Holy One has said, "*I am the Lord and besides me there is no Saviour,*" and that an inspired Apostle has said "*Neither is there salvation in any other?*" or does he wittingly intend to treat with contempt the express declarations of the word of God, by insinuating that salvation may result to Gentooes and Chinese, from the exertions of men? Really in this case we hardly know whether to pity or to blame him. However this may be, we are under no apprehensions that any of the sons of Adam will ever get to heaven in any other way than by grace through faith, and that not of themselves as saith the scriptures.

(6.) We know not to what statement of ours this declaration is intended to refer.

(7.) How modest! how polite! and how *forcible*! are the words in which we are likened to a one-eyed horse falling from a bridge. Surely this erudite lawyer, like Balaam, has taken up a

parable by which he has been enabled to convey to us some just idea of his feelings, in which however we do not envy him. We are glad that he has not in his metaphor robbed us of both eyes, and we would fondly hope that the one he has left us in possession of, may prove to be the same which is mentioned in Cant. iv. 9, and that it may ever be single to the glory of God.

(8.) By what authority the Editor has made the assertion, that we know nothing about the original languages in which the Scriptures were first written, we do not know. We hope he meant to tell the truth, but we fear he has fallen as short of truth in his statement as we should were we to affirm that he knows nothing about the religion of our Lord—true our acquaintance with the Hebrew and Greek language, is probably as limited as his may be of the other.

(9.) *His followers!* By this slur we suppose he intends to reproach those who read and patronise the Signs, the distinguishing sentiments of which were held by the Baptist Church from the days of John the Baptist. But our subscribers have become somewhat inured to reproach, and will require something more potent to drive them off the ground, than all the abuse he is capable of. He seems to anticipate some serious embarrassment on their part, should any of them fall in with his famous article.

We were perfectly aware before Mr. B. stuck this flaming torch into our eyes, that James I. King of England and Head of the Episcopal Church, did not select O. S. Baptists, to revise for him a translation of the Holy Scriptures; and that their edition had been frequently compared with the original text, and revised again and again by the learned of every religious order, and after all treated with the utmost disrespect by the advocates of the new order of things, who in utter contempt of the authority of its pages, still go on teaching for doctrines the commandments of men, and making void its commandments by their traditions.

We have never questioned the competency of Judson to translate the Bible into the Bermese language, in regard to his literary abilities; but we very much doubt the honesty of the man. For one we would be loath to trust a man, however learned he might be, to translate for us who for the sake of extorting from the people more of the *filthy lucre*, would deliberately write and publish throughout our country the following

blasphemous words: "Some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks," &c. Yet these are the words of Adoniram Judson, published in his letter to the American Females, and defended by A. M. Beebee of the Register. As soon would we receive a translation from the Pope of Rome, as from the man who for the love of mammon set his name to the above doctrine.

The men who were employed to translate the Scriptures for us, though differing from us in some important points, were notwithstanding, men of common honesty; this we cannot say of Judson's translation. Our translation has been subject to the revision of learned men of our own faith—not so with Mr. Judson's; our's accords with the teaching of the Holy Spirit—and so may Mr. Judson's but we very much doubt it.

(10.) How many and various are the appellations awarded us in this article! How strangely we are whirled from one character to another; and if our case be correctly stated, we are *ignorant, prejudiced, consummately wise and good, Calvinistic, very learned, champion of light, accomplished editor, shallow, wicked critic*. It would seem that his vocabulary had been exhausted to furnish a sufficient quantity of names with which to honor us. Yet being accustomed to the reproaches of the New Order, we are prepared in some measure to bear them with patience.—Indeed we do esteem such reproaches greater riches to us than all the treasures of Egypt.

Agreeably to an arrangement published in our 7th No. we have visited our brethren at the north among whom we have had an interesting, and in many respects pleasant opportunity; notwithstanding the existence of some things among the ch'hs of a very painful nature.

The division of the R'Ville. and Bern church has caused considerable excitement in the parts adjacent, it may be proper for us to say that this church has for almost half a century enjoyed the indefatigable ministerial labors of Elder E. Crocker, whose locks are now whitened for the next world and whose character and usefulness in his station among them, has never been questioned until the time he Elder C. took a stand a-

against the new order of things amongst the Baptist. In the progress of the difficulty many good Brethren have become somewhat involved. The church divided, and the parties have reciprocated their expressions of entire disfellowship.

Eld. Crocker and his brethren have been recognized by a council of old school Brethren from the Lexington Association as the Rensselaer Ville & Bern church, and occupying the same ground on which they stood 30 years ago.

A council from Rensselaer Ville Association have recognized the other party as the Rensselaer Ville & Bern church, and have disfellowshipped the others, the previous decision of the Old School council to the contrary notwithstanding.

With the Brethren who composed the first or Old School council we are well acquainted and justice requires us to say they are Brethren in whom we have the utmost confidence, and the Association to which they belong refused even to correspond with such Associations as are connected with the new order of the day.

The other council, who have now acknowledged the excluded party, are members of the Rensselaer Ville Association, has hitherto acted in concert with the N. Y. Baptist State convention in the popular movements of the times, yet Elder R. Burret, [one of their members] is sanguine in the opinion that they are getting their eyes open to see the corruptions of the new order of things, & that already a majority of them with himself are decidedly on the Old School ground.

After visiting Bro. Crocker and the ch'h with whom we enjoyed a very pleasant interview in connection with Brethren Hez. Pettet and Elnathan Finch, we spent about two days with Bro. Burret & the So. Westerlo church Bro. B. in doctrine, and in regard to all the modern Religious Institutions of the day stands with us. We enjoyed a very friendly & comfortable interview with him, and his people. We sincerely regret that his name should be found enrolled with those who advocate the new measures, and more especially with those who formed the council in connection with the aggrieved party [so called] in setting aside the decision of the first council, yet we would not impugn his motives, to us he appears to be a candid and good Brother, but we fear that he has been rather imposed on in

this instance by designing men, and we doubt not that the time is at hand when he with many others now in the R'Ville Association will loose themselves from the bands of their neck, according to Isa. Lii, 2.

### OLD SCHOOL MEETING AT BALTIMORE.

Our Brethren of the Old School, throughout the States and Territories of America, are requested to bear in mind the meeting recommended by the Elders and Brethren, who attended the Old School Meeting at Black Rock, Md. last year, to be held with the Ebenezer Baptist Church in the City of Baltimore, Md. on the Monday following the third Sunday in May next, to commence at 10 o'clock A. M.

The annual meeting of the Baltimore Ass'n. by appointment is to be held with the same Church, to commence on the preceeding Thursday and continue until the commencement of the Old School Meeting.

Brother Thomas Barton of Pa. is appointed to Preach the introductory Sermon at the Old School Meeting, and in case of failure, Brother Samuel Trott of Va.

The next annual meeting of the Warwick Association will be held with the Church at Brookfield in this county, to commence on the Second Wednesday in June at 10 o'clock A.M. And on Friday and Saturday of the same week the brethren of the Old School will meet with the Church in this place.

Baltimore, April 12, 1835.

BROTHER BEEBE: In the letter which I wrote you some time ago respecting the meeting of the Old School Association in Baltimore next month, I stated that we had obtained the use of the Meeting-house of the Universalists—which, so far as they were concerned was correct; but they were obliged to get the consent of the owner of the house, of whom they rent it under certain restrictions; they accordingly applied to him and were refused.

I should have informed you of this sooner, but I was desirous that the notice should be published as it was, to show the liberality of the Universalists, in contrast with the selfishness of Mr. Crane and his libe-

ral associates—the New Lights—who in their *professions* wish to deserve the good will and esteem of all denominations. (See their advertisement.)

We are now however abundantly supplied, having obtained the use of the house of the English Lutheran Church, in Lexington st., (Mr. Morris Pastor) where our meeting will be held; and also we are offered and will use for preaching, the house of the Second Presbyterian Church, in East Baltimore st., (Mr. Breckenridge Pastor)

Yours in Love,

J. B. PRESTON.

#### OLD SCHOOL MEETING IN OHIO.

BROTHER BEEBE:—You are requested to publish in your next paper that a meeting of the Old School Baptist who are opposed to what is called the "Benevolent Religious institutions", of the present day, is appointed to be held at Trenton Butler Co. Ohio, on the Saturday preceding the fifth Lord's day in May next, at 10 o'clock A. M. to take into consideration the scripture method of proceeding in order to preserve the fellowship of the Saints, or the union of the Spirit in the Bonds, of peace and also of separating the precious from the vile.

Yours &c.

STEPHEN GARD.

ORDINATION—Brother Thomas Ritchie was on the 8th. inst. ordained pastor of the Baptist Church in the City of Perth-Amboy N.J. Introductory prayer by Eld. Wm. Day of 2nd. Church Newark, sermon by Eld. D. Dodge of the 1st. Church Newark from Coll. i, 28. ordaining prayer and right hand of fellowship by Eld. Wm. Parkinson of the 1st. Church in the City of New York, charge to the candidate, by Eld. Isaac Orehard of Philadelphia and charge to the people by Eld. J. Peck, Gen. Agent [alias, *Wool-gatherer*] of the Bap. Miss. Convention of the State of N. Y.

PHILIP FREEMAN, Ch'h. Cl'k.

Perth Amboy April 11th. 1835

APPOINTMENTS.—For the information of our friends, among whom we expect to pass on our way to the Old School Meeting in Baltimore we publish the following appointments viz. At Suckasunny N. J. on Monday evening May 11th. Tuesday evening at Lamberts-Ville N. J. Wednesday evening Wilmington, Del. and thence by Steam Boat conveyance on Thursday to meet the opening of Baltimore Association in that City on that day.

As we expect a number of decidedly old-fashioned preachers will be in company with us, our friends are at liberty to make such arrangements for preaching as they may think expedient.

APOLOGY.—Although our 8th. number was printed at the usual time, yet owing to the absence of the Editor, it could not well be mailed for the subscribers until the present; we now send two numbers in the same envelope to each subscriber.

A Brother in Broom Co. wishes to know to whom we are indebted for the communications signed "Philo Logos," by reference to the 20th No. of the 2d. Vol. our friend will discover that the author closes his series of communications, on the subject of Baptist errors & signs his real name viz. Elder A. B. Goldsmith of Guilford Ct.

#### RECEIPTS.

Eld. Rowel Reese,	Ga.	\$20, 00
Eld. James Henderson,	Ga.	10, 00
Eld. P. T. Outten,	Va.	5, 00
Eld. T. P. Dudley,	Ky.	10, 00
George Sacket,	Ms.	1, 00
Wm. Stanley,	Ky.	1, 00
Eld J. Henderson,	Ga.	5, 00
Eld. C. Suydam,	N. J.	3, 00
Seth Baker,	N. Y.	1, 00
Aaron Wyrnans,	do.	1, 00
C. Hogaboom,	do.	10, 00
Nathan Elliott,	do.	1, 00
Martin Crocker,	do.	1, 00
Reuben Finch,	do.	1, 00
C. Crocker,	do.	1, 00
J. Boardman,	do.	1, 00
Mrs. E. Boice,	do.	1, 00
C. Elmandorf,	do.	1, 00
Eld. James Mend,	do.	5, 00
Alsop Vail, Jun.	do.	1, 00
J. B. Goode,	Va.	10, 00
Josephus Gard,	M. T.	1, 00
Wm. Costin,	Va.	3, 00
C. Wheat,	N. Y.	1, 00

Total,

\$95, 00

**POETRY.****Lo here, and lo there.**

The voice of the Shepherd  
His flock shall convene,  
And lead them to pasture  
All fertile and green;  
But unto the stranger  
They will not draw near  
Who calls to deceive them,  
Lo here, and lo there.

The blood of this shepherd  
His flock did redeem,  
Grace, mercy and peace,  
Came to sinners by him;  
'Tis he who hath told them  
Of such to beware,  
Who cry as deceivers,  
Lo here, and lo there.

He calls them by name,  
And before them he goes,  
To guide, guard, and succour  
His lambs from their foes;  
And glory to Jesus,  
His Church is his care,  
Tho' oft they are halting,  
'Twixt lo here, and lo there.

Those gospel pretenders  
The fence shall leap o'er  
And enter the sheep-fold,  
But not by the door;  
And fraught with delusion,  
And hardened to fear,  
Shall cry in confusion,  
Lo here, and lo there.

The scriptures declare  
That deceivers shall come,  
And thousands to final  
Destruction shall run,  
But saints by their calling,  
Shall still persevere,  
While hirelings are bawling,  
Lo here, and lo there.

The way to the father  
Is Jesus the son,  
In all that he suffer'd,  
In all that he's done;  
And this shall the heralds  
Of Jesus declare,  
'Till folded in Zion,  
His sheep shall appear.

**MARRIED.**

On Monday the 30th ult., by Eld. Gabriel Conklin, Doct. *DeWitt C. Hallock*, to Miss *Amy Ellison*, all of Minisink.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

**LIST OF AGENTS.****NEW-YORK.**

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**CONN.**—A. B. Goldsmith.

**MS.**—D. Hart,

**MAINE.**—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO. N. Y. MAY 13, 1835.

No. 10.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### NUMBER 2.

BROTHER BEEBE:—As you have published in the last (the 7th.) No. of the Signs the remarks I sent you *on the history of God's bringing Israel out of Egypt*, I herewith send you a continuation. On looking over the 1st No. as published, along with some typographical errors, such as that which makes me call Moses' mission to Israel, a *grievous mission*, instead of a *gracious mission*, I discover that I did not perhaps sufficiently, explain the distinction which I make between the Law as given by Moses and the Sinai Covenant. Most persons consider both as one ; and in a certain sense both are one, but in another point of view, I consider that a material difference exists. The law as given by Moses, both the moral and ceremonial parts of it, was designed for the instruction of spiritual Israel, as well as for national, *For whatever things were written aforetime were written for our learning*. Hence both the Master and his Apostles refer to it and show its application under the gospel dispensation ; and in reference to this application Paul declares the *law to be spiritual*. But by the Sinai covenant

I understand, Moses' whole law, in the mere letter of it, as given to fleshly Israel, in their national relation, as the basis, on which was rested, their continuing, or not continuing to retain the peaceable and prosperous possession of the land of Canaan. Hence Moses says unto them : "See I have set before thee, this day, *life and good, death and evil ; &c.*—and this on the one hand, in that *they should live and multiply, and that the Lord their God should bless them in the land whither they went to possess ;* and on the other hand, i. e. in case of disobedience, that *they should surely perish and should not prolong their days upon the land whither they went over Jordan to go to possess it*—See Deut. xxx. 15, 20, also xxxii. 46, 47. I will just remark here, that it is manifestly in reference to this covenant form of the law, that the Lord by the prophet Ezekiel addresses this same national people, the *house of Israel*, as in the 18th and 33rd chapters of his prophecy.

I consider myself fully sustained in making this distinction between the law and the Sinai covenant by the fact that the law as I had occasion to notice, has its place and application in the gospel ministry ; and that whenever this law is termed a covenant in the New Testament, it always refers to its relation to Israel after the flesh in their national state. It is to the letter of the law of Moses, in this covenant form, that men are so much disposed to cling ; substituting as I said in the manuscript No. 1, baptism for circumcision, and natural faith and repentance &c. for the tithes—not tithes—and offerings &c.—I

will add, substituting the *future possession of heaven* for a *present possession of the land of Canaan*, as the reward of their obedience. As I am on this point, I will notice another error in the print. In the manuscript I speak of man's consciousness of transgression, driving him from a confident reliance on the moral precepts of the law,\* he resorts to the ceremonial provisions of the Sinai covenant, substituting &c.—but it does not so read in print.

Yours, &c. S. TROTT.

*Fairfax C. H. Va. April 13, 1835.*

CONTINUATION OF IDEAS DRAWN FROM  
THE HISTORY OF GOD'S BRINGING IS-  
RAEL OUT OF EGYPT.

In my last I proposed to bring forward the contrast to Pharaoh as found in Israel.

It will be proper first to notice the apparent difference between the Messages to Pharaoh and Israel. To the latter the message was that *God would bring them out of the affliction of Egypt unto the land of the Canaanites, &c.* Whereas the message to Pharaoh was, *to let Israel go that they might serve the God of their fathers, &c.* Different as these messages are, both are included in the law of Moses, moral and ceremonial and as both messages were delivered through the ministry of Aaron; so in the corresponding antitype of Aaron's ministry, viz. the gospel ministry, the substance of both are evidently embraced; for in it the demand of the law is held forth, and salvation by Christ is published. Christ commenced his public ministry with a declaration of the extent and spirituality of the Sinai law, Math. v. 7. The Holy Ghost commences his teachings by leading the sinner to the knowledge of the same law, and through it to the knowledge of sin. Hence Paul says, *I had not known sin but by the law, for I*

*had not known lust except the law had said; Thou shalt not covet, Rom. vii. 7.* From the expression quoted in both cases, it is evident that the Sinai law was referred to. I notice these things because there are many who make no other distinction between law and gospel, than merely the external distinction of the two dispensations, hence call every thing gospel which is connected with the gospel ministry, and even contend that conviction of sin comes by the gospel. But again there is not a more manifest difference between the two messages under consideration than there is in the manner in which the gospel testimony is received by the unregenerate and regenerate. To the one in consequence of the hardness of his heart, the whole gospel testimony is a hard saying having a demand upon him which he has no heart to yield. Whereas the other, having the heart of *stone taken away, and a heart of flesh given him*, in which the love of God is implanted, receives the demands of the law as they come to him illustrated by the light of the gospel, with humility, and hungers and thirsts after that very righteousness which the law demands; feeling that his happiness must consist in a conformity to the divine will. It is true that the regenerated person, still looking to his own doings, feelings &c, for meeting the demands of the law, and consequently receiving nothing but cursing and death from it, finds himself, like the Israelites, *in an evil case*; and many at times complain that the word of the Lord is a *sword to slay him*. But in general as the demands of the law are illustrated to his mind, though it condemns him, yet instead of quarrelling with them like Pharaoh, he, like Israel, *bows his head and worshippeth*.

In the third place, there is just the same difference in the messages of the gospel as addressed to the regenerate and unregene-

\* I may not here have used the same words, I did in the manuscript copy, as I quote from memory, but I think the substance the same.

rate character as in the messages to Israel and to Pharaoh. For to the latter the demands of the law address themselves, to the former the invitations of the gospel.

In further contemplating Israel as prefigureing the regenerated soul; we do not find the Israelites *sending in haste for Moses and Aaron*, as did Pharaoh in order to propose *partial* submission, or to make *conditional* promises. So of a person truly humbled under a sense of his sins, he is not sending to the minister and others to come and converse with him, in order to attract attention to his exercises, though he may be glad of hearing persons converse on the great things which concern him; neither is he going to a *front seat* or making any of those ostentatious displays of his religion which are so fashionable at this day; but in secret, is he earnestly and prayerfully seeking instruction and direction at the word of the Lord, desiring whatever may become of him, to be found in submission to the will of God. Thus we read of Israel, simply that *they went away and did as the Lord commanded Moses and Aaron*. And as Israel following the directions of Moses and Aaron were ultimately led forth from Egypt laden with its *spoils* of gold and silver jewels, leaving only their burdens and tasks behind; so the regenerated are led along from step to step, by having their understandings opened to understand the spirituality of the law, till they are slain by it to their illegal hopes, and are driven out from the Sinai covenant as the way of salvation, and are led to the feet of sovereign mercy, bringing with them the spirit of the law *written on their hearts, by the Spirit of the living God*—not by the teachings of men—leaving the burden and labour of the Covenant of works behind. And like Israel at the Red Sea, they are brought to a *stand* at the great deep of Divine justice, waiting to *see the salvation of God*.

But returning to Pharaoh, we find him also, at length submitting, in form, to the demand of Moses; and the next thing is, he immediately turns in to persecuting the then Israel of God, and musters his hosts and pursues after them; but the result was, that he and his multitude were overwhelmed in the very flood which was made a highway for Israel to pass over *dry-shod*. So it is in general with the unregenerated religionists of this day and indeed of every age from Cain down. So soon as the most of them, have given themselves up—not to the sovereign mercy of God—but, to use the modern language of the Ashdodites, *to be saved by Christ*, and to profess his religion, they became enlisted as the zealous opposers of the revealed doctrine, of the Divine purpose to save sinners by *grace reigning through the righteousness of Christ*, and of those who profess their belief in it. There are exceptions to the above. As it was in Israel's going out of Egypt, a *mixed multitude* followed them, so there have been, and no doubt now are, those who though not children of promise, have appeared to choose *afflictions with the people of God*, to walk with them in the ordinances of the gospel and to contend for its doctrine. There are others who as *outer-court* worshipers, determinately follow him in the travel of the true church. As the *mixed multitude* in thus following Israel become the objects of Pharaoh's pursuit, and of God's delivering hand, so these become the subjects of persecution in connexion with the church, and for a while, of the preserving interposition of God. But it is recorded of the *mixed multitude* that they *fell a lusting in the wilderness*. So of those unregenerate professors of truth they most probably became ultimately the victims of their own lusts.

To pursue the application of Pharaoh's pursuit of Israel;—So soon as the *child of promise*, is brought to submit to the justice

of God, and to cast himself upon his mercy, or in the language of Moses, *To stand still and see the salvation of God*, he finds the sea of Divine justice, though flaming red, with wrath against his sins, rolling back its waves through the atonement of Christ, as applied to his case, or in other words, by the blowing of an easterly wind, or the gospel breeze, affording him a safe passage dry-shod over. Again the visible Israel or church of Christ, in following alone the commands and guidance of Him whom God has *given for a Witness to the people, a leader and Commander to the people*, and relying alone on the Divine arm for protection, will find themselves ere long pursued by the host of the *Pharaohs* of this day, and will be apparently so hemmed in that they can see no way of escape; but the Lord will assuredly cause the waves of the *bloody sea* of persecution to roll back and make a way for them, so that on the farther shore they shall yet sing in triumph, *the song of Moses and the Lamb*, while the hosts of Anti-Christ in pursuing them will rush upon their own destruction.

Thus examine what part of the sacred history we may, we find set in contrast before us, a representation of the regenerate; and the unregenerate religionist, the church of Christ, and the man of sin, and it would be well for us occasionally to review these things for the encouragement of our hope, and to give us correct views of the two distinct interests which exist among us under the profession of religion.

The patience of your readers will probably be quite exhausted with this subject, or rather with my remarks upon it. I will however further intrude upon them by taking still another view of the subject so far as relates to Pharaoh. It is this; Pharaoh from his station, was able to exercise a governmental influence over Israel in their national childhood, which he used to pre-

vent Israel from obeying God and to keep them in bondage, until God had made known his great power in subduing him & bringing Israel out from under his yoke. Thus *illegal* preachers had in every age aimed to exercise a *powerful moral influence* over the people, by engrafting the principles of subjection to them, in the minds of the rising generation, in their education. Thus the Mother of harlots is at this time busily engaged in our country, and thus all her *daughters* are sedulously copying her examples.—We find the same thing in the Scribes and Pharisees, having established, by their pretensions to great sanctity a moral influence over the common people, when Christ would have gathered that people under the wings of his protection as the King of Israel, they would not; that is they hindered the people from owning him as the Messiah. And they by their traditions and false glosses of the Scriptures, took away the key of knowledge to a correct understanding of the true import of the scriptural testimony concerning the person of the Messiah and nature of his kingdom, and thus *hindered those who were entering* into this knowledge, from coming into the liberty of his kingdom. All this those teachers did under pretence of great zeal for teaching the people the law. So the great zeal manifested at this day to teach the people religion, will be found, if I mistake not, a taking away the key of knowledge of the spiritual nature of Christ's kingdom and salvation. And the moral influence which they are getting over the minds of the people will be exerted to prevent them from owning Christ as the King of Zion by a proper subjection to him. We do know that those who are entering into the kingdom of Christ both experimentally and practically, find themselves much hindered by the *heavy burden* of prepossessions and prejudices which these false teachers have *bound* upon their minds.

But as the time of God's power came

upon Pharaoh in his own day, and upon that evil generation of Scribes and Pharisees, in burning up their city; so will he avenge the cause of his people, upon this generation, and will bring his church out from under the oppression of every branch of Anti-Christ. Poor self-created, self-glorifying race, they are really to be pitied! O that God would take away their hearts of stone and give them hearts of flesh.

S. TROTT.

*Fairfax C. H. March 15. 1835.*

FOR THE SIGNS OF THE TIMES.

*Fredericksburgh, Va. April 16, 1835.*

DEAR BROTHER BEEBE: I have been a reader of your paper since its birth to the present, and being content with receiving instruction from the productions of brethren more experienced and skilled in writing than myself, have never ventured heretofore to contribute a paragraph for its columns; nor should I even now, were I not impelled by a sense of duty to Christ and his people.

What I now write is merely prefatory to the subjoined documents, which, you will perceive, were set forth by the Churches I serve, in refutation of a false and slanderous report, (which was originated and published by George Rowe, a former member of the Church at this place,) concerning my views of the sovereignty of God in Absolute Predestination. As the author of this report has been excommunicated from the Church, it is not my purpose to pursue him with any personal remarks; and could I have made my communication intelligible without even mentioning his name, I would have done so. It is but necessary to state, that my principal design in giving these articles a more extensive circulation, is in accordance with the mind of the Churches, primarily, who brought them into existence; which is to remove any impression which may have been made, beyond where exists a

knowledge of the author of the slander, to vindicate the Truth of God, and to expose those who, though professedly are *of the Truth*, are *enemies to it*; and who slanderously report of us that we say, "Let us do evil, that good may come." If this shall be accomplished, God will be glorified—the cause of righteousness and truth advanced, and to God will be all the praise for ever and ever.

I have more sensibly realized recently, than I ever did in any former part of my pilgrimage, which has been comparatively short, that I am truly in a *militant* state. Many portions of God's Word which before I passed over without a full understanding of them, have been in part made applicable to my case in this warfare, particularly the Apostle's truly paradoxical experience: 2nd Cor. iv, 8, 9, and chap. viii. 9, 10. I have been led also to sympathize more with our brethren throughout the Union, who have been called, as we have seen from their letters in the Signs, to contend against *spiritual wickedness in high places*, and to suffer reproach and ignominy for the sake of Christ. The following lines which occur in the "Chain" of that eccentric man the late Lorenzo Dow, who although he was not by any means "sound in the faith," yet in this he spake what all the people of God know, more or less, as it relates to them, is strictly true:

"I sometimes with false brethren meet,  
Whose hearts are full of vain deceit;  
They seem quite clever at the first,  
But of all men, these are the worst."

But, my Brother, the Lord informs us in his Word, that "It is better, if the will of God be so, that we suffer for well-doing than for evil-doing." May we all who are called to suffer, be assured that it is for Christ's sake, and may he apply to us the sure word of promise, by which we may be enabled to *rejoice and be exceeding glad!* The Lord's hidden ones, against whom the wicked take crafty counsel, are

few in number, compared with the mighty hosts of enemies that stand in formidable array against them, and also are impotent and weak according to human judgment ; but greater is He that is in them than he that is in the world. If, my brethren, we have David's faith, a stone and sling will do ; and if we have Gideon's we shall conquer with a pitcher and lamp. Let us pray that the weapons of our warfare may be spiritual, and that we all who profess to be watchmen in this day of invention and departure from the "old paths," may find it in our hearts to adopt the language of that great man of God, Martin Luther, who said in a letter of encouragement to his fellow labourer, Melancton, "If we fall the kingdom of Christ falls with us : And if it should stand, I had rather fall with Christ than stand with Cæsar." And again he adds : "If the cause be bad indeed, let us renounce it ; but if it be good, why do we make God a liar, who hath promised to support us ?" We live, my brother, in a day in which every thing seems to be upon the march of improvement, so that the modification the christian religion has undergone, makes it much easier apparently to become a christian now than at a former time. Then he that stood forth and avowed himself a disciple of Jesus of Nazareth, shared the same fate of his Master : "He was despised and rejected of men"—"His name was cast out as evil ;" and in many instances they were stretched on the rack, nailed to the stake, and in the midst of flames glorified God. Now the reproach and cross seems to be on the other side. The doctrine now is : "We will eat our *own* bread, we will wear our *own* apparel, only let us be called by thy name to take away our reproach." He that now professes to be a follower of Christ appears to escape much of what befell the people of God in ancient times. But I am persuaded that there is a secret in all this. We are led necessa-

rily to enquire : has the religion of Christ undergone any change ? Is human nature the same in this "enlightened age" as it was in those dark ages which have passed ? Are the children of men now as much opposed to God, his Christ, and his people, as when they "Killed the Prophets, and stoned them that were sent unto them ?"—when they "denied the Holy One, and the Just, and desired a murderer to be granted unto them, and killed the prince of life ? As when they stoned to death the martyr Stephen, after having set up false witnesses against him, and whose face they beheld, as it had been the face of an angel ? To the first of these interrogations, we must answer, *unequivocally*, no. For although the Church of Christ, in the different ages of the world, has appeared in different habiliments, yet she is the same—she is still the "Pillar and ground of the Truth." For "what one nation in the earth is like thy people, *even* like Israel, whom God went to redeem for a people to himself ?" Christ's "Undeiled, is *but* one ; she is the *only* one of her Mother ; she is the choice *one* of her that bare her."

To the other interrogatories, the sum of which is comprised in the first : Is human nature the same ? &c—because the others only show *its* effects unrestrained—we must answer *unreservedly*, yes. To deny this is to give the lie to the testimony of God himself, and also to the faithful in all ages of the world. Yes ! I verily believe that the Saints of God *now* would be indiscriminately led to the slaughter, but for the protection which they have under our free government.

The children of the bond woman, mock and persecute the children of promise (the true Israel) *now*—they done nothing more *then* ; that is, *then* they went to the extent of their chain—*now* they do the same ; and the difference in appearance argues no difference in *them*, but it is to

be attributed to the mercy of God, who caused "The earth to open her mouth, and swallow up the flood" &c. (This by way of illustration.) It is easy then to discover that the disparity between the professed followers of Christ now and in former days, is *not* owing to any change that has taken place in them as fallen sinners, or in the Lord Jesus Christ and his truth, when applied to the hearts and consciences of poor sinners that feel their need of him.

To *what* then is it owing? Much might be said under this head, but as I have already lengthened my remarks beyond what I at first anticipated, I must briefly close with a few hints. Another, which is not another, gospel is preached; the true gospel is perverted; and as every like begets its like, so a false gospel begets spurious professors, who receive the mark of the Beast, and not the mark of Christ. The "old paths" have been forsaken; God is not trusted in to convert sinners in his own time and way, but new and unwarranted measures have been resorted to, to hasten the promise, and hence the whole machinery which is now at work in our denomination. But as it fared with Old "Sarah," so has it fared with our Churches and people: Ishmaelites have been born by scores and by thousands, and have "put on the Lord Jesus Christ" by the badge of profession, but have disregarded the other part of the Apostle's instruction, viz: "Make not provision for the flesh." The consequence of this is clear, that God has a controversy with his people—the grand division methinks has commenced, and what shall be the end we cannot tell, only that finally God will save his chosen purified as gold, and his enemies will be slain before him, and as "Chaff shall be burnep up with unquenchable fire."

I propose (God willing) to send on for publication, as soon as convenient, a brief comment upon the several passages of

scripture, quoted in the last resolution of the Church at White-Oak.

Permit me, before I close, to suggest the propriety of your making arrangements to enlarge your paper at the commencement of the next volume. It appears to me that your patronage is sufficient to justify a weekly paper at \$2 per annum; and also from the quantity of matter that you seem always to have on hand, I should judge that a larger paper was necessary. And moreover, if there was more room, some of our brethren who can write, and who probably have been slumbering, would be encouraged to come into the field. But if you change its *dress*, don't alter its *name*!

I remain your brother and companion in tribulation,

JOHN CLARK.

*The Baptist Church of Christ at Hartwood, Stafford Co., Va.—To all whom it may concern:*

WHEREAS, reports are in circulation that our Pastor and beloved brother, *John Clark*, holds and preaches that "God is the author of sin." And although this sentiment is incompatible with the Gospel of Christ and the Ministry thereof, yet, as the report had its originator and propagator, it may find those who may be disposed to give it credence, especially if they are unacquainted with the ministry of brother Clark, and the source from whence the slander proceeded.

*Resolved*, That mutually with our Pastor, maintaining the doctrines incorporated in his Ministry of the Word of life among us, we are included in the charge, and involved in all its consequences. Therefore, *Resolved*, That we *unequivocally deny* the charge, as totally without foundation and untrue.

*Resolved*, That we unanimously sustain our Pastor in maintaining the doctrine of Predestination, and all kindred doctrines which he holds and preaches among us—which are clearly expressed

in the following Articles, viz: "God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is *God* neither the author of Sin, nor hath fellowship for any therein, nor is violence offered to the will of the creature." And in relation to Divine *Providence*: "The almighty power, unsearchable wisdom, and infinite goodness of *God*, so far manifest themselves in *his providence*, that *his* determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission. Yet so as the sinfulness of their acts proceedeth only from the *creatures*, and not from *God*."

*Resolved*, That the doctrine of Predestination is clearly revealed in the Word of God, as a capital article of that "faith which was once delivered to the saints." And although the carnal heart has ever brought objections to it, and rebelled against it; yet it must be preached in all its glorious freeness, that thereby the ignorance of foolish men may be put to silence, and the glory of God revealed.

*Resolved*, That the Clerk be, and is hereby ordered to present our Pastor with a copy of the foregoing preamble and resolutions, for him to use in any way he may deem best, in defence of the Truth which we mutually hold and maintain.

Done by order of the Church at the regular Church-meeting, January, 21, 1835.

H. BRADSHAW, *Mod.*

GEORGE HOVEY, *Clerk.*

*The Baptist Church of Christ at White-Oak, Stafford, Co., Va.—To all whom it may concern:*

WHEREAS, it hath been originated and propagated, that our beloved Brother and Pastor, *John Clark*, preaches doctrines which make "God the author of sin;" and although this opinion is hostile to every attribute of the Divine Character, and con-

sequently inconsistent with the very existence of christianity itself; yet, strange to tell! it has, in some shape or form, from time immemorial, been charged upon the true Ministers of Christ: whose enemies boldly affirm that they say, "Let us do evil, that good may come;" because they fearlessly declare "all the counsel of God." Wherefore it becomes *us*, in the discharge of our obligations to Christ our ever living Head, to vindicate ourselves, and the Ministry he has graciously given us, by publicly refuting those slanderous imputations. Therefore,

*Resolved*, That we with bro. Clark, are one in the faith and support of those doctrines charged with such a tendency, and pursuant are comprised in the charge.

*Resolved*, That we *positively & unequivocally* deny the charge, as utterly groundless and false; and *Resolved*, that we *unanimously* support our Pastor in defence of those heavenly God honoring doctrines, which foolish men have ever charged with making God the author of sin, and against which the carnal heart rebels, viz: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass." The purpose of God as unfolded in divine providence, "and his determinate counsel, extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission." The conclusions therefore drawn from these doctrines are, that God is the author of *all* actions, (as actions,) or the actions of *all* men; but not the author of the *nature* of wicked actions—not the infuser of sin into men: "Therefore the *sinfulness* of their acts proceedeth only from the creatures, and not from *God*; who neither is, nor can be the author or approver of sin."

*Resolved*, That the doctrine of Predestination, and all kindred doctrines as re-



vealed in the Word of God, should be publicly preached and insisted on; that thereby the true Church of Christ may be edified and established in the faith of the Gospel, and the glory of God advanced; however, those that are unlearned and unstable wrest them, as they do the other scriptures, unto their own destruction.

*Resolved*, That bro. Clark be furnished with a copy of the foregoing preamble and resolutions to be used as he pleases, in vindication of this Church and himself, against the calumny contained in the preamble.

*Resolved*, That, as confirmatory to the doctrines set forth in the preceding resolutions, we subjoin, without comment, the following passages of the Word of God, viz: Gen. i. 20. Exo. iv. 20, and vii. 3. 1 Sam. x. 6, 10, 18; xii. 17, 19; xvi. 14, 15, 16, 23; xviii. 10; xix. 9, 2, 3. 1 Kings xxii. 20, 23. 2 Sam. xvi. 5, 11; xix. 16, 23; xxiv. 1; x. 15. Job ii. 10. Psalms x. 5, 25. Isa. xlv. 7. Pro. xvi. 4. Amos iii. 9. Acts i. 15, 16, 26; ii. 23; iv. 26, 28. Rom. ix. 17, 18, 23. Acts xvii. 26, 28. 2 Thess. ii. 11, 12. 1 Peter ii. 8; 2 Peter ii. 12. Jude, 4. Rev. xiii. 8.

Done by order of the Church in Church-meeting, Feb. 21, 1835.

CHAS. PEYTON, Mod.

J. G. ROWE, Clerk.

FOR THE SIGNS OF THE TIMES.

*Troy, N. Y. Dec. 21, 1834.*

MR. EDITOR, It is with much pleasure and feelings of rejoicing, that I learn it is your intention to continue the publication of the Signs of the Times. In my first communication to you I expressed my joy and gratitude in finding a publication so ready and willing, and so much needed in these latter days, to expose error and hold up to light the truth of the everlasting Gospel to a dying world; and finding it to emanate from a people calling themselves Baptists of the old apostolic stamp, it rejoiced

my heart so much the more. In the Signs I found many sentiments which accorded so perfectly with mine—yea, I should have said all the great and leading ones—that it gave me much joy; notwithstanding I am not a member of any Church, yet I believe that I am a well wisher of the prosperity of the Zion of God, and if I know my own heart, it is the people of God I love, who worship him in spirit and in truth. If I am deceived, it is my prayer to God that I may be undeceived.

We learn from Scripture that in the latter days privations shall come; and have not those days arrived? Have not those days come when men shall be traitors—a day of more high-minded lovers of pleasure than lovers of God; having a form of godliness but denying the power thereof? From such we are commanded to turn away, for of this sort are they which creep into houses and lead captive silly women; laden with sins and led away with divers lusts. Now the question is, have we not similar creatures to those alluded to by the Apostle, in the day in which we live? How many do we see from day to day creeping into houses, as the Apostle represents, and for what purpose? It is to lead captive silly women. Their business most generally is to ask alms to aid some religious society or benevolent institution; and you will find all these creepers to be beggars for filthy lucre. You will remark that the Apostle speaking of these creepers, says, Which creep into houses, for what? why to lead captive silly women laden with sins; you will always find these creepers working upon the feelings and passions of silly women—just such women as described by Paul. They say, if we only can get the women engaged in our enterprise, then it will go—they will prevail upon their husbands and friends to act. This was the way the first creeper acted: he prevailed on the woman to eat of the forbidden fruit,

and after she had eaten she then prevailed on her husband to eat; and what was the consequence?

Let us beware of all such *creepers*, for they are those who are ever learning and never able to come to the knowledge of the truth; they go about teaching for doctrine the commandments of men, wholly regardless of the commands of God, any further than what meets with their sinful views. Paul in another place beseeches his brethren to mark them which cause divisions and offences contrary to the doctrine which they had learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Is there not a woe pronounced against all such characters whose object is to feed themselves? Should not the shepherd feed the flock, and will not a true and faithful shepherd take care of his flock? Is it not their meat and drink to take care of the sheep and lambs, and lead them into green pastures beside the still waters? I think it is, if I am not deceived; and if I am, I hope the Lord will undeceive me. The world is full of just such creepers as the Apostle speaks of, and I hope you and I may always be aware of them, and pray the Lord to keep us from ever falling into the same condemnation; this is the sincere wish and desire of your friend.

E. M.

**MARKS OF A PHARISEE.**—An inclination to frown upon those who we think might do as well as we have done.

A feeling of scorn toward those whom we think beneath us in point of merit.

Reprimanding our neighbour for his lack of the "one thing needful."

After flattery and scolding have been found ineffectual to make people religious, a disposition to coerce or drive our fellow creatures to the duties which they owe to God.

No marks of character like the above are discoverable in the conduct of Christ or his apostles.

A man possessed in a full degree of the above spirit, according to his power is more dangerous to the civil rights of man than a demon.

## Signs of the Times.

**NEW VERNON. Wednesday MAY 13.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

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No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

**PROFESSOR EATON'S ADDRESS.**—We consider the following extracts from the Inaugural Address of Professor Eaton, as expressive of the views of the N. Y. Baptist Convention, as he is chosen by them as one of the teachers who are to prepare pious young men for the ministry at Hamilton Institution.

"The exigencies of the times, then, demand a *thoroughly educated ministry*. This may seem rather a bold and startling proposition to many Baptists, but a deep conviction of its truth urges me to advance it, and I trust my previous remarks have fully prepared my brethren to receive it with favor. I verily believe without such a ministry our nation can not be saved. We can not too much magnify the office of the Christian ministry. I will not, however, stop here to descend upon its sublime and unspeakably important relations to God and man. Compared with it, how contracted the sphere, and mean the station, of the mightiest earthly monarch! I speak of it now merely as a center of conservative influence to save the nation. Its position to the people is such; its action so constant, direct, and uninterrupted; its opportunity to exert a moulding influence upon the mind and heart so fair and full, that I will venture the assertion, (even at the risk of raising the senseless cry "church and state," priestcraft," et id omne genus,) that the *temporal* as well as the eternal salvation of the land depends more upon the christian ministry than upon any other body of men. How immensely important that its influence should be of the right kind, powerful, and unrestrained, acting beneficently upon all the great interests of humanity. Now, however favorable its position, however constant and direct its action, however fair and full its opportunity for exerting an influence, it can not keep its hold upon an intelligent and educated community without it is itself intelligent and educated. It can not, indeed, fully exert its beneficent power without it is considerably in advance of the general mass in knowledge and information.

Added to the considerations just mentioned, are others of a more special character, suggested by a contemplation of some of the peculiar fea-

tures of the age, which most forcibly demonstrate the importance to the ministers of God, of that discipline and enlargement of the mental powers, which a thorough education can alone impart. One of the most remarkable features of this most remarkable age, is the grandeur of the conceptions, and the magnificence of the enterprises, which men form and execute. Things are conceived and done upon a great scale. New energies and new capabilities seem to have been discovered in the world of mind as well as in the world of matter. An elevation and extent of view, a vastness and stretch of purpose, a depth and intensity of feeling, and an energy and promptitude of action, characterize the present movements of the human mind. The enterprises of the church, as those of the world, are strongly marked with these characteristics. The conceptions of enlightened Christians, as respects the field and object of their labors, have been widening and widening, until they have come actually to embrace the world and the conversion of its millions to God. They have come to talk as familiarly of the conversion of the world as formerly of sending the gospel to a destitute neighborhood, not as a "consummation devoutly to be wished," and fervently prayed for, merely, but as a *work* which the Son of God is now calling upon them with commanding and animating voice to attempt and accomplish. The plans projected, and the means devised, for the accomplishment of this glorious object, partake in some measure of the grandeur and magnitude of the object itself. Ever and anon some new plan is announced, whose moral sublimity fills the mind, and thrills along every nerve of Christian philanthropy. At one time we hear of supplying the millions of our own country with the word of God in the brief space of two years: the astonishment of our minds at the boldness of the conception had scarcely subsided ere the work was done! Again we hear of providing schools for the instruction of our whole youthful population in this precious word. Our minds are delighted and our hearts cheered at the energy and success with which this great and benevolent object is now being prosecuted. Finally we hear of giving the word of life to the *whole world*! Yes, the church seems at last to be rousing and shaking herself, and taking hold in earnest of her appropriate work. She is casting out the gospel net over the world. She is planting her moral machinery upon every shore. A cordon of her mighty agencies even now belts the earth. Now does it not require a well informed mind of strong and expanded powers to form even an adequate conception of these sublime movements of the Zion of God? Much more does it require *such* a mind in one who is called not only to take a conspicuous part in these movements, but to lead and direct them!

How passing strange the infatuation of that mind, which can in the face of the Word of God, talk and write to us about the exigencies of the times requiring, in the house of God, a devia-

tion from the order established in Zion by our Lord Jesus Christ, as hitherto strictly observed by the people of the saints, and which has never failed to answer in all respects the designs contemplated by the Divine Legislator, by whose authority this order in all its fullness was established. Well might the learned Eaton apprehend that some of the Baptists would regard his statements as "*bold and startling*!"—especially those of them whose thorough acquaintance with the New Testament, have taught them to regard the order established in Zion by the Great Head of the Church, as immutable as the pillars of the Throne of God, and amply adapted to the exigencies of the Church, until the last wave of time shall dash upon the shore of eternity. Such Baptists cannot but view the assertions of this *learned novice*, as insulting to the Divine Majesty, as it is incompatible with a just sense of the wisdom of our adorable Lord.

How preposterous to assert that the plan of God is so defective, that at this moment we have hit upon a period which requires a new order of things, differing essentially from the order once required and maintained in the kingdom of Christ! And that although the plan which divine wisdom originated and established, was well adapted to and did answer the purpose of the Church for the last eighteen hundred years, yet, now it is discovered that unless a new plan can be brought into requisition by human wisdom, "**OUR NATION CANNOT BE SAVED.**" But yet, Mr. Eaton says, it is *demanded*; and we will not dispute that such demand is made, but we have a right to enquire by whom?—and being duly informed on this point, should we honor the imperial *demand*, we should find ourselves in such circumstances as would enable us to tell the Jew and Gentile, who had required these things at our hand. Hence, we ask, has *Jesus* demanded of the Church and world, that they should now no longer regard the line of division which his sovereign hand has drawn between them? That they should now unite as one man—raise up and educate a *new order* of Bishops, Apostles, Ministers or Popes, to meet the exigencies of the times? If so, where is that *demand* to be found in the good Old Book, or by what special messenger has this extraordinary message been sent down? Can the learned Eaton find it in the

following language of Paul?—"I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an Angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. i. 6, 8;—or will he find it contained in these words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18. Mr. Eaton has the assurance to tell us that this is a demand of the *times*! Well then let him with all his *time-serving* brotherhood see to it; we profess allegiance to another King—"one Jesus."

But we pass to notice the faith of Mr. E.: "I verily believe without such ministry (educated) our nation cannot be saved." This faith will accord much better with that of Levi Tucker, who believes that "there is no hope for Pennsylvania other than through an educated ministry," (see our 2d Vol. page 379,) than with the faith of God's Elect. But what salvation does Mr. E. believe can not be effected without an educated ministry? He tells us, "The temporal as well as eternal salvation of the land," &c. Let us examine for a moment the foundation of this man's faith. We will test the matter thus: fifty years ago a theological machine for educating young men for the Baptist Ministry was not known in our denomination—at that time none but such as persecuted the Baptists *unto death*, had any Colleges for educating their ministers; and yet, how strange to tell, instead of sinking into eternal oblivion, we see at that very moment our then newly organized government emerging from the temporal thralldom into which but a little before the revolution they seemed to be doomed; and from the day of our deliverance from the government of Great Britain, up to the time of building Colleges for manufacturing Baptist Divines, America could challenge the world to produce a nation enjoying to a greater degree the blessings of temporal salvation. Yes, under such circumstances of the Church, is it not admirable to mark the temporal salvation which the God of Providence wrought for us? Here, and at that very time, an assylum was provided

for the reception of the oppressed of all nations under heaven; and to the shores of our dear America, God with an high hand brought his Church—here they found their promised and long sought "place in the wilderness where she should be nourished for a time, and times, and half a time, from the face of the serpent." Rev. xii. 14.

It is also a remarkable fact, that the greatest obstacles in the way of the salvation of the Colonies of America, were the learned Priests, and their pliant *Cow-boys*, or *Torys*. The latter were invariably instigated by the educated ministry—not of the Baptist, for (we thank God) at that day the Baptists had none—of the then established order; while the whole *black coated* phalanx of educated ministers, were found acting ever in concert with the most inveterate enemies of civil and religious liberty. We are happy here to insert the opinion of Gen. Washington, concerning our uneducated Baptists, which we extract in reply to a letter of congratulation which he received from the United Baptist Church in Virginia, when he entered upon his first term of service as President of the United States.

"While I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution; I cannot hesitate to believe, that they will be the faithful supporters of a free yet efficient general government. Under this pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavours to advance their prosperity.

In the mean time, be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness."

I am, gentlemen, your most ob't. serv't,  
GEORGE WASHINGTON.

Here, if our limits would admit, we could insert the names of many of our venerable, but *uneducated* fathers in Israel, who contributed much to the temporal salvation of our nation; and on the other hand trace the unyielding oppression and tyranny of the *educated* priesthood, before, during, and since the revolution. The blood of those victims which were murdered by the pious hands of the educated ministry in New England, have not yet ceased to call down the vengeance of heaven on their murderers. Fine conservators these of our national rights, who have

never since the days of Cain, been in possession of power, but what they have employed it in a manner hostile to the interests of civil and religious liberty. Not a nation under heaven has ever been able to maintain a free and equitable government where an educated ministry have been able to bring the people to believe the doctrine set forth in the address of Mr. E.

But, let us once more compare the present state of things in this country with the past. We have shown in the above how the illiterate and genuine disciples of our Lord stood half a century ago, and what temporal salvation God wrought for America in their time; but now the times have altered, and the popular Baptists have adopted the policy of their old oppressors, & now have their own Theological Mills scattered all over the face of our once prosperous country. The ministry which have issued from these dens of abomination are almost as numerous among us, as were the Locusts in Egypt, in the days of Moses and Aaron.—Mission Societies for the maintenance of these popular school-boys, with an host of other popular money-getting machiensi for their aggrandizement, are brought into being, and the influence of the educated ministry is felt among the Baptists; and what now is the state of things in regard to the temporal salvation of the nation? Let them now tell their own story, and from their own shame deserted lips, the cry is heard, "Men of Israel help! Sinners help! Government help! Mammon help! We are like to be outdone by the Catholics; the Pope can and does furnish Missionaries faster than we—he deals his cash with unlimited profusion, and is at this moment deluging our country with catholicism and ruin!" Nor is this cry an idle tale, for it is a real fact that the Catholics are making a more rapid headway than their protestant daughters can; and under the very influence of Mr. E's. educated ministry, so far are we from finding the temporal interests of our beloved country improved, according to their own statements, our nation never before bordered so closely on the verge of ruin and despotism, as at this moment, while the popular *reform* flourishes among us like a pestilence. So much then for the clerical protection of our country. This influence of the Clergy Mr. E. would wish to be *powerful and unrestrained*—but let his desire in this particular be

gratified, and then may the Lord have mercy on the people. Let loose the power of an educated and unrestrained clergy, and Hell alone could equal the scene that would follow.

In regard to the eternal salvation of our *nation, land, &c.* we are not able to comprehend the precise meaning of the learned Rabbi of the Hamilton Theological School. Our Bible knows of no other *eternal* salvation, than that which secures to the heirs of promise the blessing of immortality and eternal life through—not an educated ministry—our Lord Jesus Christ. This was, and is eternally secured in the covenant of life and peace, and cannot be altered either for the better or worse, by men, angels, or devils. For He saved them and called them with an holy calling, not according to their works, but according to *his own purpose* and grace which was given them in Christ before the world began: 2 Tim. i. 8. As to the idea of the eternal salvation of the nation as *such* or the *land*, if Mr. E. will dig among the rubbish until he finds the Book of the Lord, by reading therein he will find that God has not designed the nations of this world as such to exist eternally, but has appointed a day in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up: 2 Peter, iii. 10.

But passing the foregoing considerations for the present, we will endeavor to place in one scale the reasons urged by Professor Eaton in favor of, and those by an allwise God against an educated ministry. And first, Mr. E. argues that an educated ministry is indispensable, to the exigencies of the times—the world is on the "forward march," and becoming enlightened and scientific; and this he attempts to demonstrate by showing the vast capacities of the children of men, for inventing such things as Bible Societies, with all their kindred institutions, together with the great scale in which the present age *conceives of, and does up things*. Having probably to his own satisfaction, proved that human nature is now somewhat different from what it was in olden times, he urges on this ground the necessity of an improved ministry.

2nd. Connected with the first reason, he urges that in order to carry into effect the mighty enterprises, conceived and brought forward by the

inventive genius of improved human nature, an educated ministry is indispensable.

3rd. The inventions of the age are so numerous and multiform, that a ministry uneducated cannot understand them all.

4th. The ministry *cannot fully* exert its beneficent power, without it is considerably in advance of the general mass of knowledge and information.

5th. Because the ministers of this age are not only called to take a conspicuous part in the work of saving the world, but to *lead and direct* these movements.

6th. That being made acquainted with *natural* philosophy, they may be put in possession of a store-house of illustration, which in this scientific age, he will find available and serviceable in the elucidation and enforcement of divine truth.

All these together with the supposition that the temporal and eternal salvation of America depends exclusively on an educated ministry, seem to make up the sum total of his arguments in favor of the Theological Machine, in which he is about to take the high seat of Gamaliel. Yes, these are the considerations urged by the most learned and talented of the day, and of course may safely be considered as presenting the strength and bulwarks of the new divinity system.

We will now collect some of the reasons why the God of wisdom will not lay aside his own plan of operations, and adopt those of human production. First, "Because his thoughts and ways transcend the thoughts and ways of man, as the heavens do the earth," Isa. iv. 8, 9; and "He is of one mind, and none can turn him." 2nd, Because the wisdom of men is foolishness with God—these are sufficient reasons why the Lord will not adopt the plan of Mr. Eaton; it would reflect on his wisdom, destroy his immutability, impeach his truth, and after all fall so far short of effecting any thing good, that it would only be to substitute foolishness for perfect wisdom; and we can as easily bring ourselves to believe with the fool, "There is no God," as with Mr. E. and his admirers, that God is as deficient in wisdom, power, and immutability, as they would represent him to be. It will now be entirely too late for Mr. E. to assert that he intended no other or new plan, for he has al-

ready admitted this, and claims that the exigencies of the times demand something more than what was required in times past. Nothing can be more evident than the fact, that our Lord Jesus Christ having all power in heaven and earth, did call poor unlearned and despised fishermen, and others of like occupation, to preach among the Jews and Gentiles, the unsearchable riches of his gospel; and inasmuch as we know that "He had power over all flesh,"—John xvii. 2, also, Mat. xxviii. 18—and could as easily, had it been his sovereign pleasure, called the most learned of men or the most exalted of angels, to proclaim his everlasting gospel. The conclusion is too irresistible to be denied, that He has *chosen*, not from necessity but of his own good pleasure, the weak things of this world to confound the mighty; and the reason of this his sovereign choice, he has condescended to give us, "That the excellency of the power thereof might be of God and not of us."

Had our Lord adopted Mr. Eaton's plan, and called to the work the most splendid talents to be found in that day and sent them forth, it would have materially marred the excellency of the glory; for what cause would not appear to good advantage, when advocated by the greatest talents. But the gospel was not to be dependent on human talent for its success—hence God was pleased to make it a stumbling block to the learned Jews, and foolishness of the wise Greeks; but at the same time to them who are called—Christ, the wisdom of God, and the power of God. We are aware that it is said that Christ was personally with those whom he first called to the work, and had them under a thorough course of preparation for the sacred work to which he called them. All this we admit; and if Mr. E. has yet to learn it, we are fully prepared to inform him that that *Old School of Baptists*, has not been discontinued.—It is still the province of our Lord to raise up, *qualify*, and send forth laborers into his harvest—and it remains the duty of the Church, as formerly, to pray the Lord of the harvest to send laborers into his vineyard.

We cannot close these remarks without noticing particularly one assertion which occurs in this famous address. Mr. E. says that the Son of God is now calling upon enlightened christians not devoutly to wish for, or fervently to pray for the conversion of the world; but is now

commanding them with animated voice to attempt and to accomplish the work. This assertion we deny, and we call upon Mr. Eaton to prove his assertion; we shall hold him guilty of uttering palpable falsehood in the name of the Lord, until he proves to us that the Son of God has called on any of his creatures, angels, men, or devils, to convert the world- *We wait for his proof.*

**VISIT TO TROY.**—We enjoyed a very pleasant opportunity with the Church in Troy, under the Pastoral charge of our Brother, Eld. EBENEZER RAYMOND. This Church although in its infancy, seems to have been signally prospered by the good hand of God. They have risen up under circumstances of an adverse nature in regard to those who are without; but in other respects they have been very much prospered. They have a comfortable Meeting-house, an Old Fashioned Preacher, and as far as we could judge, do keep the unity of the Spirit in the bonds of Peace.

During our visit we came into possession of some facts, which we shall give in a subsequent number, showing the wickedness of the proceedings of the Hudson River Association, in some of their displays of Ecclesiastical power over the independence of Churches, and over the character of individuals.

The next number of our paper will be issued previous to our return from the Meeting at Baltimore. We give this notice in order that our subscribers need not be surprised should the mailing of that No. be delayed until after our return. Upon our return from the Bal't. Meeting, we expect to be able to give our readers some interesting intelligence concerning the state of Zion. Brethren from various parts of the United States, are expected to attend the meeting. May the Good Master preside over us in all our deliberations, and enable us to take sweet counsel together, that we may be mutually edified and comforted.

**STEAM-BOAT DISASTER.**—On Monday the 4th inst., as the Steam-Boat, Advocate of Hudson, on her way from Albany to Catskill, touched at one of the intermediate landings, about 15 of her passengers were severely scalded by the explosion of her boiler. We saw three of the sufferers who were taken on board the De Witt Clinton, and landed at Hudson. The greatest damage was sustained in the ladies cabin; and some

of the suffering females we were informed could not long survive the dreadful catastrophe.

We extract the following from a Tract, entitled "A Happy New-Year." Should this *Tractable* writer be disposed to enquire into the annals of the Sabbath School at Goshen, Or. Co. he may become acquainted with *facts* that would warrant quite a different conclusion.

"*Do you dear Children attend Sabbath School?*"—Thanks to God, and to faithful superintendents and teachers, for the advantages enjoyed by the present generation in these nurseries of piety. Here the vices are nipped, and the virtues are cherished, in the bud. From these seminaries are constant and large accessions to the churches of Christ, and to the most important departments of civil society. The wretched beings who, in our courts of justice, whither under the sentence of perpetual imprisonment or death, or whose vices have brought them to pine in alms-houses and infirmaries, are not from the Sabbath Schools. Not one regular attendant, it is believed, has yet been convicted of a capital offence."

**WARWICK ASSOCIATION.**—The next annual meeting of the Warwick Association, will be held with the Church at Brookfield, in this Co. on the second Wednesday in June next, at 10 o'clock A. M.

**OLD SCHOOL MEETING.**—A meeting of Old School Brethren will be held with the Church in this place, commencing on Friday the 12th day of June next, at 10 o'clock A. M.

**NEW AGENT.**—*Daniel Cole*, Berkshire Co. Mass.

# RECEIPTS.

Samuel Brintnall,	N. Y.	\$1 00
Lewis Cole,	do	1 00
L. Knickerbacor,	do	1 00
Dea P. Winchel,	do	1 09
Jane M. Turner,	do	0 50
Phebe Phillips,	do	1 00
Amos Hart,	do	5 00
Isaac Newman,	do	1 00
Eld. A. Cleveland,	Ga.	20 00
Eld. J. Greer,	do.	10 00
Eld. J. Moorhead,	Ky	5 00
Eld. P. Hartwell,	Me.	1 00
N. Y. Bucknell,	Mass.	11 00
Eld. Daniel James,	Va.	5 00
Total,		\$63 50

# MARRIED.

At Bloomingburgh, on Thursday morning the 7th inst. by Eld. G. BREEBE, Mr. ABRAHAM HUMSICKER, to Miss JULIA ANN CORWIN, of Niles, Cayuga Co.

## Poetry.

From the Visitor and Telegraph.

### Destruction of Sodom and Gomorrah.

A sound of mirth was heard by night,  
Its merry peals rang high---

And song, and dance, and sinful rite

Bade the wing'd moments fly---

Glad Sodom, in her pomp and pride

Gave up her soul to glee,

And proud Gomorrah by her side

Rang with the revelry.

Thy streets, Zeboim, too were glad,

Glad with unholy mirth---

And Admah's drunken sons were mad,

And reveled upon the earth.

The night passed on---the torch's light,

Flashed far from tower to wall,

And gay forms gliding to the sight

Glanced bright from bower to hall!

The morning came---and all was still

Save they, the warned from high,

Who fast towards the distant hill,

With hurried steps flew by.

The sun arose and fiercely swept,

Along his red'ning path,

While Riot's drunken sons still slept,

Nor dreamed of coming wrath.

There is a dark cloud rolling on,

Swift as a rushing flood,

Its heaving bosom, dim and dun,

Seems fill'd with flame and blood!

It closes o'er them---fierce and fast

Red streams of sulphur pour!

Lightning and smoke, and fiery blast,

Mix with the thunder's roar.

And hark---a dark yell rends the sky!

Ten thousand shriek aloud!

The cry of mortal agony!

Man struggling with his God!

'Tis done!--the cloud is rolled away---

But where, O where are ye?

Yon dim, black lake alone can say,

Ye cities of the Sea!

### DIED.

At Brighton, near Boston, recently, Mrs. MARY, wife of Brother CHARLES HASTINGS, of that place, aged 40 years. Sister Hastings was beloved by all who knew her, and died triumphantly in the faith of God's Elect.—*Com.*

## LIST OF AGENTS.

### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithica. Peter Winchel, Jonathan Vaughn Benjamin Burt, A. Everit, A. Holmes Esq. E. Mosely, G. Westervelt, corner of 9th st. 3rd Avenue N. Y., T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, Eld. E. Crocker, Martin Salmon, A. Worden, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N. Y.

### NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

### PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, Wm. House, Nathan Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

### DELAWARE.

W. K. Roberson, P. Meredith, G. F. Tindall.

### MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, J. B. Preston, D. Uhler, Wm Sellman.

### VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. A. Muren, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong. W. W. Covington, J. B. Goode.

### ILLINOIS.

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INDIANA.—James Mason, Elihu Halcomb J. D. Pridmore.

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John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway. E. Turner, Eld. T. P. Stephens.

### MICH. TER.—

A. Y. Murry, Ira Hitchcock, KENTUCKY—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr.

### CONN.—

A. B. Goldsmith. Ms.—D. Hart, Maine,—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

### S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C. Georgia.—Elder J. Henderson, R. Reese, Eld. A. Cleaveland, J. Greer, W. Hill.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

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No. 11.

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**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*Henry Co. Ga. April 14, 1835.*

**BROTHER BEEBE.** The Apostle Peter says, "But there were false Prophets among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and then damnation slumbereth not." By turning to the Old Testament it may be easily seen that the man of God was correct concerning false Prophets: read Jeremiah, Ezekiel, and in Ahabs time besides the four hundred and fifty Prophets of Baal slain by Elijah. And even as it was in the prophetic dispensation so shall it be in the gospel dispensation, according to the declaration made by the man of God, Who shall privily bring in damnable heresies. Some such characters we have in this country who have crept into the Churches and commenced preaching, professing to be called of God, and who in

the commencement preached the doctrine of Election; but finding that doctrine to be unpopular with the world, and also discovering that such a course would not bring them a sufficient income to satisfy their covetous disposition; and withal their hearts being void of grace and destitute of the love of God, they set about bringing in privily their damnable heresies, and preach that Christ died equally for all mankind; that the spirit of God was operating on the hearts of all men, striving to bring them to a knowledge of the truth, and that there are many souls now in hell that Christ died to save, together with all the train of corruption which such men carry with them. "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken;" and truly they have drawn off many disciples after them. They have entered into churches like grievous wolves; they have divided some and others have been carried off entire.

When those characters first began to speak evil of the truth they acknowledged that they believed the doctrine of Election, but did not believe it was right to preach it because they thought it was discouraging to sinners. But as clouds that are carried with a tempest to whom is reserved the mist of darkness forever, so those false teachers soon denied believing the doctrine of election and began to speak great swelling words against the truth, like raging waves of the sea, foaming out their own shame-wandering stars, to whom is reserved the blackness of darkness forever. And through covetousness

shall they with feigned words make merchandize of you ; from the covetous disposition in their hearts and through feigned words and false pretensions they pretended that they were so engaged for the salvation of sinners that their time must be devoted entirely to preaching. As such, some of them were hired and sent forth as Missionaries ; and what to do ? To preach the gospel if they were sent for that purpose. They do not do it ; their coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness, applauding the money-getting institutions of the day. These institutions being the source from which they receive their pay, and knowing at the same time that, if the inventions of men should fall or come to the ground, they would have to earn their bread by the sweat of the face—and to do that they are too lazy.

We may very easily see that these characters are nothing more than hirelings, who are after the fleece and care not for the flock. But when we come to examine the sacred word of God we need not think it strange that such characters are now in the world, knowing this first : " That there shall come in the last days, scoffers walking after their own lusts," 2 Peter, iii. 3. There are certain men that have crept in unawares, who were ordained of old to this condemnation—ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ ; clouds they are without water ; carried about of the winds ; trees whose fruit withereth without fruit, twice dead and plucked up by the roots ; these are murmurers, complainers walking after their own lusts, and their mouth speaketh great swelling words having men's person in admiration because of advantage, Jude iv. 5, 16.

I have given you a short description of those who are of the synagogue of Satan,

and have also drawn you a very fair sample of their principles. But, my dear brother, all the preachers in Georgia are not of this class ; there are some who are contending for the faith once delivered to the saints—who are not ashamed of the Gospel of Christ, and who have not yet bowed the knee to Baal—the inventions of men. My limits will not admit me to write to you any further on this subject at present. May the Lord bless you my dear Brother and all his dear children ; may love without dissimulation be among them ; may they abhor that which is evil and cleave to that which is good, and may the God of all grace be with his children, Amen.

I enclose you \$20 for twenty-two No's. more of the Signs.

I remain yours,

In the Gospel of Christ,

ALLEN CLEVELAND.

FOR THE SIGNS OF THE TIMES.

*New York City, Feb. 13, 1835.*

BROTHER BEEBE: It is with the greatest pleasure that I often peruse the truth bearing columns of your valuable paper. O how acceptable is such a paper, especially in these days of delusion and darkness! Verily, it appears to be a light for the righteous, and gladness to the upright in heart. Truth, O how invaluable! how sweet, lovely, and heavenly thou art!—truth, precious truth, both the efficient and instrumental cause of my deliverance from bondage and abject wretchedness. In this blessed and precious word, let me behold my Jesus Immanuel, who is God's righteousness and my salvation—a knowledge of which is an evidence to the soul, that it hath passed from death and wretchedness to life and blessedness.

Truth may be compared to the sun, possessing the peculiar properties of giving light, heat, life and motion—growth, fruit, and beauty ; so truth, like the sun, quickens and fructifies, enlarges and beautifies,

actuates and glorifies every soul in whom it shines its refulgent rays of glory; giving us light to know God, because it shines from the face of Jesus Christ our Lord. Therefore, Jesus is the truth deliverer and the delivered truth—the shining truth, and the truth which shines in our hearts, giving us the knowledge of his present, and our final glorification with him in another and far better world. O Truth, may thy advocates increase like the dew-drops of the morning, that error with all its advocates may flee like darkness before the rising sun; that the nations now enveloped therein, may discover the great, glorious, and heavenly light of Gospel truth, wherein is revealed the righteousness of God, from faith to faith, until the knowledge of the Lord shall have covered the earth as the water covereth the sea; that the flock of my Master may be purified as gold, and refined as silver; that they may ultimately offer unto the Lord an offering in righteousness, that God's name may be glorified, and we saved with an everlasting salvation.

Brother, as we are set as reflectors upon the hill of Zion, it becomes us to be very strict in our examinations to discover what light we are reflecting, as there are three kinds of light: one is a light or fire of man's own kindling, this is artificial, delusive and false; another is but a natural light, this is flattering, vain and temporary; the third is from above—eternal, heavenly and divine. This, my Brother, illumines heaven above, and all its destined inhabitants here below. It shines in our hearts to give us an understanding that we may know God, and Jesus the anointed, whom he hath sent. This light puts out all other inferior lights, and distinguishes Zion above all others, as to the perfections of beauty, because out of her God hath shined; yea, this is the light which exhibits God in his ineffable glory and perfection—Heaven in its transcendent joys and

felicities, and the divinity of the whole now shines in the face of Jesus Christ, Amen.

G. WESTERVELT.

FOR THE SIGNS OF THE TIMES.

*Butts Co. Ga. April, 17, 1835.*

DEAR BROTHER BEEBE: I wrote you a line in March last in which I enclosed ten dollars for the Signs of the Times, with the names of subscribers to that amount; I informed you that I admired your paper and was willing to become an agent for the same, in the section where I live, and expect before long to receive the papers sent for. I now take my pen to inform you that I have again been enabled to rejoice in my old age, in reading the above named paper, and seeing so many servants of God in this day of speculation and delusion, standing up in defence of the Gospel of our Lord and Saviour Jesus Christ, and earnestly contending for the faith once delivered to the saints; which gospel I can assure you my Brother, I am not ashamed of, because it is the power of God unto salvation to every one that believeth, and feel assured the same will run and be glorified according to God's purpose in the salvation of his Elect to the uttermost part of the earth, without the assistance of Theological or Missionary Societies plead for now days.

I wish also to inform you that according to my wish, the Signs of the Times are getting a wide circulation in this part of the country, especially among the Baptists of the *Old School*, who are yet in the majority here. I wish in my next communication to give you some account of the progress of the 23rd No. of Vol. 2nd, in this country—which No. has been but little at home since its first arrival; it left me last December and never returned until last Monday, and after taking but three nights rest set out again, taking with it two or three other No's. which will likely ramble through the Great Valley of the Mississippi, this spring and summer.

I again bid you God speed my Brother, and send you Ten Dollars more for the Signs of the Times, with the names of the subscribers to that amount for this year, and wish you to send each of them the back numbers of the 3rd Vol.

Yours in the bonds of the Gospel,  
JASON GREER.

FOR THE SIGNS OF THE TIMES.

*Murmur not among yourselves, John vi.*

43. When our blessed Master was upon the earth he went about doing good, healing the sick, opening the eyes of the blind, and performing great wonders, which caused many to follow him—some from one motive and some from another. Some appear to have followed him out of love to his character; their hearts had been touched by Divine Grace, and their eyes had been opened to see his loveliness; they saw that he had the words of eternal life.

While others appear to have followed him from other motives, they appeared to be very zealous; and we do not see but what they showed as much zeal as the first. The chapter from which the above text is taken, gives us something of a description of them; and if perused with care it will be perceived that they were not unlike some of the professors of our day. The first part of the chapter gives us an account of a great meeting which they held on the mountain; they eat of the loaves and fishes and were filled; they saw his marvellous works and were led to exclaim, "This is of a truth that a Prophet should come into the world, and in their zeal they were ready to take him by force and make him a King. But he left them in the midst of their zeal and went into a mountain alone. The next we hear of him he is walking on the sea to go to his disciples, who are trying to cross the sea in a ship, and were in great danger of being shipwrecked by reason of a great wind that blew; but as soon as they had received him into the ship their trouble was at an

end, for immediately the ship was at the land whither they went. The day following when the people which stood on the other side of the sea saw that there was no other boat there, save that into which his disciples entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks :) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? They were very curious to know how he could cross the sea without their knowledge, and even without any boat to cross in. But Jesus—who was not in the habit of returning compliments, or gratifying the curiosity of those that came to him with great swelling titles—began to tell the truth concerning themselves; he told them that they sought him not because they saw the miracles, but because they had eaten of the loaves; he told them not to labour for the meat that perisheth, but for that meat that should endure unto everlasting life. But they, to shew their zeal and their readiness to do any thing he should command them for the purpose of building up his cause among the people, enquired what they should do that they might work the works of God? They no doubt supposed that Jesus by seeing their zeal, would be led to conclude that he had mistaken their characters, and that he would immediately appoint them to do some great work: such as proclaiming his noble acts, and trying to enlist the people in his favor; or perhaps they thought he would send them forth performing miracles in his name. But how were their expectations cut short when he told them, "This is the work of God, that ye believe

on him whom he hath sent." This touched their pride—was this all there was for them to do? They did not expect this, and so they began to query with him: "What sign showest thou then, that we may see and believe thee? What dost thou work? They had not seen any thing done that was very great; they had forgotten the miracle they had just witnessed and which led them to exclaim, "This is of a truth that a prophet should come into the world. They go on and say, "Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Then said they unto him, "Lord, evermore give us this bread;" and Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day."

Now as Jesus went on stating to them some of the plain fundamental truths of the Gospel—telling them what his Father's will was concerning himself, and that he intended to perform that will; "The Jews murmured at him, because he said, I am the bread which came down from heaven. And they said, is this not Jesus the son of Joseph, whose father and moth-

er we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Thus he goes on instructing them in the great and sublime doctrines of the gospel, until finally some of his disciples say, "This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What if ye shall see the Son of God ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given him of my Father. From that time many of his disciples went back and worked no more with him." The fact was, they could not bear the truth; it was too humiliating a thought that they must live by faith in Jesus alone, they wanted to do something themselves. No doubt they thought they had at least the power to choose or refuse the Saviour—and they showed that they had power to refuse him by going back and walking no more with him. Their hearts had not been touched by divine love; they did not love the blessed Saviour for what he was in of himself; they saw no beauty in his character

that they should desire him; he was to them as a root out of dry ground.

Do not some of the professed followers of the Lord Jesus in the present day appear to be in a somewhat similar condition? Are there not many who seem to follow him for the loaves and fishes? Do we not see many who appear very zealous to build up the cause of the Redeemer, who stumble at that same stumbling stone? Do we not hear them telling of the wonders which have been wrought through the instrumentality of money, and how many souls have been saved by the means of it which would otherwise have gone down to perdition? How often do we hear them counting up the joy they will receive in the heavenly world, when they shall see some poor Burman or African enter the blest abode, and shall reflect, My money gave that poor soul the word of life; ah, I see now that I did some good in yonders world—the money which I contributed to the Bible Society has added at least one soul to the heavenly choir, which might otherwise have been lost? But how different this is from the language of those we read of in the 25th Chap. of Matheiv, who were set upon the right hand of the King. They had done none of those good things. The above might possibly be the language of those who are redeemed with silver and gold, if there are any such, but it will not I think be the language of those who are redeemed by the precious blood of Christ.

When the above mentioned characters are in the height of their zeal for God, telling how much they have done to help save sinners, and how much there remains to be done by christians—how much christians must do or millions will go to hell for whom Christ died—you begin to tell them, “That it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith

unto Pharoah, “Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth: Rom. ix, 16, 17, 18. All that the Father giveth to Christ shall come to him, John vi. 37. That they have not chosen him but he has chosen them, John xv. 37. That they were chosen in Christ before the foundation of the world, Eph. i. 4. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast, Eph. ii. 8, 9. I say you mention these passages with many others of the like import which abound in the sacred volume; and they will say these are hard sayings who can hear them. They can not bear the idea that God is a sovereign, and that he will do all his pleasure, that he is able to bring in his chosen people without their assistance; they seem not to understand how the gifts and calling of God are without repentance; they seem never to have learned the first principles of the oracles of God.

But how is it with the true disciples of the meek and lowly Jesus? “Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure thou art Christ, the Son of the living God.” It appears that Peter not only loved his Lord, but he loved his doctrine; and we hear him on the day of Penticost preaching the same doctrine which his Divine Master had preached while with him; we hear him strenuously maintaining the doctrine of God’s sovereignty and the accomplishment of his purposes: see Acts ii. commencing at the 14th verse, and also chap. iii. 12: chap. iv. 8, to the 13th verse inclusive; and also his

epistles abound with the same doctrine. In his first epistle, chap. i. 2, he calls those he is writing to, "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ; he tells them in the 5th verse that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

We not only hear Peter publishing this doctrine, but all the Apostles preached the same doctrine, and all the primitive saints believed the same doctrine, see Acts ii. 43; and they continued steadfastly in the Apostles doctrine and fellowship, in breaking of bread, and in prayers. Again, Acts iv. 32, the multitude of them that believed were of one heart and of one soul; and so it is at the present day, those who are the real children of God, and have been truly enlightened by the Spirit of Divine Grace, and are enabled to see through the mist and darkness, which has been cast around them by the enemy of all righteousness, do rejoice in the same glorious God-exalting, soul-humbling doctrine of the Son of God. They rejoice that God is a sovereign, and that he is not only able, but that he will do all his pleasure. Here is their confidence—here is their boasting, that not one of the purposes of God shall be thwarted—not one of his promises shall fail of being fulfilled. They have no confidence in themselves; they, like Paul, will not glory of themselves, but in their infirmities. They feel that they are poor blind, naked, miserable wretches, and not wherewithal to cover their nakedness, and of themselves they are utterly destitute of every thing which is calculated to recommend them to the favor of a just and holy God; they dare not make mention of any other righteousness but the righteousness of Jesus, and this they feel altogether unworthy of, but they feel that this is sufficient for them; they love to plead it at the footstool of sove-

reign mercy; they love to speak of Jesus and exhibit this garment, and tell from whom they received it; they will say that Jesus bestowed it upon them, and told them that they must wear it at his marriage feast, to which he has invited them; they will say that Jesus found them in a dark and howling wilderness fighting against him—they were in open rebellion against him and were determined never to submit to his government, unless he would alter his laws so as to suit their convenience, for they hated him and his law, which was like himself—holy and pure, and they themselves were unholy and impure. But he could not alter his law, for it was derived in infinite wisdom. Justice said, cut off the rebels and give them the portion due their crimes; but says Jesus, stay thy hand Justice, these are mine; do you not recollect the scene at Calvary—that there I paid the ransom for my bride? There you received all you could ask for, and was satisfied; you were among the number for whom I became surety. I paid the debt for them with my own blood—I have kept the law for them—I have magnified the law and made it honorable; these are my chosen ones, altho' you see them rebels—altho' they hate me yet I will show them that it is without a cause. I will pour out my spirit upon them, and will cleanse them from all their iniquities; I will take their stony hearts from them and will give them hearts to love me; I will open their blind eyes, and will unveil to them the beauties of my character; I will strip them of their rags and clothe them with a garment of my own righteousness; I will put my laws into their hearts, and in their minds will I write them; and I will put a new song into their mouths, even praise unto my name.

Jesus was as good as his word; he has done all this for them, and they feel to rejoice in his goodness. They behold in him the chiefest among ten thousand, and

the one altogether lovely; they love to speak of Jesus, and they feel to mourn that they are no more like him—that they so often forget his benefits, and that they do no more to honor him; they wish to keep his commandments, but O how infinitely short of it do they come; this is their grief—this is their trouble, and this is what burdens them. Still do they rejoice that because he lives they shall live also; they do rejoice that although some whom they esteem as the dear children of God, appear to be in error—appear to be led astray by the adversary and are in darkness, they rejoice, I say, that God is able to deliver them from their error; they rejoice that he will do it if they are his, for he has promised to give his children power over scorpions, to tread on serpents, and even if they shall drink down deadly poison, it shall not hurt them.

These I understand to be the errors into which Jesus knew his children would be led into. Although they rejoice that God is able to deliver his children from the errors into which they may have fallen, still they dare not follow after those who teach for doctrines the commandments of men, or those who preach another gospel than that which the Apostles preached; for they recollect that the Apostle in his epistle to the Gallatians, i. 8, has said, But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. They dare not receive them into their houses, neither bid them God speed; for the 2nd epistle of John, 11th verse, says, He that bideth them God speed, is a partaker of their evil deeds. It matters not how good and reasonable their systems of doctrine may appear unto men, nor how much they are applauded by men, if they have not a thus saith the Lord for them, they dare not receive them nor follow them; for they remember that the Saviour said, That

which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15. They dare not deviate from the plan which God has marked out, for they recollect that it was devised by infinite wisdom; and altho' the preaching of Christ crucified, is unto the Jews a stumbling block, and unto the Greeks foolishness, yet unto them that are called, both Jews and Greeks, he is the power of God, and the wisdom of God, Cor. i. 23, 24. No they dare not deviate from it; altho' on account of their tenacity they should have all manner of evil spoken against them—altho' they should be accounted as the scum and filth of the earth, and the off-scouring of all things, they are content to do the things that God has commanded them, and leave the event with him, knowing that he is able to sustain his own cause, and bring in his chosen in his own appointed time, and in that manner which will most redound to his own glory, and the shame and confusion of his adversaries.

C. W.

#### FOR THE SIGNS OF THE TIMES.

*Cheshire, Mass. April, 28, 1835.*

BROTHER BEEBE: Having had an opportunity of reading a few numbers of your valuable paper, I find it to be like a cordial to the weak, or an antidote to the afflicted. My object in writing to you is not to acquaint you either with my talents or education, but to express my satisfaction in hearing from the different parts of the country, the bold and open expression of those sentiments which appear to me to be in accordance with the word of God.

I have been laboring for some years to convince men that they are sinful; that the heart is deceitful above all things and desperately wicked; that it is fully set in them to do evil, and that the carnal mind is enmity against God and that unless they are renewed by the electing love and grace of God, they must sink hopeless to that hell where *the worm dieth not and the*



*fire is not quenched.* I have believed and still do, that the work of the Ministry is a work of necessity and not of choice; the Minister is dependent upon God both for aid and success. But when—according to the new fangled systems of the present day, which some call religion—I hear the position taken, that the work of the Ministry is a work of choice and not of necessity, and that the individual must go to some Theological Seminary for preparation; and then instead of depending on God, must depend upon some State Convention or Missionary Society, for instructions as to where he must travel and what he must preach; that he must preach that sin is a mere *habit* instead of originating from any evil propensity of the heart, and all that is necessary to a sound conversion, is to resolve positively upon some anxious seat, that faith will be the consequence and grace the reward. They must then support all the benevolent institutions of the day, and in so doing they will not be likely to come short of heaven.

I must confess that I have not so learned Christ; but if the position be correct that God from all eternity was as wise as he is now or ever will be, and that the works of creation, providence and redemption, taken together, constitute but one divine plan of operation; and if by this plan he designed to produce such and such effects upon the intelligent universe, and to conduct all things to such ends, he in all this needed not the counsel, wisdom, or agency of men or angels, further than delivered in his holy word. It does appear to me that there is much at the present day that he does not essentially need, but could do well without. It is true that God has appointed the preaching of the Gospel in the Church—the Ministry for the perfecting of the saints for the work of the Ministry, and for the edifying of the body of Christ. In those duties they should ask counsel of God; he has made none to coun-

sel him but all to adore—none to bid him but all to obey. This obedience should be performed with such a temper and disposition of heart in those things as his word requires; whatever alterations are attempted even under the name of christianity, which are not authorised by, nor found in accordance with his word, is assumption and not obedience.

Much is said at the present day about purifying the Church. I wish I could think that the various efforts were calculated to effect it; but as long as we are called upon to agitate every subject—such as Temperance, Anti-Slavery, &c—it appears to me more like creating legislative bodies than making them into any thing that looks like the body of Christ. I think they do not get their authority for all this from Christ's words, where he says, "My kingdom is not of this world;" but probably from another passage, where it says, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." If by failure we are to understand the loss of public confidence, it looks to me as though they would have a large amount of earthly goods laid up in store. According to the fashionable theory of the day, as I understand them, motives give no character to action; if individuals can be persuaded to take the anxious seat and their external conduct be such as some master in Israel would dictate, let their motives be the most unworldly of any on earth, or the blackest that ever originated from the dark world of hell, there is but little difficulty in supposing that God is bound to accept and honor their actions with his grace here and his heaven hereafter.

There is much said at the present day about charity and charitable institutions. If they would use the term *mechanical*, it would suit me much better, for there is so little that looks like that Charity which the

Apostle speaks of "Hopeth all things, vaunteth not itself, envieth not," that I can not think it to be the same. Instead of hoping all things, for those who do not approve their doings they seem to have no hope; instead of vaunting not, the left hand may know and even tells of all the right hand doeth, and if it envieth not, it censures much. Still all is done to hasten on the Millennium state of the Church; but it appears to me that they are as much mistaken in their efforts as Abraham was in taking Hagar to fulfil the promises of God, that he should have a seed in which all the families of the earth should be blessed. It is true that in so doing Abraham had a seed, but it is equally true that God said, "In Isaac thy seed shall be called."

I conclude by wishing you grace, mercy and peace, from God and from the Lord Jesus Christ, and subscribe myself yours in fraternal afflictions,

NOAH Y. BUSHNELL.

FOR THE SIGNS OF THE TIMES.

*Turin, Lewis Co., N. Y. }*  
Feb. 22, 1835. *}*

BROTHER BEEBE: So much has been and is said by the New Diviners, about the spirit of God striving with the hearts of all mankind, that it has led me to this conclusion: it would be much safer to confine to the word of God, and internal operation of his spirit on the hearts of all his Elect. If you think the few crumbs that I have collected will be of any use to the Saints of God, they are at your disposal.

The Holy Spirit, according to the Covenant, is sent by the Father and Son. Of his effusion on Christ as mediator, you read in the following scripture: "The Spirit of the Lord God is upon me, because he hath anointed me." And the Redeemer saith, "The Lord God and his spirit hath sent me." This mission to his Church, his work and office when sent and given are thus expressed by our Lord: I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him;

but ye know him, for he dwelleth with you and shall be in you. Again our Lord saith, But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. Speaking of the Holy Ghost his work and office, our Lord saith, He will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me for he shall receive of mine, and shall show it unto you. All things the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you.

Thus it appears that the Holy Ghost loves the elect—hath an union with them—stands related to them, and is interested in their souls and bodies, as is evidenced by his indwellin in them, and consequently are of his temple. It is moreover proved by his work and office founded on the federal transactions in the everlasting covenant, in which he engaged to become the breath of spiritual life unto the elect—their enlightner, sanctifier, guide, and comforter; his office in their souls being to bring them to an acquaintance with Christ as revealed in the word, to lead them to know him, and believe on him to life everlasting—to shed abroad the Father's love in their hearts, and to carry on divine fellowship between them and Christ, and Father in him through his own most gracious influence.

From hence it appears that the Spirit strives only savingly and effectually on the elect, whom the Father loved from everlasting. They are everlastingly saved in Christ, who loved them and washed them from their sins, in his own blood. They are, or will be, all and each of them called and renewed by the Holy Ghost, sanctified throughout in body, soul, and spirit, and sealed by him unto the day of eternal redemption.

E. J. WILLIAMS.

FOR THE SIGNS OF THE TIMES.

*Utica, January, 1835.*

DEAR BROTHER: Under peculiar circumstances I was led to meditate on the portion of God's word recorded, Is i. xli. 15, Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

I was requested to send my ideas, if approved, for insertion in the dispised Signs.

Omitting the literal sense of the words which were fulfilled in the destruction of God's enemies and deliverance of his people from their captivity, it is almost unnecessary to inform those who read their bibles, that God the Spirit gave this Prophet far more exalted views of the life, work, and sufferings of the Messiah; likewise expanded his mind to discover more of the glory, beauty, and excellency of the Gospel dispensation, than any of the other prophets. As the spirit of prophecy was the testimony of Jesus, all of them with one mouth prophesied of Him who was to come. So in the chapter before us he is admirably described in the 2nd verse, Who raised up the righteous man from the east, called him to his foot; the earth God's foot-stool, Isa. xl. 66; and for what purpose?

I will make thee a new (under a new dispensation) sharp threshing (separating) instrument (*Beza* supplies rollers) having teeth: thou shalt thresh the mountains. It may be said a machine to thresh mountains must be of prodigious power; yes beyond the conception of created beings either human or angelic. All that Paul could say, Mighty through God to the pulling down of strong holds, (mountains) beating them small and making the hills as chaff."

With reverential awe and true humility of soul may I approach this all important subject, for who is sufficient for these things? While I follow the ideas as they fall on my mind in the following order—which may have the semblance of sermonizing—you will understand I am no Prophet or son of a prophet, neither by occupation a sermon maker. It is worthy your notice, although there were many true prophets in divers periods of time, in various circumstances, and their messages couched in a vast variety of figures and similitudes, yet we invariably read that all spoke with one mouth. Yes, blessed be God under that shadowy dispensation, there was by them no yea and nay gospel; their breath, expression or mouth, was *God the Spirit*.

I saveingly know of revealed Truth—with Paul I cheerfully acknowledge, Gal. i. 12; For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. To Him alone therefore is the praise due. I proceed

to consider first, the person speaking—Jehovah, God the Father; 2nd, I behold the person addressed in his complex person—Christ the Son—will constitute the three; 3rd, describe the new threshing instrument; 4th, its properties, sharp having teeth; 5th, its designs—shall thresh the mountains; 6th, its propelling power—for a machine void of power resembles a body without life, and is useless—beat them small, and shall make the hills as chaff; 7th, notice the pure grain after passing this machine and prepared for the masters garner; 8th, make a few remarks on the refuse, straw, and chaff; 9th, give some scriptural reasons why we dare not offer Christ, or in any wise to make the application of this subject leaving this exclusively to the Spirit of Truth the glorifier of Jesus, for he shall receive of mine and show them unto you, John xvi. 15.

Lastly, a word of caution to Farmers and Laborers, God's husbandmen. As the projector of this machine retains an exclusive patent, the copy right of which is eternally enrolled in the highest Court, it is important that the circumspect and prayerful, be careful of the impositions of those who are industriously vending spurious anti-christian counterfeits, (read Gal. i. 6) which like a forged note are certain of detection when presented at the bank, not having the broad seal of heaven enstamped upon them.

Not wishing to intrude upon your pages to the exclusion of communications from abler correspondents, I purpose studying brevity; for in this particular I had rather be administered unto than administer to others—knowing I had need of one to instruct me again, which be the first oracles of God, Heb. v. 12.

To be continued, if life, light and liberty be given. Yours for the Truth's sake,

G. JONES, Sen.

FOR THE SIGNS OF THE TIMES.

*Hopeh, May 2, 1835.*

*For the love of money is the root of all evil, Tim. i. 6, 10.* I have heard much said of late about money, making Preachers of the Gospel—money hiring them to preach—money hiring Missionaries to spread the Bible, to convert the heathen and convert the unconverted in this land; that Temperance Societies must be formed and money given to support them—that experimen-

tal religion was needless, and yet pretend to hold to the Bible. I thought it proper for me again to read the New Testament in order to see if these things were so written there. I have endeavoured carefully and prayerfully to do so within the last year, but have not been able to discover that *money* makes a Gospel Preacher. The first preacher I find any account of there is John the Baptist, and had he delayed his preaching and baptizing six, four or two years longer for the sake of a seminary education, consequently Jesus Christ would have had to wait beyond the appointed time, or have obtained another administrator to baptize him, and suffered the gospel plan to have been frustrated. Perhaps a young man might have been called to preach the gospel who had been told that he must go to the Seminary, stay six or two years to prepare, and before the expiration of a year he should be called to the world of spirits to give an account of his stewardship. How would he be able to render an account of his faithfully preaching the word? We may reasonably conclude that if Christ or the Apostles had intended that money should be given to enable any to preach the gospel, they would have left it on record. I think had they recorded any thing about it, it would have been something like that recorded about Simon Magus, where Peter said, Thy money perish with thee, because thou hast thought this gift of God may be purchased with money, thou hast neither part nor lot in this matter. I cannot discover any thing in the New Testament relative to hiring a Preacher by the year or any other way; but there is something said about a hireling. Christ saith, The hireling fleeth because he is a hireling & careth not for the sheep. It seems that when Christ sent out his disciples he commanded them that they should take nothing for their journey save a staff, no scrip, no bread, no money in their purse, Mark. vi. 8. Again, when Christ sent out the seventy he said Go your ways, behold I send you forth as lambs among wolves; carry neither purse nor scrip. I can find no other Temperance Society in the New Testament but what is formed under the gospel plan. When Felix sent for Paul to hear him confirming the faith in Christ, he reasoned of righteousness, temperance and judgment to come until Felix trembled. I find nothing in the New Testament about temperance aside from a gospel walk. Titus was directed to say to

the aged men, Be sober, grave, temperate, sound in the faith. Let no man therefore judge you in meat or in drink. Paul directed Timothy to drink no longer water. I suppose if he were living in these days, our Rabbis would say of him as they did of Jesus when on earth, The Son of man came eating and drinking, and they say behold a gluttonous man and a wine bibber. Be ye not unequally yoked together with unbelievers. When I see those that are called Preachers of the Gospel in the pulpit making ridicule of experimental religion, I think it is a sign that those who have and enjoy experimental religion will, and do come out from among them and be separate.

I have been a professed Baptist more than fourscore years, and have been for many years mourning that the Baptists have so far departed from their first love as a denomination; but for a few months I have been rejoiced to find that all have not bowed the knee to Baal, or the anti-christian religion of the day. I feel thankful that the paper you conduct has fell into my hands; I think since I have been a reader of it I have gained strength and taken courage. May you have the good will of him that dwelt in the bush. I add no more.

JOHN HAYNES.

## Signs of the Times.

NEW VERNON. Wednesday MAY 28.

Owing to the absence of the Editor at the Old School Meeting at Baltimore, we are under the necessity of issuing the present No. without our usual quantum of Editorial matter. It is to be hoped that this may suffice as an apology for other imperfections.

### Missionary Craft.

*Extracts from a Discourse delivered in Tarborough, N. C., in July last, by Joshua Lawrence, a Minister of the Gospel of the Baptist denomination.*

"Whom he called together, with a workman of like occupation, and said, sirs, ye know that by this craft we have our wealth."---Acts xix, 25th verse.

"And what shall I say of the titles annexed to missions? Are they not intended as a craft to catch men and women for wealth? Such as president, vice-president, director, directress,

corresponding and recording secretary, treasurer, &c. of which titles the first christians speak not a word : for all these crafts have arisen since. Then is it any wonder that some men pour forth in strains of eloquence, like the town clerk. Which of you knoweth not that the high-minded Baptists, and rich men, and great and honorable men, and my lord governor, and judges, lawyers and chief captains have bought membership into Missionary and Bible Societies, and are worshippers of the great goddess of missions ; and keep the churches and people of the United States in an uproar, like the city of the Ephesians by the craft of Demetrius and his gang, because a few like Paul oppose them. Thus the cry to Congress, to help maintain the sanctity of the Sabbath—and hence, oh ye sons of liberty, look abroad and behold these men of like occupation in every state and almost in every country, actively engaged and concentrating their force to a point, and at the same time attacking one of the most valuable institutions of our country, that of the transportation of the mail. I call on you, fellow citizens, to arise like Sampsons, in defence of religious liberty, and burst those priestly withes, and carry away web, beam and all ; and not sleep in Delilah's lap until the yoke is on your necks and your locks shorn by vigilant priests and acts of Congress, and your children grind in the prison house of civil and religious tyranny.

We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake, is the language of a Paul—but the language of missionaries seems to me to read thus : ourselves your servants for money's sake.

And what shall I say of Tract, Sunday School, Temperance, and Bible Societies ? Are they not of the same sort ? Were not the Priests the inventors ? Do they not use all their influence (like Demetrius) to keep up a trade in these things, as he did by selling shrines ? Do they not roar out in their papers, like him, against all that oppose—Our craft is in danger ? I understood these Bibles were to be given away, as the effect of the money given by donors to the society—but is it so ? Is not the society selling them at any price they can get ? Are not the Bible distributors making a craft of it at forty dollars per month ? Are not the printers making a craft of it like other printers ? Are not the venders of these Bibles making a craft of it like other booksellers ? Are they not, by reason of this money given to this society, forcing other printers out of employ and amassing the printing of the Bible to themselves as a religious craft ? And where is the \$25,000 of stock that is said the society has taken in the institutions of the north ? And who does that money belong to ? The givers—no indeed : they have neither bond nor assurance how this money is to be disposed of, but just as the society may choose. And is this society incorporated ? I understand not. Well then, suppose they betray trust, how then ? Why it can only go as some others have gone—a hint to the wise is enough. The

distribution of Bibles has been going on sometime, but what has been the effect on society in general ? Why from all I can see and hear, society is worse in its morals than when I could first remember—more pride, more dress, less confidence between men, more failures, suicides, murders, than there were thirty-five years ago.

And as regards Tract Societies and Sunday School Unions, they are about the worst of the whole gang, for it is but reasonable to suppose that the writers of Tracts will squint an eye to their party, and give that turn to them which will most establish and enhance their sect. And will not Sunday School Unions force out of schools all books but those approved by the priests and their party and bend the twig to incline to their point, and thus pave the way to the desired end ; and this party in the end monopolize books, schools, sentiments, men, and power, and in the end of all crafts money ? Besides, it is a great convenience as well as advantage to get the people formed into various societies, because they are much easier governed, and much more easily brought to bear at any wanted point, and at a given time, because it increases the greater number of actual controllers in lesser hands ; hence see what an easy matter to bring all the priests at a given time, and to a focus, in the several states, in their petitions to Congress for stopping the mail—what an easy matter it is for them to collect money when they have got men and women thus craftily formed into societies ; this was a grand piece of priestcraft. Now having them thus formed, it is but to say, and receive without much trouble. Well they might pay runners to go about and form societies, because they can now stay at home and money is now pouring into the craft ; for some of these societies, if I am informed right, pay annually, after having purchased a shrine of the craftsmen of membership into Bible and other societies. I tell you, my audience, that it is my candid opinion that this society craft will enslave our country. In a word, all these chief societies make use of employed runners as sponges to suck up the riches of a tour, and squeeze, and then send them off in another direction to be filled again. I repeat it, these societies of every sort manifest a wonderful love of money, for they embrace every method of procuring it, even to rags ; and thus they sponge and squeeze, and never say enough. It does appear to me, my audience, that the greater part of the religion of these days is a craft, a religion of speculation, from the priest to the printer, and has been established in public opinion without a proper comparison with the religion of Jesus Christ ; and that the priests have devised the plans of all these things to handle money ; and after devising the plans, then hire others to carry them into execution, and pay them for their services ; thus by the influence of the priests and money, great things have been done, it is said. But I am such an unbeliever of these priestly tales, I must say as Jesus said in his day to similar craftsmen, ye compass sea and land to make a proselyte, and

when ye have made him, he is but two fold more the child of hell than yourselves. For, by plans of priests, by hired beggars, by subscription runners of those priests they thought had the most influence and could work most on the passions of men to get money, was this religion begun, continued, and carried on, and not by God's spirit. And secondly, the publication of donor's names has been a great means to establish this religion of missions, since thousands of men will buy honor with money. Thirdly, the great concern that some priests seem to have for the destitute and the heathen, while the end of the row was money in their own pockets.—But most of all, those who have gone the furthest and done the most to establish this missionary religion, are the givers to those various societies, to make shrines for the goddess of missions; for no customers, no trade by Demetrius and his crafty gang equally so; no givers, no runners, no subscription bearers, no craftsmen of course, and the goddess of missions and her magnificence is soon destroyed. Thus the religion of crafts, with the whole train of missions, bible and tract societies, theological & Sunday schools, have their men and I think may be properly called craftsmen, every one looking for gain from his quarter. And I think, my audience, when all these craftsmen are called together with money and influence, they can do wonders in the United States; all moving in harmony at the same juncture of time and to the same point. I tell you, my hearers, as a faithful watchman on the walls of Zion, our civil and religious liberty are in danger! Up each one of you, and be doing his part, for there is no time for you to sleep on your oars, or else backwards we go by the adverse winds of priestcraft to the chains of priestly tyranny.

A thousand times more might be said on the schemes of the day, but I desist at present, only observing that there are ways to avert this storm and save your country and liberty to your children, and perhaps children's children—first don't give one cent to any of these societies, but what you have to give, give to the poor and the needy, the fatherless and widow; and their souls will bless you, and you will be acting according to scripture, and shall be blessed in the deed; for without money craftsmen of these societies cannot exist. Secondly, discountenance every man travelling under the patronage or to promote any of these societies, being sure he is a craftsman, and not even honor him with a hearing, as money is his design—which I for many years have determined not to do, as I regard such as laying a foundation that may hereafter overturn our happy republic. Thirdly, I say to save your country, you should not support any man for public office in the States, that is a member of, or that is in favor of the societies of the day, lest any bill supporting priest craft should come before the State or National Legislature, and there meet with priest made friends to rivet the yoke on our necks—for as the people are now sovereign of the States, for God's sake hold on and

don't let the priests have the sovereignty; if you do, blood and slavery must be added to these craftsmen; for of all men in the world I dread the tyranny of an unconverted, men-made, money making priest; I had rather be under the government of a Deist, an Atheist, or a Turk, than such tyrants as these money-hunting craftsmen, who have stimulated the magistrates of the world to fill the earth with blood and cruelty. American uncontroversed factored priests are no better; all that is wanting is law on their side, then for dungeons, gibbets, flames, fine and forfeiture, whips and confiscation of goods and banishment; and for heaven's sake, my countrymen, never come even to a toleration; fight until you die, yea die by the pole of American Liberty, rather than ask of the magistrate how you shall worship your God; for such a favor is not to be asked by the citizen, nor granted by the creature of human power, but is the right of all men.

And lastly, I come to notice the religion of Jesus Christ, as it was established in the world, and to contrast it with crafts. Jesus Christ, the founder of this holy, humble, self-denying religion, commenced his ministry in the land of Judea without education, without wealth, without missionary society funds; without the aid of the rich priests, scribes, pharisees, or rulers of the Jews; without the aid of the schools or the patronage of law, kings, or statesmen; but in that low, humble, gentle and peaceable disposition that breathes peace on earth, good will towards man, even to enemies. And thus commenced christianity, upon conduct and principles as foreign to priestcraft as the north is to the south; for proof of which, read the New Testament. Nor was there any thing among the apostles, in life, conduct, or doctrine, that had even a show of schemeing priestcraft for gain, as in these days. You know, my hearers, neither their conduct nor doctrines, as given us in the epistles, show such marks as those of a schemeing craftsman; no, they disclaim it, for hear Paul: "Supposing gain is godliness, from such turn away; and they shall make merchandise of you, and run greedily after the error of Balaam;"—these are the marks of craftsmen, given by the Holy Ghost, and they fit priests in these days.

Can you find any thing like money craft among the prophets, from Enoch to the close of prophecy? Doth not Elisha put the mark of his disdain on monied religion, by enstamping the leprosy on Gehazi, who made a craft of the miracle of his master? I now challenge the world to show any marks of craft on the prophets, John the Baptist, Christ or his apostles, or the first propagators of christianity. Come forth, if such marks are to be found; I am ready to meet you in the field. And if you cannot, say by what authority do you form societies—oh, ye priests, ye crafty schemeing priests, to get money by all the shameful schemes of the day; and under what master do you serve?

The religion of Jesus Christ is peaceable,

gentle, kind, humble and benevolent—and in its doctrine and spirit, breathes nothing but peace and good will to all mankind; but what dreadful sufferings have in all countries originated with, and been carried on by priestcraft. Time would fail me to cite evidences to prove the evils that have originated with money busting and money getting priests; they and they only have been the sole cause of all law religion, blood, and cruel tyranny in the nations of the earth, and not the religion of Jesus Christ. For I tell you as in the presence of God, that the religion of Jesus Christ needs no law for its support, nor ever had any, though craftsmen have called their religion by that name. And I tell you also, that craftsmen must and will, if it is to be had, have law on their side to support their craft—for all crafts are in danger, where free enquiry is granted. Therefore we hear the cry, our craft is in danger—ye men of Israel, help—help, king—help, emperor—help, governor—help, magistrate—help, legislators—help, Congress—our craft is in danger. And that moment any of these help, they put the dagger in hand to stab his brother, and establish priestcraft in the earth.

Now my respectful and attentive fellow citizens, I tell you that it is my candid opinion that the independence and liberty of our country is more in danger at this time from priestcraft, than it has ever been since the revolution—and I wish to remind you, that united we stand, divided we fall a prey to the tyranny of Kings or Priests. Yea, if you suffer the priests by law to ride on your back, you will soon, I assure you, have to carry a king behind him—for craftsmen and kings ride the same horse. In order to save and perpetuate that blessed and best inheritance of civil and religious liberty, left us by bleeding fathers, let Congress keep to the text book of the Constitution, and the Church of God to the letter of the New Testament; and when either is perverted to self-interest, and to mean any thing and every thing, to the interest of statesmen or priests resist, as the people are the sovereign of the country. For if you lose sight of these polar stars, and do not often refer to first principles, we sink into the whirlpool of tyranny like other nations. Be jealous of your rights and liberties while you have got them; for if lost it will be your own fault,—and when gone, perhaps gone forever. And if you should carelessly and negligently let schemeing priests take them from you, you will deserve to be accursed by your dead fathers, and by future generations unborn. I call upon you therefore by the blood of the martyrs of liberty, by the tears of weeping orphans and widows, and by the blood-stained roads, fields, and decks of ships, and the groans of the wounded and dying heroes of our country, never, no never, to suffer a law religion of any kind.

I leave you now my audience, to compare, reflect, and improve on what I have said; praying that God who manages the destinies of nations, to perpetuate the independence of our country, which was bought at so dear a rate."

### Conversion.

Come all young people of every nation,  
Come listen a while and I will relate  
The wonders of my sad condition,  
And how I travelled from that state.

I was born blind, to sin inclined,  
As all the race of Adam are;  
Full sixteen years I was much delighted,  
In civil mirth and void of fears.

One time unthoughtful I went to meeting,  
And heard a woman relating there,  
Her travels from her dreadful station,  
And how she came the Lord to fear.

I saw while she was thus relating,  
The awful state that I was in,  
I saw my soul was unconverted,  
And always had been dead in sin.

I then began to think of praying,  
And trying for to seek the Lord,  
But still my soul was unconverted,  
And never yet had known its God.

I then began to seek conversion,  
And cried to the Lord my soul to save;  
I left my ways of light diversion,  
And then God's mercy I did crave.

My sins began like pointed Mountains,  
To stand against me every day,  
My sins oft times I was recounting,  
But all in vain my grief to allay.

Mount Sinia's thunders roll'd against me,  
Not only for my outward sin,  
But in my heart, I saw the fountain  
Which made my actions so unclean.

One night while thinking of the Saviour,  
And what he had done for sinful man,  
I thought my soul was out of favour,  
And never glory should obtain.

But now I'm delivered of my burden,  
These words with power did run through me,  
Well Christ remembers Calvary's Mountain,  
Nor let his saints forgetful be.

Oh! then by faith I thought I saw him—  
A hanging on the accursed tree,  
Oh! then my soul was much uplifted;  
I then believed he died for me.

Come Christians join with me in praising  
The blessed Lamb of Calvary.  
I hope to praise Him while I am living  
And after death eternally.

There are three kinds of praise, that which we yield, that which we lend, and that which we pay. We yield it to the powerful from fear, we lend it to the weak from interest, and we pay it to the deserving from gratitude.—*Lacon.*

**P o e t r y .****The Family Bible.**

How painfully pleasing the fond recollection  
Of youthful connections and innocent joy,  
When blest with parental advice and affection,  
Surrounded with mercies—with peace from  
on high,

I still view the chair of my sire and my mother,  
The seats of their offspring as ranged on each  
hand,

And that richest of books which excell'd ev'ry  
other---

That family Bible that lay on the stand.

The old fast joined Bible, the dear blessed Bi-  
ble,

The family Bible, that lay on the stand.

The Bible, the volume of God's inspiration,  
At morn and at evening could yield us delight;  
And the prayer of our sire was a sweet invo-  
cation,

For mercy by day, and mercy through night.  
Our hymn of thanksgiving with harmony swel-  
ling,

All warm from the heart of a family band,  
Half rais'd as from earth to that rapturous  
dwelling,

Described in the Bible, that lay on the stand;  
That richest of books which excell'd every  
other---

The family Bible, that lay on the stand.

Ye scenes of tranquility, long have we parted,  
My hope's almost gone, and my parents no  
more,

In sorrow and sadness I live broken hearted,  
And wander unknown on a far distant shore,  
Yet how can I doubt a dear Saviour's protec-  
tion,

Forgetful of griefs from his bountiful hand;  
Oh! let me with pleasure receive his correc-  
tion,

And think of the Bible, that lay on the stand;  
That richest of books which excell'd every  
other---

The family Bible, that lay on the stand.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

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The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Proceedings of the Old School Meeting at Baltimore.

Agreeably to appointment, the Brethren of the Old School, met with the Ebenezer Church in the City of Baltimore, on Monday the 18th inst. Singing and Prayer by Eld. Thos. Poteet; after which Elder SAMUEL TROTT, of Va. was chosen Moderator, and Eld. *Eli Scott*, of Md. appointed Clerk.

2. The following Brethren on whose recommendation the present meeting had been appointed came forward and enrolled their names viz :

Elders,	EDWARD CHOAT,	of Md.
"	THOS. BARTON,	Pa.
"	EDMOND J. RIES,	Md.
"	WM. K. ROBINSON,	Del.
"	JAS. ROUND,	Md.
"	GILBERT BEEBE,	N. Y.
"	THOS. POTEET,	Md.
"	WM. WILSON,	"
"	S. W. WOOLFORD,	"
"	WM. MARVEN,	Va.
"	SAMUEL TROTT,	"
"	ELI SCOTT,	Md.
Brethren,	ISAAC CHRISMAN,	Va.
"	SAMUEL BUCK,	"
"	LUKE ENSOR,	Md.
"	JOHN ENSOR,	"
"	HEROD CHOAT,	"
"	WM. SELMAN,	"
"	ABRAM COLE, Sen.	"
"	DAVID LOWE,	"
"	EDWARD GRIST,	"

3. On motion, Resolved, That such Bre-

thren present as are in good standing—whose christian and moral characters are unexceptionable, and who wish to unite with us in maintaining the ancient Faith and order of the Gospel as set forth in the Addresses published by the Old School Meeting at Black Rock and Pleasant Valley, be invited to enrol their names with us and take part with us in the deliberations of this meeting. Whereupon the following Elders and Brethren, after stating the peculiar dealings of God with them by which they were brought to renounce the popular inventions of the present day, gave in their names as being heartily united with us, viz :

Elders,	Hezekiah West,	of Pa.
"	Ephraim Crocker,	N. Y.
"	Hezekiah Pettit,	"
"	Theophilus Harris,	Pa.
"	Saml. Nightingale,	Md.
"	Alfred Earle,	N. Y.
Brethren,	Daniel Amos,	Md.
"	Joseph Hughes,	"
"	Maudly Eligan,	"
"	Wm. H. Crawford,	"
"	Britten Saunders,	Va.

4. Resolved, That Brethren Trott, Barton; and Beebe, be appointed to prepare an address expressive of the views of this meeting touching the subject for which we have convened, and report the same to this meeting.

5. Adjourned until three o'clock P. M. Prayer by Bro. Round.

At 11 o'clock Brother Thomas Barton preached from Mathew, ii, 6, "And thou Bethlehem in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come a GOVERNOR that shall rule my people Israel." Met at 3

o'clock P. M.; Prayer by Eld. Harris. Received a letter from the Church at Elk Creek, Ohio, and a communication from Bro. T. P. Dudley of Ky., addressed to Bro. E. J. Reis. *Resolved*, That Brother Beebe be requested to publish the former and extracts from the latter in the Signs of the Times.

7. The Brethren appointed for that purpose reported an address—which follows these minutes—which being read and deliberately considered was unanimously adopted.

8. *Resolved*, That we recommend the appointment of an Old School Meeting in the vicinity of the Delaware Association, to be held on Thursday preceding the 1st Sunday in June, 1836, and that Brethren Barton and Robinson, designate the place and give seasonable notice through the Signs of the Times.

9. *Resolved*, That Brother Barton be requested to furnish in some suitable form for publication, the substance of his views on the subject dwelt upon by him in his discourse delivered before this meeting, as we believe that the same would be peculiarly interesting and edifying to our Brethren at large.

10. *Resolved*, That the Minutes and Address of this meeting be published in the Signs of the Times.

11. *Resolved*, That the thanks of this meeting be tendered to the Brethren and Citizens of Baltimore, for the kindness and hospitality shown us during this meeting, and that Bro. E. J. Ries be requested to present our grateful acknowledgments to the Pastor or Trustees of the Lutheran Church in this City, for their liberality in affording us the use of their Meeting-house.

After some remarks and prayer by the Moderator, adjourned *sine die*.

SAMUEL TROTT, *Mod.*

ELI SCOTT, *Clerk.*

#### Correspondence.

*The Church of Jesus Christ called Elk Creek, situate in Trenton, Butler Co. Ohio: To the saints who have appointed to meet in Baltimore in the month of May 1835, known by the appellation of the Old School Baptist, wish grace, mercy, and peace, through Jesus Christ our Lord and Saviour.*

DEAR BRETHREN: Having become somewhat acquainted with you through the "Signs of the Times," and your motive of assembling together after the manner of the primitive Saints and agreeable to the word of God, which his children should always esteem and take as the man of their counsel. Notwithstanding we are situated at so great a distance apart and strangers in the flesh, yet so far as we have become acquainted with you we consider ourselves one with you, and congratulate you in taking such a noble stand against the prevailing errors of the day and in defence of the truth. Your proceedings dear Brethren are by no means novelties; this has been the only retreat the Church of God has had through the former dark reign of the man of sin, and the Scriptures enjoin it upon us to come out of mystical Babylon and partake not of her sins that we receive not of her plagues. But Brethren, you and ourselves, and all others that display and stand under the banner of Truth, are so many marks for the shafts of detraction and fiery darts of the enemies of truth, and we pray that the God of truth will deliver both you and ourselves from unreasonable discouragements and enable us to bear the Cross with patience against the current of popular error and delusion; for in this warfare we have the assurance that the Captain of our Salvation, who is King of Kings and Lord of Lords, will gain a complete victory over every foe. Yea, he has already obtained it for all that are with him; they are called, and chosen, and faithful; that Truth they are contending for is able and will

eternally support them and administer that light and liberty, and establishment, which nothing but Truth can do.

We are surrounded with the whole brood of human invention, (falsely called *Benevolent Institutions*) and had we any confidence in those builders of Babal, we should be looking for that day of millennial glory that they are promising us—as the fruit of their inventions—to burst upon the world, and all the earth to become converted to christianity. We do not so read the Scriptures; we think it is a dark day in Zion, and likely the darkness will increase with the increase of men's religious inventions; we do not feel disposed to have recourse to protracted meetings, anxious-seats and other human devices, or in filling the Lords Treasury, as it is called, to convert our fellow creatures by the power of wealth or stratagem.

In consultation the Church unanimously gave her voice to open a correspondence with you by this Epistle; we wish to meet you by a Messenger if it were consistent—we hope we may hereafter. We shall give you a short historical sketch of ourselves as a Church: In the year 1800 we were Constituted on the principles, doctrine and practice of the Old Predestinarian Regular Baptist, and under the Ministry of Elder James Lee a faithful servant of God, sound in the faith of the Gospel, and ever dear in the memory of the Church. We prospered for many years after he removed from us; we have since lived under the Ministry of Eld. Stephen Gard to the present day, and have had reviving and refreshing seasons, and many have been added to our body. Some of the principal members, composing the Constitutions of 10 or 12 Churches in the State of Indiana and some in Ohio, have emigrated from us; our number at present is comparatively small, consisting of something like 120 member. We live in peace and are unanimous in doctrine, and stand

opposed to all the manœuvres of the man of sin.

Feeling a tender and affectionate regard for you and all that are united in the same cause, we can bid you God speed; so we close our present communication by subscribing ourselves yours in the kingdom and patience of our Lord Jesus Christ.

Read at our meeting of Church business, April 4, 1835, approved by the Church and signed by

SAMUEL M. POTTER, Clerk.

*Lexington, Ky, April 30, 1835.*

DEAR BRO. RIES, Your kind letter of the 16th is at hand; I had fondly hoped to be with you at the Baltimore Association and Old School Meeting until within the last few days, but now fear I shall have to relinquish that hope reluctantly as I may do it.

The situation of society in this country seems more imperiously to require the especial attention of the advocates of truth than ever. There is prodigious commotion amongst the Fullerites and Campbellites—pretty nearly the same people but sailing under different flags. We have recently received from each body upon *profession of their faith in Christ*. Those who come to us from the Reformers we require to submit to the ordinance of *Baptism*, disregarding the *dipping* they underwent from their Bishops. In consequence of which I have become *especially* an object of resentment with them. The Fullerites are equally hostile, in consequence of the exposure of the abominations of their *Idol*, such as gospel condemnation, general provision &c., together with the exposure of their system of *mendicancy*, falsely called "*benevolent institutions*". I confess I cannot see much benevolence in sending the Gospel to the heathen, when their nonreception of it is to prove their condemnation; and they cannot receive it without the *operation of the Spirit*. The

most abusive piece (against me, and the Particular Baptists, whom the writer styles Dudleyites) met my eye in a Cincinnati paper a short time since, I ever saw. In it, I have abundant evidence of what I have long believed, viz: that they will hardly stop at any thing *dishonourable* to accomplish their object, "the end with them sanctifies the means." Misrepresentation, slander or any thing else they will resort to, to prostrate those whom they dare not meet honourably before a religious assembly in discussion.

The Campaign has been hotter for the last six or eight months than I have ever witnessed. It is a good deal like Indian fighting, with the exception that they use *tow wads* instead of *ball*. You cannot get them into the open field, they must have a covering—they can't stand the bayonet!

Our Association remains firm *as a body*; we still have a few disaffected among us, but their number has been diminished since I was with you. The attacks made upon me have had a happy influence; many who had heretofore been silent, have become the open and fearless advocates of truth, even in these Associations attached to what is called "the General Union," but more appropriately *disunion*.

Should I not be with you—as I now fear will be the case without neglecting a paramount duty—please present me affectionately to the Brethren of the O. School & say to them that, although absent in body, I trust to be present in spirit with them.

May your defence be the munitions of rocks and the Everlasting arms underneath you, is the prayer of your Brother and Companion in tribulation.

THO'S. P. DUDLEY.

#### ADDRESS.

*The OLD SCHOOL BAPTISTS met in Baltimore, to their Brethren scattered abroad send greeting:*

BELoved BRETHREN, having been permitted a number of us of the Old School,

once more to meet, and converse together on the consolations and the trials to which the Church of Christ, at this time of the prevalence of human devices, is subject, we would address to you a word for edification and encouragement.

We learn that some who, we thought a short time since, were with us, have gone after the favours of the world, and to that religion which the world approves. Others again we have heard from, who stand fast in the liberty of the gospel, and manifest a determination to be separated from the multitude who make merchandise of religion.

Others there are who we believe know and love the truth and order of the gospel, but who seem to prefer having their names numbered with those enlisted in support of that interest which has arisen in our country in opposition to Bible doctrine and order and which of course, can be nothing other than anti-christ, rather than expose themselves to the sneers and frowns of the popular order of religionists. We feel confident, Brethren, that we express the feelings of your hearts, when we say, we would be far from exchanging stands with such brethren, even in regard to present comfort. We know, it is true, that go where we will, we are looked upon in a very unfavorable light, as though we stood in opposition to all that is good, and that our names, when they have a place, or are referred to, in any of the periodicals of *polite religion*, stand associated with epithets of scorn and reproach. These things are, of course, crossing to nature. But then in our religious exercises and performances, we *sit in heavenly places in Christ Jesus*, feeling that we act from authority and stand upon ground far above human device and human help. And when we meet together it is in union and in fellowship, as brethren of the same family, having the same, *One Lord, one faith, one baptism*, and the same one Rule

of faith and practice. We have some of us, in our connexion with Associations, known the unpleasant feelings occasioned by seeing our names go out in the Minutes, as component parts of those meetings by which Resolutions were past, and principles and actions sanctioned, which we conscientiously believed to be contrary to the spirit and order of the gospel. On the other hand, we know the satisfaction felt in being enabled to take an honest, open stand, by manifesting publicly our determination to be in all things conformed to the *pattern showed in the mount*; to be recognized in religion, exclusively as the subjects of that *kingdom which is not of this world*, and to show our disapprobation of, and separation from those principles and practices, which the wisdom of the world has led men to superadd to the divinely revealed truth and institutions of our blessed Lord. We thus in experience upon this point have the advantage of those brethren of whom we now speak, and can from experience, conscientiously recommend this open *seperating* stand, when taken with candor, and in the spirit of meekness and moderation, even with all its attendant exposure to sneers and scoffs, to revileings and persecutions, as being far preferable to that concealed, unstable course, by which men would shun reproach by disguising their true feelings and sentiments relative to the religious movements of the day.

Some of our brethren may be at a loss to know why a candid honest course such as we recommend should meet with such opposition from professors of religion, even though they differ from us in their views of the subject. The mystery we apprehend is this: In the stand we take, we avow the principle, that as professed disciples of Christ, it is incumbent on us, in word, in heart and in life to acknowledge and to bow with reverence to the *distinct* as well as the united sovereignty of the

great, mysterious **THREE in ONE** who is the Almighty, and the only wise God and our Saviour; whereas the spirit of the world, be it found in whom it may, is in direct hostility to this divine Sovereignty.

We will, Brethren, enlarge a little on this fundamental *point* in our *stand*.

1st. In reference to the special sovereignty of God in the distinction of the Father.

*We believe, & therefore we so speak*, that God exercises a special government over all his works, and over every event he permits to take place in his dominions; so that with him there is no uncertainty, no fortuitousness, no action however sinful, which he has permitted to proceed from wicked men or devils, but what from the beginning was completely under the control of his will, and so governed as unerringly to accomplish the very object he designed, in his holy and glorious purpose, by its being permitted, either for the punishment of the wicked or for furthering the salvation of the righteous. We also believe and speak, that with God there is no *variableness* nor *shadow of turning*, no new knowledge of events, no new purpose or design, no change with him of plan because of the intervention of unforeseen or uncontrolled events; in a word, that there is not *a word in our tongue*, nor an event that transpires, but what in eternity infinite wisdom so decided on it, as being for the greater good, as to mark its bounds, determine its results and prescribe the mode of its coming into existence, whether by the working of sin or by the operation of God, as the case may be; and the power and faithfulness of God was then pledged to the determining of it to its designed result. This we call the *predetermination*, or if you please, the *absolute predestination of all things*. You are not unacquainted Brethren, with the bitter invectives and reproaches, that the declaration of this doctrine calls forth from

the fashionable religionists of the day. But we do rejoice, that we feel fully authorised by the revelation which God has made of himself, unhesitatingly to believe and publish this glorious doctrine. For were it not so; in the first place: we could have no confidence in the accomplishment of those prophecies which remain on record as yet not fulfilled, relating to the destruction of the *man of sin*, to the ultimate triumph of the Zion of God &c.—The future accomplishment of any extensive prophecy, necessarily involves in it, not only the existence of so many generations of men, but also the existence of so many individuals, the time and place of their being with their dispositions and actions, and the transpiring of so many circumstances connected with them, both sinful and otherwise, that unless the existence, the limits and bounds, and the destination of all these persons and events were unalterably decided on, some unpremeditated circumstance, and that perhaps trifling in itself might occur to change the whole course of events, and thus frustrate the purpose of God as foretold in the prophecy.

In the second place; were we not inspired by the precious Volume of Divine Revelation with full confidence in the belief that the predestination of God extends to and fixes *all* things, we could not be certain that those promises which he has given for the comfort and support of his afflicted church and people might not be frustrated through the intervention of some wicked device of men or devils.

In the third place; convince us that events, may take place in the world, not by the *determinate counsel and foreknowledge of God*, but contrary to his mind and will, instead of feeling that composure of mind which results from being enabled to commit our way unto the Lord and to wait patiently for him, we shall find in our experience ourselves in an awful dilemma

under many of the trials we have to pass through, because we should not know whether they were events which had occurred contrary to the purpose and plan of God and over which he of course had no control, or whether they were such as God had the sovereign disposal of, and for deliverance from which, we might therefore with confidence look to him. But Brethren through divine Mercy, we are not left in such straits; even in those trials which we may know proceed from the malice of men or of Satan: we may sing unto God according to Psalm. xvii. 13,

“ When men of spite against me join  
They are the sword, the hand is thine.”

O that our hearts may more and more adore the loving kindness of the Lord, who has given us such ground of confidence in his government as being universal, unconditional, and infallible, determining with certainty the happy result of every event he permits to take place, and affording us the precious assurance if we be of those *who are the called according to his purpose*, that even the scoffs and reproaches of those who revile us for the belief of this precious doctrine, are among the *All things which work together for our good*.

2nd. We pass to notice the sovereignty of God in his distinctive existence as the Holy Spirit. It is not so much to be wondered at, that those who would strip the Father of universal sovereignty in the government of the world, should aim to divest the Holy Spirit of that sovereignty, which as God essentially belongs to him. But let those who do so, account to God for it. If we have been made to differ from others in this particular, it comes from Him, the Spirit of truth, who in the sovereign dispensations of his favours, as *it seemeth good in his sight*, hath revealed unto babes the knowledge of himself as the Guide and Comforter of the redeemed whilst the *wise and prudent* are left igno-

rant of his operations. There are with the children of God seasons of peculiar dependency; Satan and the world assault on every hand, they feel more than ever the abominations of their hearts, the blindness of their minds, and their utter unworthiness of the least favour from God. In such seasons were we left ignorant of the sovereignty of the Holy Spirit in his gracious operations, left to view him as that dependent Being, on the will and movements of men which others represent him to be, despair must ensue. But blessed be God for the testimony of his word and of our own experience, that so far from the Spirits depending for his imparting of comfort, upon our first move toward him, he, like the wind *blowing where it listeth*, imparts to us, when we have wandered from him, without our knowing from whence the feeling comes, that preparation of heart necessary for receiving with joy his restoring light, by giving us to feel and to mourn over the baseness of our wanderings, *helping our infirmities and making intercessions for us with groanings which cannot be uttered*. Hence in the darkest hour, there is hope that our hearts will yet be softened, the darkness dispelled from our minds, and we be comforted. Again in reference to the agency of the Holy Spirit in the spread of the gospel, we rejoice to believe that He has not to wait for parents to designate certain of their children for the ministry, nor for young men to dedicate themselves to this work before He can call them to it and impart the proper gifts. Neither has He to wait for colleges or schools to be got up and the persons to receive a training there, before the gifts He imparts will be efficacious or be brought into exercise. Hence were all the colleges in the land burned up, and all the gold and silver begged for their support sunk in the depths of the sea, we should still feel the assurance that the Lord would thrust into the field all the la-

borers he has use for, and, would impart to them just such qualifications as will be for their greatest usefulness in the work. How precious the consolation, to believe that an arm Sovereign, Gracious and Omnipotent sways all these things, dispensing the favours of God according to his will, in infinite wisdom and love; leaving no occasion, in the rolling on of the wheels of the gospel chariot, for the people of God to seek help from the puny arm of men.

Once more in reference to the words taking effect, we do believe and rejoice to know that it is the sovereign and independent province of the Holy Spirit to open the hearts of sinners to receive the word, and to give efficacy to the word of his grace. With what awful gloom must the responsibility rest upon the minds of those preachers, who know their own insufficiency and short-comings, if they believed that the regeneration of sinners depended upon their faithfulness, industry or eloquence in preaching the word? Or what hope could such have of seeing the word profit them that heard, if it depended upon the individuals themselves to open their hearts to receive conviction of their own sinfulness? And Brethren, could you eat or sleep with composure, or attend to your regular business, if you believed that the salvation of the impenitent around you, depended upon your selecting them one by one, according to the order of the day, and praying fervently for the conversion of each until he was brought in? How precious and appropriate in this case, the text in Psal. cxxvii, 1, 2? "Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain. It is vain for you to rise up early to sit up late, to eat the bread of sorrows: for so *he giveth his beloved sheep,*" or *For surely he giveth &c.* Believing as we do in the sovereign and independent agency of the Holy Spirit in regenerating the souls *dead*

in trespasses and sins, and in the certain effect of this quickening to draw out the soul in strong desires after God and the knowledge of his ways, and to open the heart to receive the word with profit, whilst we look around upon the world lying in wickedness, and see them encompassed with so many unfavorable circumstances, we still feel the full assurance that all the ransomed of the Lord will be effectually brought to the knowledge of the truth as it is in Jesus. But we can have no confidence in those conversions, which neither have nor acknowledge a God independent and sovereign for their *alpha* and their *omega*.

3rd. We now come to notice the sovereignty of God as belonging to and exercised by Jesus as Mediator.

The Divine sovereignty of Jesus as Mediator, permit us to remark at the onset, must stand or fall with the independent and universal sovereignty of the Father and Holy Spirit; for says Christ by the Prophet, "Now the Lord God and his Spirit hath sent me," Isa. xlviii, 16. If God had any competitor, to his absolute and sovereign disposal of all events and things, any other independent power, whether god, devil or sin, to contest the power and authority with him; then he could not give to Jesus *all power in heaven and in earth*, for he had it not to give. But if, as is the case, all power belongs to God, and sovereign and universal authority rests alone in the one Jehovah, then in delegating to Jesus as Mediator *all power* there is *nothing left that is not put under him*, excepting Him who put all things under him. Therefore he *must* and will *reign till he hath put down all rule and all authority and power*. See Heb. ii. 8. 1 Cor. xv. 24, 28.

It is to us somewhat astonishing that men who have the Bible in their hands and who professes to be governed by its dictates; because Jesus once *made him-*

*self of no reputation and took upon him the form of a servant &c.*, should still treat his authority as though he was nothing but a fellow mortal, and was not *seated at the right hand of the Majesty on high*, yea, showing far less respect to his institutions, than is shown to the commands of many human potentates. Does this disrespect arise from any deficiency of glory in the ushering of his kingdom into the world, any defect in the testimony given in his Divine authority? Certainly not. To be convinced of this, if we have eyes given us to see, we have but to open the Book and read. Let us begin with Isaiah's vision of the glorious majesty of Christ's kingdom as handed down in prophecy. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said: Holy, holy, is the Lord of hosts; the whole earth is full of his glory." Notice also the corroborating testimony of John, "These things said Esaias when he saw his glory and spake of him." Of whom was this spoken? Of that Jesus *on whom the Jews could not believe*. See Isa. vi. 1, 10; John xii. 39, 41. Turn again and read of the vision which Ezekiel had of the *glory of the Lord*, by the river of Chebar; read of the *whirlwind* and of the *fire infolding itself*, of the *living creatures* coming out of the *midst thereof*, *sparkling like burnished brass*, and who *ran and returned as the appearance of a flash of lightning*, also of the wheel by the living creatures, being full of eyes, and having a *ring* whose height was *dreadful*, of the *terrible crystal firmament* over their heads, and of the *sapphire throne* above the firmament, and of the *man upon the throne*, as the *appearance of fire* and encircled as with a *rain-*



bow, Ezek. Chaps. i. x; then compare with it the corresponding illustration of this vision as found in Rev. Chaps. iv. v, from which it is evident it is a view which the Prophet had of the glory of the God-man Mediator and of the gospel dispensation. After reading this, then say, if you have a mind sufficiently braced up with desperation to do it, that these displays of the glory of the exalted Jesus, were designed to embolden men to add to, to trifle with, to alter and to pervert the *instituted regulations* of his kingdom. But let us read further and notice the declarations of Scripture, direct to the point in view. "Wherefore God also hath highly exalted him and given him a name which is above every name—that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth and that every tongue should confess that Jesus is Lord to the glory of God the Father," Phil. ii. 9, 11.

Let us contemplate for a moment the disciples of our Lord standing upon the *appointed mountain* in Gallilee. What a reverential awe must have filled their breasts, whilst remembering the transfiguration of their Master on a former occasion, and the voice from the *excellent glory*, saying: "This is my beloved Son in whom I am well pleased, *HEAR YE HIM*;" and having before them the ocular demonstration of His having been *declared the Son of God with power according to the Spirit of holiness, by the resurrection from the dead* and whilst he declared unto them the divine majesty with which he was clothed; saying, "All power is given unto me in heaven and in earth," as he gave unto them their commission, *to go and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you &c.* Can you whilst contemplating the disci-

ples as thus circumstanced, believe they were in a state of mind, to reason upon the fitness or unfitness of the ordinances thus established, to accomplish the object designed, their suitableness to different times and places, or the propriety of changing or adding to them, or the order of observing them. No there could have been but one sentiment, but one feeling possessed by their minds on the subject, and that was of an entire and reverential submission to the command as given, relying with holy confidence on the wisdom and power of him who had instituted these ordinances, to accomplish by them the glorious results intended. It is no wonder that we find during the whole ministry of the Apostles, a total absence of all Bible Societies, Sunday Schools, Tract Societies, Mission Societies, Theological Schools with all the multiplied machinery of this day for converting sinners & evangelizing the world, together with infant sprinkling, chrism, Mass, Convents, Nunneries, &c. the inventions of past ages. There was as much occasion for all these things in the Apostles days as now; but that holy reverence for the divine glory and majesty of their Lord, which inspired the Apostle's breasts, would have deterred them from attempting any thing tending to derogate from his dignity, wisdom or faithfulness, by implying a want, a weakness or an imperfection of any kind in the order and regulations of his kingdom; and their faith in his promised presence with them, precluded all necessity of any contrivance or device of theirs, to meet any emergency, or overcome any obstacle that might present itself to the eye of reason. Hence the unshaken confidence of the Apostles in the perfect suitableness of the gospel ministry as instituted by the King of Zion, for the glorious object designed, although they knew that, then, as now, *the preaching of the cross is to them that perish foolishness.* Says Paul: *I am not ashamed of the Gos-*

*pel of Christ, for it is the power of God unto salvation to every one that believeth.*

Brethren we will now turn your attention to the view which the Apostle takes of this subject and the conclusion he draws from it, as found in the 1st part of the 2d Chap. of Hebrews. After giving a description of the glory of the sonship of Christ and of his vast superiority in dignity over the angels &c. he comes Chap. ii, 1, 2, 3, "Therefore we ought to give the more earnest heed to the things we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression, and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord &c." Well ought we to weigh these expressions, before we depart from or add to the regulations laid down in the New Testament. If the Israelite was punished for a neglect of, or departure from any of the prescribed regulations of the law, can it be expected that those who presume to alter and pervert the regulations of the New Testament, will escape a punishment proportioned to the dignity of him by whom the institution was established? Though the vengeance due to the perverters of the gospel of our Lord and its institutions, seem to linger, it will come at the appointed time in the complete destruction of every vestige of the *man of sin*. Moses' shoes being human contrivances for the protection of his feet, must be put off, from off his feet, when the Angel of the Lord appeared to him in the burning bush, because the place whereon he stood was *holy ground*. Presuming Brethren, to stand, as we do, upon gospel ground, where the Lord himself appears to us, in the antitype of that burning but unconsumed bush—the gospel church—ought not we to put off, from our *gospel feet* or *religious walk*, every new plan and system in religion, as being

human contrivances for protecting men from the briars and thorns incidental to the gospel path, and for making the walk more comfortable to the flesh; considering that the place whereon we stand is *holy ground*, having been sanctified by the presence of the Lord, going before, as the pattern and Leader of his people. Rest assured that our walk should be with soft and cautious step and that if we have our feet shod it should be only with the *preparation of the gospel of peace*.

Though our pathway be rough and lead through the thorns of persecution, still we need not the help of human contrivance; we have an Arm Almighty, to lean upon, the balm of Gilead to heal our wounds, and before us in prospect, a glorious and assured triumph, and an immortal rest.

Brethren, could we but realize, at all times, the sure foundation which the doctrine of the absolute sovereignty of the Father, Word and Holy Ghost, reveals for our faith and hope to rest upon, we should feel that we had nothing to fear relative to ourselves or to the Church of Christ. How calmly could we then look upon the mighty efforts of puny man, to sink the truth, overthrow the purposes of God, and establish their own dreams of religion. And with what patience should we then bear the reproaches they may do us the honor to heap upon us.

But may we not be left to suffer as *evil doers*. The Lord grant repentance to those who oppose the truth, and us for the truth's sake; and grant that those of his children who have been lured by the glare of popularity, to a stand on the side of opposition to the truth and order of the gospel, may see their error and come back to the *good old paths* marked out in the New Testament. Brethren may the Lord grant you steadfastness and patience, faith and hope in exercise, and strength according to your day.

We remain your Brethren both in the

afflictions and consolations of the Gospel.

### **Signs of the Times.**

**NEW VERNON. Wednesday JUNE 10.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

**OLD SCHOOL MEETING.**—We are happy to lay before our readers in this number, the proceedings and Address of the Old School Meeting, held in the city of Baltimore on the 18th inst., which we think will be read with interest by all such as are attached to the primitive faith and order of the Kingdom of Christ.

To those of our Brethren who expected a call from us on our way to Baltimore, agreeably to an intimation given in a preceding number, we feel it our duty to say, that circumstances beyond our control made it necessary for us to abandon our first arrangement. In travelling by Steam-Boat and Rail Road conveyance, we arrived at Baltimore in season to attend the meeting of the Baltimore Association, which commenced on Thursday the 14th inst. at the Lutheran Meeting House in Lexington St. in that City. The introductory sermon was preached at 11 o'clock A. M. by Brother E. Choat, from 2 Tim. iii. 16. 17. "*All Scripture is given,*" &c. Bro. C. is decidedly an Old School Baptist, and has occupied that ground for many years. His head has already whitened for the Eternal World, and he informed us that this was the last time he expected to preach on a similar occasion; he dwelt upon the divine inspiration and allsufficiency of the Holy Scriptures, and contended that in them was fairly delineated the doctrine, experience and practice of the Church of God. The Letters from the Churches composing that Association, generally breathed one spirit, and manifested an unshaken confidence in the God of their salvation; and notwithstanding the reproaches of her enemies, who, assuming the attitude of a certain bond woman named Hager,

of ancient memory, point at her the finger of ridicule and accuse her of Barrenness; yet she seems to bear reproach with the people of God, rather than enjoy the pleasures of sin for a season, being fully satisfied that in God's own time the children of the promise will be born, and to prefer solitude rather than a multitude of mocking *Ishmaels*. A number of Brethren from different parts of the United States preached during the meeting; and throughout the whole it was peculiarly delightful to witness the union of sentiment exhibited—all seemed to contend earnestly for the faith once delivered to the saints. On Sunday the large and convenient Meeting-house of the Presbyterian Society in the northern part of the City, owned and usually occupied by the congregation of which Mr. Breckenridge is the Pastor, was opened for the accommodation of the Association.

The Meeting of the Old School, on Monday the 18th., was peculiarly pleasant and interesting. The statements of a number of aged Brethren who had travelled hundreds of miles to enroll their names with the Old School Baptists, while relating the dealings of God with them in regard to the popular doings of the day, were very affecting. While the silvery locks of a majority of the brethren present on this occasion showed that they had passed the meridian of natural life, we were gratified to see some of a more youthful appearance just entering the field to combat against spiritual wickedness in high places, and by faith refusing to be called the sons of Pharaoh's Daughter; and we doubt not that God is as able and willing, and faithful to raise up, qualify and send forth to the work of the Gospel ministry, men approved by heaven and beloved in Zion for their work's sake, as he was before men had conceived the notion of manufacturing Divines in a Theological School.

The season was truly pleasant, and all the proceedings of the meeting were marked with universal unanimity and christian love.

The circumstances by which the Old School Meeting were cast upon the kindness of other denominations of professed Christians, for a suitable house for their meeting, were as follows: The Baltimore Association and the Old School Meeting upon the invitation of the Ebenezer Baptist Church of Baltimore, under the pastoral charge of Bro. E. J. Ries, appointed to meet with them in the Meeting house then occu-

pied by them in Calvert st.; but during the past year a party of the professedly benevolent, but more properly the New School Baptists, bought the Meeting-house in which the meetings by appointment were to have been held—having in view as they have boasted through the publick prints to deprive the Ebenezer Church of a place of worship, and to establish a NEW INTEREST in Baltimore. Having been able by the power of money to accomplish this item of THEIR BENEVOLENCE they peremptorily refused the use of the house for the Baltimore Association, and the Old School Meeting.

While thus circumstanced the Lutherens and Presbyterians of the City of Baltimore, on whose liberality we had no claim, came forward and offered the use of their places of worship—which offer was of course accepted, and their kindness gratefully acknowledged by the Ebenezer Church, the Baltimore Association, and by the Old School Meeting. This specimen of modern benevolence on the part of the New-Light Baptists of Calvert st., will undoubtedly be read and duly considered by the Citizens of Baltimore—while Old Fashioned Baptists may see the propriety of their Lord's declaration that "A man's foes shall be those of his own household."

**A MISSIONARY GOLD WATCH!**—One of those dandy divines of Seminary production, living in the neighborhood of Oneida Co. N. Y., being in company one evening with some young ladies in whom he reposed confidence, exhibited his Gold Watch for their inspection, and requested their opinion concerning the article; the ladies with one consent pronounced it the best Gold Watch they had ever seen. Highly pleased with the compliment he proceeded to give them an account of the manner in which he came to be the proprietor of the little creature: He informed them that a quantity of ear-rings, gold beads, finger-rings, breast-pins, &c. had been collected for Missionary purposes, and put into his hands to be appropriated by him to the use for which they were collected; he considering himself a Missionary, (and perhaps as fond of gold as any of the disciples of Mammon) forthwith proceeded to make the appropriation, in the following order, viz: First, delivered them over by weight to a Goldsmith; second, for a stipulated price had the said missionary

jewels made into the very article which he had been so gallantly showing to the ladies.

The above statement was given us by one of the ladies of the company who inspected the watch. The name of our informant and also that of the Missionary Watch proprietor are at hand, and should circumstances require them they will hereafter appear. We recollect of reading a few years ago an account of a very benevolent young lady, who obtained money enough to purchase a first rate Piano Forte, by labelling these *magick* words on a box which she placed by her door, viz: "Missionary Box."

Luther Rice, the greatest religious mendicant in our opinion that America was ever afflicted with, informed the Rensselaer Ville Association many years ago, that he had given himself wholly to the Mission cause; true, being cross-examined by some of the old ministers, he admitted that the Board allowed him \$8 per week, and all private presents together with his traveling expenses. Mr. Rice commenced his *benevolent* career poor, but by some means he has now become wealthy.

*Query.* How many might be found in this day who are willing to *give themselves wholly to the cause of missions* at the same rate?

Her very Imperial Ladyship the Triennial Baptist Convention, at her late sitting in Richmond Va., has Resolved to raise from the beast on which she rides, Fifty Thousand Dollars during the current year, for the Foreign Mission expressly—and how much more for other purposes we are not at this moment prepared to say.

The proprietors of the "Comprehensive Commentary," have agreed to pay into the Treasury of the A. B. Home Mission Society one dollar for every copy of the Baptist edition of that work which shall be sold. It is estimated by the craftsmen that this spur will put that institution in possession of \$50,000, at a moderate calculation.

We have just received a Communication from our esteemed Brother, Eld. Chas. Polkenhorn, of Washington, D. C. which shall appear in our next. While we regret his inability to resume his Pastoral labors, we rejoice that his journey to the Floridas has somewhat improved his health. Other Correspondents shall have our earliest attention.

RECEIPTS.

Burrel Lyman,	Pa.	\$1 00
David Bowen,	do	1 00
Joseph Tapscott,	Ohio.	13 00
Eld. Stephen Gard,	do	3 00
Wm. D. Ferris,	N. Y.	1 00
Eld. Gabriel Conklin,	do	20 00
David Jackson,	do	3 00
Xavir Abbott,	do	1 00
Benj. Corwin,	do	1 00
Eld. E. Halcomb,	Ia.	5 00
J. B. Goode,	Va.	5 00
John Hardy,	do	1 00
M. A. Staley,	do	1 50
Mr. Windsor,	do	1 00
Eld. P. T. Outten,	do	5 00
Eld. Samuel Trott,	do	6 50
A. Lincoln,	Il.	3 00
Eld. T. H. Owen,	do	10 00
Eld. E. Choat,	Md.	2 00
Eld. T. Poteet,	do	2 00
Mrs. Mary Ott,	do	1 00
E. Grice,	do	1 00
Wm. Selman,	do	3 00
Eld. R. Reese,	Ga.	15 00
Eld. J. Henderson,	do	10 00
do do	do	10 00
Jonath'n. Cossington,	Ms.	1 00
C. C. Palmer,	Ct.	2 00
Robert Tripple,	N. C.	1 00

Total. \$130 00

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Middletown, N. J. May 3, 1835.

DEAR BRO. BEEBE: Although I have not seen you face to face, yet, it appears to me that I know you and all the Old School Brethren who have been called according to the eternal purpose and electing love of God in Christ before the world began; not because God foresaw any good thing in us, but the Lord has laid Help upon One that is mighty to save, even all the weakest of his Sheep for whom Christ has died, and not one will be lost, for he has engaged to save them with an everlasting salvation. As long as God does exist, so long will they be enabled to say, not unto us but unto thee, Oh God be the honour and glory.

Brother Beebe, O that the Lord would send some of the Old School Brethren down among us!—there are but few, very few who contend for the Old way. All the popular institutions of the day have crept in among us, and we are hemmed in on all sides; we are left to mourn—we are persecuted—we are called anti-Christ,

and despised by some. But I thank my God, believing through faith, that he will purge his Church and upset the tables of the money-changers. Are not the Children of our King carried away captives by this popular cry, "Give, Give?" These criers swarm through our land like Locusts, telling us that there are souls to be saved, which cannot be done without money; for they say, if they don't get money they can't preach. How different is it from the commands of our Lord and Master; did he not say, Take with you neither purse nor scrip? Has the Gospel changed—is not the Spirit of the Lord the same—will he not provide for them? Yes, blessed be the Father of our Lord Jesus, he is the same and changes not. Brethren, may the Lord enable you to stand fast in the Truth, and declare that everlasting Gospel as it is in Jesus; fit you and prepare you all to steer clear of all the popular institutions of the day.

JOSEPH BEERS.

FOR THE SIGNS OF THE TIMES.

"Why will not men think?" Answer, *Because it is written, The simple pass on and are punished.* But the editor of the Baptist Register seems surprised "That men of intelligence can give up their thinking faculties, to be led by ignorant prejudiced editors of journals, whose columns are occupied with tirades against the benevolent doings of the age." I am however, not much surprised that the man who have been drinking out of the golden cup carried by the *Mother of Harlots*, as Mr. A. M. Beebe has—as has been proved to my satisfaction for a number of years by the paper he conducts—should be surprised that others could not love the filthy draught as well as himself; nor am I much surprised that he should be so inebriated by it as to spew out such a filthy mess of stuff as follows his text: "Why will not men think?" If he has sufficiently disgorged his stomach as to be rational, I will not only tell him that the men he thinks have given up their thinking faculties are a sober set of thinking men; but I will present a sample of thoughts worthy

of Alexander's notice, showing the difference between them, and that thinking some other way will do as well.

When Abel would worship God, he thought he would offer a Lamb—this was more excellent than Cain's fruit of the ground, and was accepted, but Cain's was not. Noah thought the deluge was coming, and prepared an Ark to the saving of his house; his neighbours no doubt were surprised to see him work so exactly by the rule God had given him, and thought they were safe in following their own imaginations. Moses thought it was best to make all things according to the pattern shown him in the mount, but Aaron, when Moses was in the mount with the Lord, thought it would do to make a Calf for the people to worship. Saul the son of Kish, thought he had obeyed the voice of the Lord in destroying the Amalekites, when he had saved Agag alive and the best of the flocks &c.; but Samuel thought he had done evil in the sight of the Lord, and charged him with stubbornness, rebellion, and idolatry notwithstanding the noble sacrifice he had proposed to make, for Samuel thought to obey was better than sacrifice, and to hearken than the fat of rams. Jeroboam thought it was best to make and set up golden calves, one in Bethel and one in Dan, and change the time of the festivals, to prevent his subjects from killing him and returning to Babylon. But the inspired penman who recorded the fact, thought it was sinful thus to deviate from the rule God had given. Ahab thought it best to proclaim a religious fast when he coveted Naboth's vineyard, and would kill him to obtain it, but Elijah the Tishbite, thought that Ahab had sold himself to work evil in the sight of the Lord. Ahab also thought there was abundant evidence of prosperity attending his going to Ramath Gilead to battle, when the multitude of his prophets said, Go up, for the Lord shall deliver it into the hand of the

king; but Micaiah thought a lying spirit was in the mouth of all his prophets.

The multitude of Nebuchadnezzar's princes, governors, captains and judges thought best, at the king's commandment, when they heard the sound of his band of music, to worship the golden image which he had set up, except a small number of Hebrew captives, who chose rather to go into his overheated furnace than to worship any but the God of their fathers; and God manifested his approval of their conduct by his presence among them in the midst of the fire, by their miraculous preservation. And there is no doubt but God will appear in due time for the deliverance of them that worship him in spirit and in truth. When Ezra and his brethren were rebuilding the temple, their adversaries came unto Zerubbabel and the chief of the fathers, and said, Let us build with you, for we seek your God as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur which brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief fathers of Israel, thought, ye have nothing to do with us to build a house unto our God; but we together will build unto the Lord God of Israel. The woman with whom our Lord conversed at the mouth of Jacob's well, thought, that in the mountains of Samaria it would do to worship; but Jesus said she worshiped she knew not what, and informed her that the hour was coming and then was, that the true worshipper should worship the Father in spirit and in truth. The scribes and pharisees thought that their pompous show, great parade of extraordinary zeal, with their enlarged garments and broad philacteries, with their idolatry, hypocrisy, and teaching for doctrine the commandments of men, would pass well for religion, seeing they had Abraham to their father. But while Jesus acknowledged their tithing of mint, rue, and all manner of herbs, he thought they passed over the judgment and law of God, and

were as graves that appear not worshipped in vain, teaching for doctrine the commandments of men, and that they made the commandments of God of none effect by their traditions.

Paul thought that those who taught the brethren the necessity of being circumcised, and keeping the law in order to be saved, troubled the churches, and that they ought to be cut off; yea, he said, Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. John thought that they were anti-christs who went out from the Church; he thought that if they had been of us, they would no doubt have continued with us, but they went out that it might be made manifest that they were not all of us. Those that went out from the church, teaching circumcision and keeping the law, no doubt thought with Alexander, that it was not worth while to be so very exact about having Apostolic command for all their religious and "benevolent doings;" but the Apostles condemned it, alledging that they had given no such commandment, and they thought the doctrine was subverting the souls of their brethren. I think that the offering of temporal sacrifices now, with a view to promote the eternal salvation of men, is as subversive as it was then; for it is written, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo, I come to do thy will O God. Above, when he said, Sacrifice and offering, and burnt offerings, and offerings for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I am come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified (set apart) through the offering of the body of Jesus Christ one for all.

The foregoing are only a sample of the great body that occupy the thoughts of "men of intelligence," who patronize the paper that Alexander sets so much at naught; and they show us distinctly what, in the judgment of God and his Apostles and Prophets, the character of such men are, who dare thus to trifle with the divine rule and lean to their own understanding. They prove that no service can be done acceptable to God, but that which is done in spirit and in truth. They show as clear as the sunbeam that a great part of the religious (so called) worship that has been and is now in the world, is vain—is not acceptable to God; and "men of intelligence" that are taught of God, hate vain thoughts; and lest their religion should be vain, choose to walk "by just such a rule" as God has given.

Respecting the abundance of Bible, Missionary or Sunday School societies being a "bles-

sing to dying souls," if he would be understood by it, that they are made the children of God by these means, I think every sober, candid, thinking christian must have some doubt about it, if such as I am acquainted with be a fair sample; and I can see no reason why we should think they are better, or better made, in foreign climes than here at home. As touching his remarks on waking the sleeping tenants of a flaming habitation by ascending a ladder on the outside, if he intended it should apply to the support of his theory in relation to Bible, Missionary, and Sunday School Societies—and if not what could he intend it for?—he has only to turn to John x. 1, and there he has the character of such specified. In reference to his argument in favor of Adoniram's translation of the Bible, and the dreadful dilemma into which he thinks the Editor of the Signs, is hushed by his mighty performance, together with "the embarrassment of his followers," little need be said to show that it is a mere editorial puff without substance enough to embarrass a common woodsman.

Who that has common sense and is not blind to his own weakness, would suppose that any one man, was he ever so orthodox, learned, and honest, would be able to accomplish so great a work alone. Can it be doubted that King James had as learned and as great men in his empire as Adoniram Judson? Why did he select so many, but that they might assist and correct each other—and of different denominations too that they might be a check upon each other? And after all the care and pains of so many learned, and perhaps as faithful men as Adoniram, there have been found some few imperfections in the translation, that are complained of by the learned of several different religious denominations.

But suppose it was a work that any one learned and honest man might reasonably be expected to perform correctly; I have an objection that in my mind outweighs both of them that are named in Alexander's argument—though to be employed as a missionary according to the present plan, and to be a rank Arminian, are qualifications that I do not highly prize; yet for a man to write in so solemn, affecting and impressive a manner, with so much zeal and apparent concern for the honour of God and the good of souls, and afterwards plead that it should be taken "in a popular and not strictly theological sense," and excusing himself because he was writing "to the ladies" destroys the last remains of confidence in him as an honest man. Concerning what he has said of our course, leading to papacy, I shall but remark: I believe that a papal college can make as good ministers as a Baptist College, and that a Papal Minister can make as good christians as a Baptist Minister, and as soon pray souls out of hell as a Missionary Society can give life to the dead, or as Jesus himself will save men with using money as he did his hearts blood for the salvation of a lost world.

HEZEKIAH WEST.

## Poetry.

FOR THE SIGNS OF THE TIMES.

**The City of Zion,**

How deep the walls of Zion are,  
How broad, how high, and O, how fair!  
Towers of salvation round her stand,  
Built by the great Redeemer's hand.

Sweet streams of mercy running through  
And showers of grace fall like the dew,  
Reviving every tender plant  
That for refreshing showers pant.

Soft breezes from the spicy hills,  
Each dwelling place in Zion fills;  
And if pale sickness should appear,  
The great Physician still is near.

The watchmen walk about each tower,  
And speak of Jesus' love and power;  
We hear their voice with solemn cry  
As the dark hours of night go by.

The powers of earth and hell combine  
To batter down these walls divine;  
Their battering rams still backward fall—  
The storm must end against the wall.

Yes, all these storms may rage in vain,  
For Zion shall the victory gain:  
Her King doth still his glory shew—  
His Crown, his Sceptre, and his Bow.

Rejoice ye people of his grace!  
Still make the Lord your hiding place;  
He 'midst the howling blast presents  
A refuge for his humble saints.

Soon will our conflicts all be o'er,  
When we shall meet to part no more;  
Signs and farewells are sounds unknown  
In that blest world—the Christian's home.

New Castle Co., Del.

A. C.

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**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO, N. Y. JUNE 24, 1835. No. 13.

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GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Washington, May 28, 1835.

DEAR BROTHER BEEBE, I little thought twelve months ago that I should ever communicate with you again on this side the grave, but our heavenly Father has seen fit to continue my unprofitable life to the present with somewhat of renewed health and strength; altho' unable as yet to resume my labours in the Church over which I trust the Lord has made me an overseer. Since my last communication I have been in several of the southern States, but unfortunately did not find any of our Old School Brethren: of the new they were plenty enough, they appeared to have overspread the whole ground over which I travelled. On my route I heard several Baptist sermons, but the only Gospel sermon I heard was delivered by a Methodist Preacher: his text was from John iii. 3, "Except a man be born again he cannot see the Kingdom of God." In the discussion of the text he held forth the doctrine of the total depravity of all mankind; the absolute necessity of regeneration by the Spirit of God, nor did he forget to set forth the divine sovereignty in the gracious act, and then closed his remarks, not by urging men to make their peace

with God by doing works they are totally unable to perform, but by a solemn declaration that they could not see the kingdom of heaven until they were born of the Spirit. I was surprised to find this man in such bad company, but my surprise was soon moderated when I reflected on sermons I had lately heard from those of whom we should hope better things; and from what I have heard I could not resist this conclusion, that the New Lights or Fullerite Baptists have sunk deeper into the pit of error and corruption than any of their dear Wesleyan Brethren. For instance: I had just left Charleston S. C. where I went to the Baptist Meeting; the first thing that met my eye was the Preacher, Mr. M., arrayed in his black gown, bib and tucker, and on the opposite side an organ with singing men and women; every thing to please the eye and charm the ear: but however, such fooleries are unbecoming the pure and spiritual worship of the exalted Lamb of God, it was far less objectionable than the discourse which was delivered. To preach a whole Gospel seems too vulgar for these wise men of Gotham: hence in their wisdom they dissect or mangle its various parts; they will discuss faith, hope, charity, humanity &c. as duties of course binding not only upon the people of God, but also obligatory on an ungodly world, but Jesus and his salvation occupy but a small space in their sermons.

The discourse to which I am now alluding was founded on Col. iii. 1, "If ye then be risen with Christ set your affections on things above" &c. Now what I

wish more immediately to refer to, was a declaration made in these words: (which if made by any of us Old School Baptists, would be sounded from Dan to Bersheba as the quintessence of Antinomianism,) "That the pleasures of the world and the business of the world were not at all inconsistent with heavenly mindedness," and altho' he made some general remarks respecting the christians rising above the pleasures of the world, the impression left on my mind, and I think must have been left on the minds of the congregation, that the pleasures (sinful pleasures certainly must have been meant) could not be inconsistent or detrimental to the Christian as it regards heavenly mindedness. The second proposition I do not object to viz: "that the business of the world," &c; but these gentlemen generally (I argue from their conduct) suppose it rather beneath their dignity to meddle much with its business however they may like to indulge in its pleasures. How few alas can say with an Apostle these hands have ministered to my necessities and those that were with me.

The next discourse I heard was delivered by a person residing in the vicinity of Beaufort S. C. by the name of Mr. F. I had had an intimation of his coming to Charlestown; it was stated to me that he was a very extraordinary character; zealous, eloquent, sound in faith, bred a Lawyer, connected with the first families in the state, and to crown all that he was worth 100,000 dollars. Whatever effects such things produce in the world as it regards raising their curiosity and that of carnal professors, I must say that I expected but little. But general expectation was raised and the trumpet (newspapers) was set agoing. Whither it ended in any thing but an Abortion as all such doings terminate I think will have fully appeared before this.

But now for the sermon. His text was

taken from Isa. 53: "He shall see of the travel of his soul and be satisfied." His divisions were 1st The travels of the Redeemer's soul; 2nd That he should see of the travel of his soul and be satisfied. How? first in the promulgation of the Gospel all over the world, and secondly, That God should be glorified thereby. Not one word as it regards the efficacy of the Redeemer's soul travel in securing his Church, the bride the Lamb's wife from the effects of her transgression, or of her certain exaltation to glory; had he done so it is true, his cooing wooing and beseeching sinners to lay down their weapons of rebellion and give their hearts to the Lord, with which he closed his discourse would have appeared with a very bad grace. How Mr. F. can clear his skirts of handling the word of God deceitfully I know not. Should these remarks meet his eye I pray the Lord to give him repentance unto the acknowledgment of the truth; and that he may be brought to see the vast difference between the glorious Gospel of the ever blessed God, and that other Gospel, falsely so called, whose general outline in yea and nay, do and live, exhortations, contradictions and overtures to dead men to perform living acts. From the above remarks I think my Brother you will be ready to conclude with me that the Methodist Preacher to whom I alluded would gain nothing by exchange of communion, from Wesley to Fuller—it would be from bad to worse, or to use a homely expression, it would be out of the frying-pan into the fire.

O that the Lord would say unto Zion, "Shake thyself from the dust; (false doctrines) arise & sit down O Jerusalem alone; loose thyself from the bands (traditions and commandments of men) of thy neck "O captive daughter of Zion."

I remain your unworthy  
Brother in Christ,

CHA'S. POLKINHORN.

## FOR THE SIGNS OF THE TIMES.

*South Westerlo, May, 25, 1835.*

BROTHER BEEBE : I have for many years past thought much of the Baptist ; I have been with them about 27 years. I thought that they knew much about the Gospel of Jesus Christ, and that they were aware his Kingdom was not of this world—that it was not at all depending on the united efforts of Baptists with Pedobaptists, nor with worldlings, nor even an educated Ministry for its support or prosperity ; and while I have seen them departing from the rule of the Gospel for some years past, I could not give them up, but still hoped and believed that they knew so much about the truth and that God had such care for them, that they would see their errors and would right up again ; but alas, I am discouraged. It is about ten years since I disfellowshipped the Theological Seminary, and all those Institutions in which the Baptists were united with other denominations. I never fellowshipped, nor did I know till about a year ago, that any man but a Baptist could be a member of the New York State Baptist Convention. I had heard it called a Baptist Convention and supposed it was such, not having been so particular as to examine its articles ; but when I found that any man who paid so much money could be a member—that \$10 would make a life member and \$30 a life Director—whether they have grace or not, and that no man could be a member without money any more than they could join the Society of *Free Masons* without money, I was much tried and resolved to support it no longer. But my good brethren, if I may so call them, said the Convention was only a Missionary Society, and the money of unbelievers will go as far to spread the Gospel as that of believers ; and our Preachers at home take money of the Society and even yourself, and why not take it for Missionaries, as I could not support any other

institution than the Missionary Society. Many called me hard and strenuous, and I thought myself that it would not do to refuse to send the gospel to the destitute, as though I had power or men had to send out preachers ; thus I gave my influence and collected for the Convention once more—but not without my trials ; yet I had not strength enough to withstand, but the Lord has given me more and for which I think I feel somewhat thankful. My prayer is that he will give me wisdom to direct me and my brethren also, and cause us to renounce every thing that is not gospel.

But to return ; when I considered the difference between a Minister who receives something from one of his hearers for his support and receiving him into his Church for so much money, and not only receive him as a member but a director, and that for life, let his character and conduct be what it may, I came to the end of my path. But some will say that the Convention is not Church ; true enough, but I ask when you consider it to be in the visible Kingdom of Jesus Christ or out of it, certainly it is one or the other. If out of it I as a Baptist have nothing to do with it ; if you say that it belongs to his Kingdom, then dismiss all except Baptist—scourge it thoroughly, turn out the buyers and sellers, overthrow the tables of the money changers ; let Grace give membership—let it be a house of prayer and no longer a den of thieves ; but as it now is I have no fellowship for it.

But I have another objection to the Convention, and that is this : it supports the Seminary which I renounced long ago, or at least encourages it, and depends on that institution for Ministers and chooses them in preference to others. I have been acquainted with quite a number of them and can say in the fear of God, if I know what the Gospel of Christ is, I have never seen much of it about them. I have wondered

to see their boldness ; I think I never saw one of them daunted or embarrassed in my life by the great or the many, and neither did it appear like a holy boldness. But when some of them informed me how they were drilled in the Factory, I saw at once how they came by their boldness ; I found that it was because they had so thoroughly learned their trade, in their own estimation that they feared no one. For the information of those who do not know, I will just relate what I have been told by some of those preachers, if I may so call them, who have been through the Seminary.

In the forefront of their studies they prepare their Sermons and deliver them to an assembly made up of their school mates and perhaps their teachers, until they have made such proficiency that they will allow them to come before a public assembly ; but they must write their sermon and commit it to memory, and then the house or room must be prepared similar to a room that is prepared for a poppet show : a curtain is drawn across one end with sufficient room behind it for a monitor, who holds the written sermon while the apprentice or candidate for the Ministry, stands in front with the congregation before him, when he with all boldness begins to deliver his sermon, knowing that if his memory fails him he can stand so close to the curtain that his Monitor can put the word into his ear without being discovered by the audience ; thus he is drilled till he is thought sufficient to come out before the public, knowing "*who is sufficient for these things.*"

The above accounts for some things which are peculiar to Seminary Preachers. One is the boldness above mentioned ; they seldom if ever preach a sermon without writing a part if not all, and have it well studied or take it with them and read it off. Another thing is they are

generally more correct and connect than those who preach extempore. I have always thought that their sermons had no God in them ; they are destitute of that spirit and power which is peculiar to the sermons preached by those to whom a dispensation of the Gospel is committed, and a necessity laid upon them ; and woe unto them if they preach not the Gospel, who instead of the Seminary, have no doubt been in the belly of hell until Israel's God brought them unto dry land again. They have such a sense of the greatness of the work, and of the awful responsibility that is upon them, that they dare not go on in any other name nor strength than the Lord Jesus Christ ; and then the flock of God is fed with the sincere milk of the word, &c. Should I see such a preacher going to the heathen, I think I am ready to communicate for his support, but so long as the Seminaries manage as they do I have no fellowship for them.

And as for the Bible Society in the way, it is managed I have nothing to do with it. To give the Bible to the destitute without note or comment, is certainly commendable and right ; but for members of the visible Gospel Church to be yoked together with unbelievers, or those who are without in a religious society for the advancement of Christ's Kingdom is unscriptural, and every understanding Baptist knows it. As for the Tract Societies, I suppose my brethren would wish me to give my opinion in relation to them—and I am very willing to do so. The American Tract Society I think is Babylon in full—as Babylon signifies mixture or confusion ; and certainly where five denominations are united as they are in that Society to publish Tracts, and a publishing committee made up of members out of each denomination, to examine the Tracts before they are published, and to publish nothing but what they will all subscribe to, who does not know that it is all hypocrisy and de-

cent? A Baptist that is really one could not stay there.

To the Baptist Tract Society I will mention some objections. First, money gives membership and that throws it out of Christ's Kingdom; second, many of the Tracts are not true, and those that are, are painted so high that it spoils them, and yet they are called "winged messengers of mercy," which is anti-scriptural; and lastly, it finds employ for so many of those educated and efficient Gospel Ministers to peddle them, who, if they are what they pretend to be, ought to be otherwise employed; and if they are not what they profess to be, I do not wish to support them while they are running to and fro through the earth in the manner they now do.

I cannot help those of my brethren who are tired with me on account of my present sentiments, unless I can be the means of convincing them of their error. I have no apologies to make, only that I am very sorry I have had so much to do with Anti Christ's Kingdom as I have. May the Truth prevail till Christ's Kingdom is wholly separated from it.

REED BURRITT.

FOR THE SIGNS OF THE TIMES.

Bulls Co. Ga., May 19, 1835.

BROTHER BEEBE: I promised you in my last communication, that in my next I would give you some account of the progress of a certain No. of your 2nd Vol. which I had lent out—I mean the fruit arising from Brethren at a distance reading the same. I can only at this time refer you to the number of subscribers you have received through the agency of Bro. R. Reese of Putnam, and Bro. Waid Hill of Troup Co. Ga.; the account from the Mississippi having failed to reach me agreeably to my expectation from an interview had with an aged and respectable Brother of that State.

Your Agents and Subscribers in this

State are now receiving the reproachful epithets, Antinomian, Infidel, Bad Spirit, &c,—from those new fashioned religious missionary men, who hold what they call the *Benevolent Institutions* of the day,—for patronizing your paper, the Signs of the Times, which they have already bestowed so liberally on our brethren abroad for doing the same. But my Dear Brother none of these things move us, for Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." We have learned from Paul that we are saved by grace, and that not of ourselves, it is the gift of God; and he also says in another place, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." We have learned from Jesus that his Father had hid these things from the wise and prudent and had revealed them unto babes; and we have further learned from Jesus, that a man must be born again or he cannot see the Kingdom of God. I rejoice my dear Brother that we have learned these things from him that knew, and shall go on to preach them notwithstanding all the persecution that may arise from the house of Anti-Christ, and try to endure hardness as a good soldier of Christ, and shall go on to bid your agents and correspondents God speed in setting forth Jesus Christ and exposing Anti-Christ through the Signs of the Times.

I send you Ten Dollars more for the 3rd Vol. of the Signs, commencing 1st of January last, with the names of the subscribers together with their Post Office.

Yours, in the Bonds of the Gospel,  
JASON GREER.

FOR THE SIGNS OF THE TIMES.

*Turin, N. Y. May, 25.*

DEAR BROTHER BEEBE: By request I transmit to you the Ordination of Brother *Thomas Hill*, Pastor of the Ebenezer Baptist Church of the City of Utica. For the encouragement of all *Bible Baptists*, I feel disposed to give a short account of the dealings of the Lord with the above *poor and dispised people*. For a number of years past, there have been some few who have separated themselves from the people of the land, and chosen to worship alone in the Lord rather than to give fellowship to the works of darkness. Many have been the afflictions of the dear Brethren in Utica in bygone years, while striving together for the Faith of the Gospel.—Some times upon the point of being organized into a visible Church of Jesus Christ, then again a dark cloud eclipsed their brightest prospects and all was darkness; but Jesus the ever Bright and Morning Star, in his own time, arose in his glory and behold a Sun with beams of light shown on the desolate, and forever blessed be his name! She—the desolate—hath been increased in strength, while Grace reigned through righteousness to the glory of God the Father in behalf of the dear disciples in Utica.

Last October I for the first time visited these Brethren, and endeavored to preach to them, and baptize, and left them with some confidence that the Lord would hear the sighing of those prisoners of hope. Again in the month of January, I was called on in company with Brother E. J. Williams my fellow labourer, to behold their order and give them the right hand of fellowship, as I have before stated in the Signs. At that time they seemed to be enquiring by prayer at the hand of the Lord, and looking for an under *Shepherd* to go in and out before them, and they looked not in vain. Although they looked beyond Hamilton and all other human Engines

where hundreds of Ministers are made, but being somewhat acquainted with the counterfeits of the times, nothing but the Coin of Heaven would answer them; and this they proved by comparing the sound thereof with the Book of *Shadai*. O, the depth of the riches both of the wisdom and knowledge of God, who, while they were looking thus was preparing one of their number for the arduous and glorious work of preaching the unsearchable riches of Christ. Therefore, after the Church had become thoroughly convinced of his qualifications for the work of the Ministry, they sent a request for Eld. E. J. Williams and myself to visit them, which request was complied with. We enjoyed the pleasure of hearing Bro. Hill for ourselves, speaking in honor of his Master before quite an assembly to our great satisfaction, and the blessed privilege of baptizing four willing converts in the presence of many hundreds. O, it was a good day in reviving them!—Five more were added by letter from another Church in the City.

The day following, May 11th, the little Church assembled with many to behold their order. Meeting opened by Prayer, and I can truly say it was awfully solemn and gloriously interesting; while love like heavenly dew distilled—while such glorious silence reigned, Brother Hill arose and first gave a brief account of God's dealings with him in giving him life from the *dead*; 2ndly, his feelings in relation to the great work of preaching the Gospel of Christ; 3rdly and lastly, gave his views upon the doctrine of God our Saviour to the great satisfaction of the Church—whereupon the church arose and Ordained him to the work of the Ministry, and their Pastor by stretching forth the hand. No imposition of hands, inasmuch as Brother Williams and myself do not profess to be the successors of the Apostles, consequently our hands are empty and no gift to bestow; but we gave him the right hand of

fellowship and directed him to the Book of God for all necessary instruction. I understand that the Apostles possessed gifts to bestow, and that Paul did impart a gift to Timothy, is beyond all doubt: Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery. Tim. i. 4, 14. Now compare this with 2 Tim. i. 6, and all is plain and well understood: Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. I think every unprejudiced mind must be satisfied that a gift and not an office was imparted to Timothy at the time referred to by the Apostle. Thus the Apostles were extraordinary characters while possessing the effusion of the Holy Spirit, and were first in the Church as earthen vessels to whom was committed a dispensation of the Gospel. And I have thought that gifts and miracles ceased when those vessels were broken; if so, the Pope must be mistaken in supposing he has that power which was peculiar to the Apostles of the Lamb.

The only object in giving publicity to the above, is to inform the dear brethren who love the good old way to join with us in extolling King Jesus for his wonderful works to the children of men.

MARTIN SALMON.

FOR THE SIGNS OF THE TIMES.

West Turin, May 10, 1835.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy: having their conscience seared with a hot iron." 1 Tim. iv. 1.

The Great Apostle of the Gentiles appears to be well aware and that too from the express teachings of the Spirit, that in these latter days in which we live, there shall be false teachers and anti-christs who shall subvert whole houses, giving heed to seducing spirits and the doctrines of their father the devil, and perverting the

doctrine of Christ. These and all such the true Church of Christ are to reject, and to look upon as those who are trying to bring in another gospel or at least to pervert the Gospel of Christ, which the Apostle warns us against. See Gal. i. 8, "But though we or an angel from heaven preach any other gospel to you than that which we have preached unto you let him be accursed." There we find the bold denunciation of an inspired Apostle against those who shall dare to pervert the Gospel of Christ, which to confirm he has repeated in the next verse. The Apostle then goes on to certify that the gospel which he preached was not of man, for he neither received it of man nor was he taught it of man but by the revelation of Jesus.

But when it pleased God who called him by his grace, to reveal his Son in him that he might preach him among the heathen, he says that he conferred not with flesh and blood, neither went up to Jerusalem to them that were apostles before him, and did not go to Jerusalem under three years, and then saw only two of the Apostles, Peter and James. What a striking contrast between the entrance upon the work of the Ministry in Paul's day and that of the present day; no time was spent in the study of unnecessary artificials to enable them to pervert the gospel to preach another gospel—no limited field of labor marked out—no combination of men formed to *commission* them and send them forth—no great stipulations of money to induce them to preach—no flattering prospects of becoming great and opulent in the world. But alas, how is the gold become dim—how is the most fine gold changed!

We read in Jude 3, 4, that it is needful to write and exhort, that we should earnestly contend for the faith once delivered to the Saints; for there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men

turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. How fitly does this resemble the new fangled system of the present day, when taken in connexion with the 2nd of Tim. iii, This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasure more than of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins; men of corrupt minds reprobate concerning the faith. Again, the 2nd of Peter, ii, There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. Again Paul says, in 2nd Thes. ii. 3, speaking of the coming of Christ, That day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

How completely do we see the fulfilment of all these predictions and declarations of the Apostle, in the movements and transactions of the new divinity system of the present day, in departing from the faith—in perverting the Gospel—in turning the grace of God into lasciviousness—in being lovers of themselves more than of God—in being covetous, boasters, proud, trucebrea-

kers, false accusers, incontinent, fierce, despisers of those that are good or sound in the faith, traitors, high minded lovers of pleasure; in creeping into houses, corrupt minds, bringing in damnable heresies; with feigned words making merchandise of the Church. And in a special manner how strikingly do they fulfil the declaration in the last verse quoted, in revealing that man of sin the son of perdition, by their wonderful transactions in their protracted meetings & anxious rooms where they sit as Gods and command as tyrants.\*

How long this two horned beast of the earth will be suffered to worry the saints is not for us to say, only he that letteth will let until he be taken out of the way. Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his.

EDWIN PAYNE.

\* It ought to have been noted that all these abominations are to arise in the Church.

FOR THE SIGNS OF THE TIMES.

*Dear Brother Beebe:* I wish to give you a short sketch of a tour which I took in March and April last.

March 17th, I set out for Accomac and Northampton Counties, Va. On my way I found some Old School Baptists in Accomac, who met together and unto whom I preached several times; and altho they are much persecuted and despised by the world and the New Light—or free will—Baptists, they are enabled through grace to endure hardness as good soldiers of the Cross, and rejoice that they are counted worthy to suffer shame for his name.

On the 24th, I left Accomac for Northampton, and called on Bro. Geo. Smith, who was very glad to see me; he had travelled with the free will baptists until he could go no further or longer with them, for he could not enjoy himself under their preaching and has come out from among



them. On the 24th I went down to Bro. Wm. Costen's, who has been from the beginning an Old School Baptist and could never fellowship the errors of the day, but has from first to last contended for the faith once delivered to the saints, and has maintained his ground in the midst of evil report as well as good report; and of him I may say, I found a Christian indeed. After enjoying the satisfaction of christian conversation for the space of one day, we visited Bro. Wm. Smith, who was glad to see us, as he and Sister Smith could not walk in by-paths any longer; they rejoiced to see those that walked in the Good Old Way. I found Bro. Smith's daughter, Mary, an experienced christian, who had been waiting some months for me, or some other Old School Baptist Minister, to come down to baptize her.

I had baptized Sister Costen about two years ago, and she had never had the happiness of the fellowship of the saints, or of sitting down at the Lord's table with the Children of God; as there were a few others who could not hold fellowship with those who live in error, I proposed to them the expediency of uniting together in a little band, which they were much pleased with. I continued with them for ten days and on.

Sunday, April 15, I baptized Sister Mary Smith in the Cheseapeak Bay, a place of *much water*, and at 11 o'clock preached to a large and attentive congregation, from John i. 13. After service I administered the Lord's Supper to those few despised brethren and sisters; we were happy together, and I believe the Lord was with us in our meeting. I think that there are others who will follow the example, and hope the Lord will increase our little flock, for which we desire your prayers and the prayers of all the faithful in Christ Jesus our Lord.

Yours, in the love of Christ.

JAMES ROUND.

FOR THE SIGNS OF THE TIMES.

*Turin, N. Y. March 7, 1835.*

DEAR BROTHER BEEBE: I am confident that you are disgusted with a perverted Gospel, this *yea* and *nay* system, as I am, and that you have a relish for the declaration of Divine Truth in its simplicity. "I will here introduce to you, by way of contrast, the testimony of some of those churches which have been considered almost *"a perfect dunghill in society."* It is the confession of the Baptist Churches of the Norfolk and Suffolk Associations, which Dr. Rippon has done himself the honour to record in his Baptist Register.

'We are kept by the power of our Covenant God steadfast in the great and glorious truths of the everlasting gospel—the God-honouring, soul-enriching, and heart warming doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Triune Jehovah, centering in Jesus, and resting, with all its unfading glories, and unnumbered blessings, upon the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus, proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah's will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal head and glorious representative; in whom their persons were accepted in love—their predestination to the adoption of children, as God the Father's act, proceeding from the boundless love of his heart in his Son, and designed for the praise of the glory of his stupendous grace—the eternal, gracious, and infinitely-wise covenant transactions of the Holy Three, relating to the salvation of offending mortals—the transfer of all the sins of the elect from them to Christ, and the full condemnation and punishment of them in him—the complete atonement made for them by the one glo-

rious and all-sufficient sacrifice of Christ's spotless humanity, presented to infinite justice upon the altar of his divinity, in all the flames of his transcendent love—the personal and all-perfect obedience of our great Immanuel to the holy law, performed in the room and stead of his people, accepted for them, and imputed to them by the God of all grace; and their free, full, & everlasting justification by it in his sight—the glorious redemption, perfect cleansing, and full pardon, of all the vessels of mercy, through the precious blood of the cross—their regeneration, effectual calling, and conversion, by the glorious, almighty, and irresistible operations of God the Holy Ghost—the life of faith they live upon the fulness of Jesus, and the good works they perform in love to the Trinity in Covenant, for the honour of discriminating grace, and the glory of the Triune Jehovah—in fine, their preservation by the power of the Almighty, through faith, to that glory to which they were destined by electing love before the foundation of the world. These sublime truths we consider as the glory of the Bible, the soul of Christianity, the ground of a sinner's hope, and the source of the believer's joys; and can say in truth that we esteem them beyond the riches of the Indies. Nor are we yet possessed of a sufficient degree of modern candour to treat them with cold indifference, or to view them as non-essentials, but think ourselves bound to maintain them to the utmost of our ability, and to reject all assertions inconsistent with them.

And are these the doctrines which have given Mr. Fuller such offence? Is this the profession that is so contemptible in his eyes? Are these the churches which he compares to a *dung hill in society*? O my soul, be thou contemptible too! Be thou partaker of the afflictions of the gospel, and have thou fellowship with those who are, in their tribulation as well as in

their joys. And what though thou be reproached and reviled here, as thy great Leader was; be assured, for thy consolation, that the reproach of his followers shall be rolled away, when he comes in his own glory, and in his Father's glory, and all the holy angels with him."

Yours, in Gospel Bonds,

E. J. WILLIAMS.

FOR THE SIGNS OF THE TIMES.

*Dear Brother Beebe:* You are perhaps aware of the existence of a sect termed Christ-ians who profess to receive the Bible as their only creed. They admit to their ranks all who call themselves the disciples of Christ and acknowledge the Scriptures as their only rule of faith and practice.

The formation of New School Baptist Societies upon a similar plan is becoming very popular. Several have been constituted without any written articles of faith, but merely a covenant. The other day a young preacher of the New School Baptist order asserted while conversing with me, that if he had all the creeds and confessions of faith in the world piled together he would burn them. It would not surprise me should the Christ-ians who deny the atonement, and the New School Baptists who virtually deny it, become amalgamated and form but one "*army of the aliens*."

I think it not difficult to defend the position, that a Church can have no existence without a creed or confession of faith either written or unwritten. I am informed that the Christ-ians very industriously circulate books containing their sentiments among other people. And the New School Baptists disseminate their errors through the medium of the Baptist Tract Society and by many other means. Now how does this differ from the confession of a certain faith made by the Old School Baptists? Again, the two sects first alluded to have Ministers who officiate in sacred

things; these ministers are with propriety considered the organs of their respective societies through whom their sentiments are made public; each have a creed then which is publicly and privately defended by an order of men set apart for that express purpose. It is true indeed the doctrines of these societies will not always be stated with the same precision; we may be unable in some cases to determine the faith which would be avowed if committed to paper, still we should not hesitate to say what their general views were, and we should feel ourselves warranted in declaring what their creeds or confessions of faith were.

The Quakers have no written articles of faith, yet we find no difficulty in determining their creed; the particular sentiments of the two parties into which they are at present divided, are as well known as those of any other sect. Suppose a person offers himself for membership in a no-creed society, in what way can they proceed either in receiving or rejecting him without recognizing a creed? If the candidate is examined as to his views of the Gospel and its ordinances, the church must declare her faith or he cannot be received nor rejected. Should it be said the only question necessary to be put to the candidate is, do you receive the Scriptures as your creed? we ask, what would be the result of such a procedure? The confusion of Babel from the diversity of tongues would be a fit type of the condition of such a society; to unite the parts of such a heterogeneous mixture would be as impracticable as the attempt would be wicked and unscriptural.

Upon the same principle a man once received into the connexion, could never be expelled while he professed to receive the Bible as his creed; his membership could only be forfeited by the want of the qualification which entitled him to admission. A man may deny the divinity—his

practice may be condemned by the whole gospel, and yet he may be continued in the society who have no right to disown him because he believes in the scriptures. But it may be urged, that it is to written creeds and confessions of faith the objection is made. What is the difference whether the public are made acquainted with the faith of a denomination through the medium of written articles, or the essays and sermons of their ministers and the discipline of the churches? The fact is the same. They have a creed and confession of faith.

But it will be said, that when creeds are made the standards of orthodoxy and candidates for membership and the ministry are required to subscribe without exception all their articles, the authority of scripture will be superseded by that of the creeds—hypocrites will be multiplied, and enquirers after the truth discouraged. This objection loses its force as we advocate only such creeds as embrace sound doctrine. They merely exhibit the light in which the Church view the Gospel in relation to doctrines and ordinances. This seems to be necessary to the union of a christian society. To speak of union in faith and practice without articles expressed or understood is absurd as it involves a contradiction. This is also requisite in the reception of members and in every act of discipline relating to heresy.

But the disciples of Christ have thought it necessary, especially in times of persecution, to publish a declaration of their faith and practice. At such times their enemies loaded them with reproaches and accused them of crimes of which they were innocent. To exculpate themselves from such foul charges and to give their united testimony in favour of truth, they published creeds and confessions of faith. In the introduction of the Baptist confession of faith first printed in 1644 the churches in London declare their intention in its publication. "To free ourselves and the truth we profess from unjust aspersions; that it may be at liberty, though we

be in bonds, we have published a brief confession of our faith, &c."

The visible Church is called the pillar of truth. On it is inscribed the mystery of godliness. By her ministry, her confession, and her ordinances she holds forth the word of life and lets her light shine before men. The Church of Christ on earth comprises each society of baptized believers who have covenanted to hold communion together in the ordinances of the Gospel; therefore those only who have been baptized upon the profession of their faith in the gospel are to be received into her fellowship, and those are to be recognized as communicants so long as they are careful to maintain good works and contend for the faith once delivered to the saints. The present period in the history of the christian Church is one of indescribable interest to every friend of Divine truth. The awful perversion of the faith and practice of the gospel, by the prophets who prophecy falsely, the priests who bear rule by their means, and the people who love to have it so, is truly revolting to the spiritual mind. The multitude of religious professors who cannot endure sound doctrine after their own lusts, are heaping to themselves teachers to tickle their itching ears with another gospel which is not another. The anxiety, of those who love the old fashioned gospel, deepened by the voice of Him that speaketh from heaven, saying to the children of promise who are carried captive into Babylon, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities.

It is the duty of Old School Baptists, to renounce all fellowship with those who disbelieve the doctrine of the gospel and adhere to the unfruitful works of darkness. Paul says in 2nd Cor. vi. 14, 18, Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Again in 2nd Thes. iii. 6, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And again in 1st Tim. vi. 3, 5, If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

How then can christians who are sound in the faith partake of the symbols of the broken body and shed blood of their Saviour with those who ridicule the doctrine set forth in that ordinance? How can churches holding the truth as it is Jesus, countenance rotten Associations? And how can the disciples of the dear Redeemer who discern spiritually the signs of the times, support those institutions which are the means of spreading damnable heresies among the perishing children of men? Brethren! Fathers! let me entreat you as such to put on the whole armour of God, that we may be able to stand against the wiles of the devil. For we war not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places. Put yourselves in array against Babylon round about:—not in her—all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

Yours in gospel relation,

ALFRED EARLE.

*Holmesburgh, May 9, 1835.*

*Price of Bibles.*—In 1274, the price of a small Bible, neatly written, was £30, equal to about £200 of our present money. The Gospel of John, may now be printed at the rate of 1d. per copy, and the entire Bible may be bought for 3s. The price of the nonpareil Bible, bound in canvass, issued by the Bible Society, is (to subscribers,) only 2s. !—*Cross.*

**Signs of the Times.**

**NEW VERNON. Wednesday JUNE 24**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

"The vile person shall no more be called liberal, nor the churl said to be bountiful, for the vile person will speak villany and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."—*Isaiah, xxxii. 5, 7.*

That the Hudson River Association claims to be remarkably *liberal* and almost unboundedly *bountiful* is fully demonstrated in the minutes of their sessions for several years past, as well as by their loud pretensions of being employed in saving souls from hell, and making preparations for giving the heathen to the Lord for his possession and the ends of the earth for an inheritance. But that the appellation of *churl* and *vile person* much more appropriately belongs to them, will abundantly appear by reference to the case of their malignant and wicked attempt at their last session to destroy one of the Lord's chosen Ministers; yes, to crush his name and character to the dust, and load him with infamy and reproach as an outlaw or dangerous impostor, because he together with the Churches to whom he has and does preach, stand fast in the faith and order of what we call the Old School and refuse to follow or fellowship the Hudson River Association.

The extract from the Minutes of the Hudson River Association below, quoted by the Editor of the Sentinel, has been widely circulated through the popular religious periodicals of our day, although it was not until very recently, while on a visit to our much esteemed and persecuted Brother in Troy, N. Y., that we learned the utter falsehood and calumny embraced in the same. We are now prepared to say that Bro.

Raymond, the Brother alluded to, was regularly dismissed by letter, in fellowship, from the Regular Baptist Church in King St., and upon said letter of recommendation and dismission was regularly called to the pastoral care of and received as a member into the Regular Old School Baptist Church in the City of Troy, where the Lord has very evidently made him a blessing to his saints.

The constituent members of the Church in Troy to which we refer, being dissatisfied with the arminian course of the H. R. Association, and of the Church in Troy to which they formerly belonged, asked for and obtained regular letters of dismission; thus they were in due form and according to the usages of the Baptists, constituted and recognized as a regular Church of Christ in Gospel order. Hence there cannot be the least shadow of cause for their pretending to question the standing of this Brother; and as to the charge of disseminating sentiments inimical to the cause of truth we deny, and hold the Association or their informants guilty of malicious *falsehood* until they shall name the offensive sentiments by him advanced.

This is the real spirit of that boasted *benevolence* so peculiar to the fanatics of our day—this is the same *benevolent* fever which hurled the javelin of destruction at Bro. Raymond; and were their power equal to their inclination, we verily believe they would hurl to everlasting perdition every Old Fashioned Gospel Preacher remaining on the earth. But in this attempt they have failed. Bro. Raymond's character stands fair and perfectly secure from the poison of their slanderous breath; "No weapon formed against thee shall prosper and every tongue that riseth in judgment against thee shalt thou contend" Isa. liv. 17.

To show the estimation in which the character of our persecuted Brother is held, in the neighborhood in which he was born and raised, by those who have been acquainted with him during his childhood, we subjoin the following editorial article from the "Stamford (Ct.) Sentinel." The writer if we are rightly informed is an Episcopalian.

*Ecclesiastical Tyranny and Usurpation of Authority.*—In the proceedings of the "Baptist Hudson River Association," convened at Kingston, June, 1834, Resolution 37th, we find the following denunciatory caution against a highly

worthy and respectable clergyman of the Baptist persuasion, who formerly labored in the Vineyard, in this vicinity, but now an Elder in a church at Troy, viz :

"Information from sources entitled to confidence having been communicated to this body, that a Mr. Ebenezer Raymond of the Kingst. Church, formerly connected with this body, is engaged under the character of a Baptist Minister, and within the bounds of this Association, in disseminating sentiments inimical to the cause of truth and righteousness, to all the efforts or christian benevolence and obviously inconsistent with the faith and obligations of christian profession, and as there is reason to believe his ministry is not sanctioned by the churches in the neighborhood from which he came, and to the end that an influence so unholy be not extended, we deem it our duty to caution the churches of this Association against the said Ebenezer Raymond."

We take no pleasure in investigating difficulties, existing among professors of religion of a denomination to which we do not belong, but when we find so pure a minded and exemplary a christian, as we have every reason to believe, from our own observations, and from the exalted christian character given him by those who have long been intimate with him in his labors of truth, Ebenezer Raymond to be, the gentleman referred to in the above resolution, we deem it our duty in his absence, to enter our protest against the ecclesiastical tyranny and usurpation of authority evinced in the proceedings we have quoted, and to endeavor to arrest his fair reputation from the hands of those who seek to debase and destroy him.

Mr. Raymond, is very favorably known in this vicinity as a liberal and devoted minister of the gospel, professing to teach the truth contained in the Bible, but *divested* of those illiberal and contracted views of the Deity, that seem to blind the eyes of some of his clerical brethren, that lead them to denounce all as infidels, and disseminators of sentiments inimical to the cause of truth, who will not subscribe to all *their* dogmas, and preach the doctrine that none can be saved unless they adhere to this or that creed the invention of man. Mr. R. has been regularly ordained according to the formula of the Baptist Church, and for many years, and is still laboring faithfully in the cause to which he has been called, and by his *want* of the *illiberality* which we have intimated, he has justly acquired celebrity as a preacher and an honest man ; and nothing but a *jealousy* of his just fame, has led some of his *illiberal* brethren of that church to seek a check to his growing influence.

What has the Association charged him with ? Have they pointed to a single instance of his departure from the faith held by that church ? No. But they assert that he is "disseminating" sentiments inimical to the cause of truth," and for this he must be branded as an outlaw and an impostor. But do they tell us what those sentiments are ? No,—they cannot, they dare not,

They know full well Mr. Raymond is able to disprove their assertions. Were Mr. R. here, to defend himself against the insinuations of his enemies, we would not thus throw ourselves in the breach between him and his brethren, but as it is we challenge an individual of them to furnish a single sentiment, ever promulgated by that worthy clergyman, inconsistent with the truth as contained in the Holy Scriptures, or a single act of his from his youth up "inimical with the faith and obligations of christian profession." If they cannot do this, have they not acted tyrannical towards him ? Again, was Mr. R. summoned to meet his accusers face to face in the Association ? If they proceed to pass sentence on him, without notice, was not their proceedings contrary to the word of God, and inhumanly tyrannical ? If Mr. R. should be called upon, we doubt not but he will be found in readiness to state his views explicitly, of God, men, and Salvation, and leave his fellow men to decide between him and his persecutors, whether he is worthy of crucifixion, without trial.

According to our understanding of the civil regulation of the Baptist denomination, their *Associations* disclaim all power over the churches, and admit the churches to be independent bodies ; if we are correct in this respect, then has the "Hudson River Association" assumed ecclesiastical authority in interfering with the church at King-street.

Already have we said more on this subject, than we intended when we commenced writing, but injured innocence claimed, through the public press, a word in repulsion to the published condemnation of Mr. Raymond, and we will conclude by adding that Mr. R. may exclaim in the language of a certain Baptist preacher at New London, many years ago, to his persecutors, who, after they had severely whipped him, hove him into prison and fed him on bread and water, and then with a halter about his neck were leading him through a train-band company, to the pillory because he questioned the first day of the week as being the Holy Sabbath, "*I shall live*, said he, "*when all my enemies are dead.*"

EBENEZER CHURCH, UTICA.—We are pleased to learn that God has been graciously pleased to raise up this branch of this Kingdom, in the place where we might properly say, "*Satan's seat is.*" The Letter of Bro. Salmon, on another page of this number, gives us the cheering intelligence that the Lord has been mindful of this infant branch of his Zion— in making accessions to their number and to their gifts. The peculiar movements of the Church together with her helps, in the ordination of Brother Hill to the Pastoral office, may, and doubtless will be viewed as somewhat novel. We are not however prepared to say that this was not the primitive manner of setting apart to the work where-

unto the Holy Ghost had called them, such as were appointed to the Gospel Ministry. May those who are instructed of God on this subject, *let their light so shine.*

It affords us a peculiar satisfaction to insert the Communication of Bro. R. BURRET. We rejoice that God has given him sufficient light to discern the corruption of the popular institutions of the day, and sufficient regard for his divine Master to renounce them. May our God be his refuge and defence from the storm which must inevitably follow, "For all they that will live godly in Christ Jesus, must suffer persecution."

The WARWICK ASSOCIATION assembled according to appointment on Wednesday and Thursday the 10th & 11th inst. with the Church at Brookfield. The Circular Letter prepared by Bro. Conklin, and the Corresponding by Brother Harding, will appear in our next. The preaching during the meeting by Brethren Elnathan Finch, Hez. Pettit and Martin Salmon, was, in our opinion, an exhibition of that Eternal Truth which will stand when we are dead. The next meeting of the Association is appointed to be held with the Church in this place, on the 2nd Wednesday of June 1836.

The business of the Ass'n. was conducted with the harmony and unanimity peculiar to the Old School Baptists. The only item of business on which there was a dissenting voice, was, the Resolution which we copy below, one in which we discontinue to correspond with such Associations as have left the Old Baptist platform and joined in with the new systems of the day:

"Resolved, That, inasmuch as a number of the Associations with whom we have for many years corresponded, entertain views which are at least favorable to the *New Schemes* of the present day, and such as we believe are not in accordance with the Word of God, by reason of which there is not that union which formerly did exist between them and us when they occupied the ground on which we were constituted and on which we still remain; we therefore think it advisable to discontinue our correspondence with them for the present."

On the question of adopting the above resolution, yeas 38, nays 5; of the latter one was an Elder who voted both ways—i. e. on the Committee he recommended the adoption of the Resolution, and when it was reported voted against its adoption.

*A General Conference of Old School Baptists*, is to be held by appointment in the Baptist Meeting-House at Wilton, Saratoga Co. N. Y., on the first Wednesday of September next. Another, at which is expected a number of Ministering brethren from Virginia, Maryland, Delaware and Pennsylvania, will be held with the Church at Lexington, Green Co., on Saturday the 10th of October next. Of the above meetings further notice may be expected through the Signs in due time.

*Old School Meeting at New Vernon.*—We were favored on the Friday, Saturday and Sunday following the meeting in Brookfield, with the company of our Brethren, who met at the New Vernon Meeting-house for preaching agreeable to previous notice, and after worship the Brethren convened for Conference. The O. S. Baptist Address published by the last Meeting at Baltimore, was read and unanimously approved by the following Elders and Brethren:

Elders, Elnathan Finch, Martin Salmon, Gabriel Conklin, Amos Harding, *Titus Bishop* licentiate. Deacons, George Doland, Samuel Reed, Moses Slawson, Martin L. Corwin. Benjamin Jones, John McCrea, Tho's Beardslee. Other Brethren were present whose names are already attached to the said Address.

RECEIPTS.

Tho's. Faulkner,	N. Y.	\$3 00
L. L. Vail, Esq.	do	6 00
Eld. M. Salmon,	do	3 00
Luman Resd,	do	1 00
Benj. Herrington,	do	3 00
Ezekiel Reed,	do	1 00
S. Allen,	do	1 00
John Brook,	do	1 00
Mrs. Corwin,	do	1 00
Ashel Ticknor,	do	1 00
D. V. Owen,	do	1 00
Eld. Jason Greer,	Ga.	10 00
Eld. Rowell Reese,	do	5 00
Eld. J. Henderson,	do	5 00
do do	do	10 00
Eld. A. Cleveland,	do	5 00
Samuel Clark,	N. C.	2 00
John Westfield,	do	10 00
James Rumsey,	Mo.	15 00
J. Gunterman,	Ohio,	5 00
D. Lockwood,	Ct.	1 00
Col. Wm. Patterson,	N. J.	5 00
David Cole,	Ms.	4 00
Total,		\$99 00

MARRIED.

On Saturday the 5th inst., by Eld. G. Beebe, *Mr. David Hait*, to *Miss Mary Ann Weller*, both of Mamakating.

## Poetry.

FOR THE SIGNS OF THE TIMES.

## To a Young Friend.

Our thoughts are prone to fly,  
Through this wide world of sin:  
Yet still the world cannot supply  
The aching void within.

To pleasure we may haste  
With an ever anxious mind,  
But when the pleasing hour is past  
It leaves a sting behind.

Or, we may seek for bliss  
In wealth and glittering store,  
Yet these may go, and leave our minds  
More wretched than before.

Religion's outward form  
We may admire and love,  
And practice well its various parts,  
And with the pious move;

But hear the solemn words,  
By inspiration given:  
The heart that still is unrenewed,  
Is unprepared for Heaven!

The only path of peace  
Is Christ, the living way;  
All other paths, however smooth,  
Is sure to lead astray.

May grace incline your feet,  
Now in the day of youth,  
With willing steps to Zion's gate—  
The gate of Gospel Truth.

Then let our years unfold,  
Our months and days go by,  
We have a home beyond this world,  
Above the starry sky.

A. C.

New Castle Co., Del.

NEW AGENT.—*Francis Fletcher*, Elizabeth City, N. C.

**J**OB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

**B**LANKS.—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

New Vernon, Nov. 25, 1834.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithica. Jas. Robinson, Peter Winchel, J. Vaughn B. Burt, A. Everit, A. Holmes Esq. E. Mosely, G. Westervelt, corner of 9th st. 3rd Avenue N. Y., T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N. Y.

## NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

## PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

## DELAWARE.

W. K. Roberson, P. Meredith, G. F. Tindall.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

## VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Parnell T. Outten, H. Wilfong, W. W. Covington, J. B. Goode.

## ILLINOIS.

Charles S. Morton Stephen Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, John Halcumb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Isaac Coneley, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

OHIO.—S. Gard, Wm. Niffice, J. Flint, J. Tapscott, Eli Ashbrook, Eli Barker, Linus Parkhurst, Joel Solomon, Z. Hart, H. H. Rush,

I. T. Saunders, S. Carpenter, D. Roberson.

INDIANA.—James Mason, Elihu Halcumb J.

D. Fridmore, Eld. P. Saltsman, E. Saunders.

MISSISSIPPI.—John Burch,

Mo.—J. Mills, J. Rumsey, F. C. Hathaway.

E. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock,

KENTUCKY.—Thos. P. Dudley, E. W. Earl,

Wm. Stanley, Amon Cast, David T. Foster,

Joel Morehead, N. Carr.

Conn.—A. B. Goldsmith.

Ms.—D. Hart, D. Cole.

Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C.

Georgia.—Elder J. Henderson, R. Reese. Eld.

A. Cleaveland, J. Greer, W. Hill.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO. N. Y. JULY 9, 1835. No. 14.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Elizabeth City, Pas. Co. N. C. }

June 2, 1835. }

DEAR SIR, The "Signs of the Times" came among us a few days ago, being sent from the West by Bro. James Mason. How refreshing it was to see the various accounts of the "flock" walking in the old paths. I have No. 22 of Vol. 2d with me; I there see it expressed by the Brethren that they desire correspondence with distant brethren of the like precious faith. That sentiment I am persuaded is common to the children of God.

I have for some time wished, and longed to see a general correspondence kept up between the Baptists *indeed*. Let me propose to you a plan that has borne on my mind relative to this subject. You and your Association of Brethren can examine &c. and alter if necessary, and then publish. It is this: Let each Church that may approve the plan, choose a person to receive one copy of minutes from the distributor of the minutes of all distant Associations of our faith, order and sentiments, and let the names, Post Office address and purpose of appointment of such persons be published in the minutes of their Association.

Let the Association insert an article setting forth their faith, order and sentiments.

Let the minutes bear a request to the persons to whom they are sent, to hand them to their Churches and request the Churches to send them to their Ass'n.

Let the Churches also be requested to choose, publish &c. in the same manner in their Ass'n, minutes giving in an article, their faith, order and sentiments.

Let the minutes present a request to the Associations where they may be sent, to publish an extra number of minutes, and direct the person who may distribute them to mail one for each person designated to receive them, with an extra copy for the Church at which place the Ass'n. is appointed next to be held, to be kept with the records; and one copy for each Church or person that he may know of as "walking in the truth."

Let the minutes direct the distributor to mail them correctly as periodicals, as such they are, that correct postage may be paid.

Let each Ass'n. recommend the Signs of the Times, to the patronage of the Churches and Brethren, as a kind of cement, holding the Truth.

By these means every Church that wished it—and I believe that would be every one—might soon have an account of all the Associations, Churches and Ministers throughout the U. S. Impostors, if any poor mortal should attempt imposition, would quickly be detected. I judge that it will not be long before there will be impostors among us—for the folly &c. of the——already appears to many.

Let me now give you a few names to add to your list of subscribers. I fear that I may be somewhat troublesome to you, as I am not stationed, and move often from place to place; yet I should like to have your paper, let me go where I may. You will, I hope send it to my directions if I should move again from here, and whenever I notify you I should like to be able to add to your list the names of new subscribers; for I feel, I hope, as Eld. Gard did when he wrote in your 2nd Vol. page 350, "God speed the Truth."

We here profess to be Calvinistic—we have had heavy wars. In our Church Book we have these words: "We declare non-fellowship with all moneyed religious, institutions and societies under the name of Baptist, which do not follow the precepts or example of Christ and his Apostles." So you know how it has been as to wars, for we belonged to the Chowan Association. Bro. Jas. Osbourn from Baltimore was sent among us in March, and we, like the brethren (named on page 345) "fared sumptuously" while he preached to us, "for of a truth the Lord was in the place, and our hearts were made glad." He is now on his way through this State. A letter was received from him a few days ago recommending your paper; respecting which he has these words: "Since I left you I have seen and read some more of Bro. Beebe's papers, called the Signs of the Times, and I like them better and better. I have been acquainted with it ever since it first came out."

I have been so engaged that I have not seen several who perhaps will want your paper. I send \$10 and the ballance may be placed to my credit.

I am, dear Brother, yours,  
J. WASTFIELD.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: I have some time since (see Signs of the Times Vol. 2, pages 1, 19, and 37,) called your attention to the

subject of the Church of Christ uniting with the world, and endeavored to shew by scriptural testimony that it is in direct violation of the commandments of God, as set forth in his word from beginning to end. In a worldly sense, this is an age of invention, discovery and improvement; and many are disposed to apply the same principle to religious matters. They in effect say that times have altered and the rule of faith and practice laid down in the bible does not meet the exigencies of the present day; as though the Lord did not foresee all that would be requisite for the promotion of his cause; consequently has not given a *whole* rule to govern his chosen people—forgetting that He is the same yesterday, to-day and forever—that with him it is one eternal now—that one day is as a thousand years—that time is ever present with him—viewing him as a mere creature like themselves. Hence the inventions and improvements to promote the cause; the effect of which is to produce such sentiments as expressed by the Rev. Mr. Foote, a celebrated revivalist, who says, "I should not think I did any thing for God unless I converted 2,000 or 2,500 in a year!!"

God has given his law and requires obedience to it, *as it is*, and says, "*to obey is better than sacrifice*;" but men in all ages, according to the exercise of carnal reason, have been devising a better and continually improving upon it. I would ask what must be the inevitable consequence to any of his chosen ones who are found disobeying his commands, marrying and giving in marriage with these Canaanites; but trouble, affliction and sorrow—this has ever been the fate of such as have transgressed his holy commands. Look at all the testimony on record and there will be found no case where God has not manifested his displeasure with those who have been guilty of disobeying his commands. Paul was apprehensive

of the saints falling into similar errors ; see 2 Cor. xi. 3, 4, 13, 14, 15.

Now I would entreat all such as believes himself to be a child of grace, who feels disposed to unite with any *worldly* institution, to examine God's code of laws for authority to do so ; and if none is to be found there, to ponder well before he wounds the cause by disobedience, notwithstanding the *apparent* good that may result from such benevolence. It appears to be the prevailing opinion at this day that the end justifies the means, and many see no objection to violating God's express commands to benefit mankind, or in letting sin abound that grace may the more abound. They lay plans to obtain money won by horse-racing or any other species of immorality, will solicit and receive money from any source for the Lord's treasury.

By one of their late schemes we find them saying, " The enterprising and liberal publishers of the comprehensive commentary have entered into an obligation to pay into the funds of the Amer. Baptist Home Mission Society, one dollar for every set of their own edition of the work which shall be sold ; an engagement liberal in the extreme on any supposition, but the liberality of which is greatly enhanced by the fact, that *those gentlemen themselves are Pedo Baptists !* Now the question is, how large a number of dollars are *Baptists* willing should be paid by these *Pedo Baptists* into the funds of the Bap. H. M. Society ? " The answer (by such Baptists) is as much as they can procure ; for if they can get hold of the money, from whom, or in what manner is of no consequence, as long as it is applied to so good a purpose.

W.

June 13, 1835.

FOR THE SIGNS OF THE TIMES.

Williamston, N. C. April 30, 1835.

BROTHER BEEBE : We whose names are hereunto subjoined, having read the

communications made to C. B. Hassell of this town, by our much esteemed brother Osbourn, & at the same time wishing that many other saints may enjoy the same pleasure and profit, we send the sheets to you, hoping and believing they will readily find a place in your valuable paper. We have but little doubt but that they will be gladly received and eagerly perused by your subscribers, and the family of the Old School Baptists in general ; for to us it appears that the matter contained in them savors much of the Bible twang. Like the preaching and many other writings of our much loved Brother, these communications seem to be filled indeed with " divine unction and heavenly dew." They appear to be thickly set with diamonds, pearls, precious stones, and teem with the luxurious fruits of life, and light, and heavenly Grace.

That there are very few such Ministers of the New Testament as Eld. James Osbourn, our faith is prepared to believe, our Bible warrants us in crediting, and our confidence in God and the truth of the Scriptures more permanently established thereby. But that there *are some* such, we desire to rejoice in the Lord our Saviour, who has not even to this day left himself without a witness on the earth ; but from generation to generation since the days of John the Baptist to the present time hath continued to raise up some few of his favorite ones, and by an especial effusion of His grace eminently qualify them for preaching His Holy Word with power, with energy and with great light. And hath endowed them with such wisdom from on high as to discern ' *The Signs of the Times,* ' and consider the latter end as well as the past and present situation of the Church of the living God ; and hath so well prepared them by grace to draw the line of distinction between the merely nominal and the true professor of christianity—to describe with such great perspi-

cuity the actual condition of Zion and the gross darkness with which she is surrounded—and as with a two-edged sword to strip hypocrisy and deception of all their gaudy apparel in a trice, and expose them to view in their native ugliness.

Brother Osbourn has visited this quarter of the Lord's vineyard now for the third time, and we can truly say our souls have been fed and much comforted by his preaching and writings; and we grieve to think that we shall in all probability see his face no more. Since leaving here in the early part of this month, on his annual route through this State and others, we have received another token of his regard and holy calling in these communications. May his servicable life be spared, if consistent with the will of our heavenly Father, to feed the Sheep and defend the Lambs of Christ many days yet to come, while they continue surrounded with the awful deluge of error and blindness that has risen up amongst the sons of men; and remain parched with thirst and pinched with hunger for the waters of life and bread from heaven that has so long been withheld from their needy souls during this time of "famine."

But we desire to divert your attention no longer from these excellent letters. Praise the Lord all ye his saints for his mercy endureth forever.

ELD. JOS. BIGGS, SEN.  
ELD. JOHN WARD,  
ELD. MICAJAH PERRY,  
THOMAS BIGGS,  
JOS. D. BIGGS,  
C. B. HASSELL,  
STANDLEY DUGGAN,  
WILLIAM ROGERSON.

#### NUMBER 1.

*My precious Brother, Grace be with thee:*

It is a truth in which we may well rejoice, that the great Head of the Church, and the Captain of our salvation, has left the dead and is gone to take possession of an immortal inheritance reserved for all those who "follow him in the regenera-

tion," or in that "path which no fowl knoweth, and which the vulture's eye hath not seen," Math. xix. 28; Job xxvii. 7. And the more our affections are placed on our risen Saviour, the better will it fare with our souls while on our way to heaven.

Paul says, "The life which I now live in the flesh, I live by the faith of the Son of God," Gal. ii. 20. And this living by faith is more than simply talking of Christ, or merely knowing him in name and in doctrine. It is an intimacy with him, and communion with him, and drawing near to him, and having fellowship with him; Job xxii. 21; 1 Cor. x. 16; Heb. x. 22; 1 John, i. 3. And such a way of living as this, is sure to be attended with joy and peace, and not with fear and dread. This was the life which Paul lived, and hence he "Counted not his life dear to himself, so that he might finish his course with joy," Acts xx. 24. If we live such a life as this, we shall rise above the fear of men, good men or bad men, and "count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience, James i. 2, 3.

Yes, my son, I am fully convinced that a life of faith, on the Son of God, and an experimental acquaintance with divine things, and feeding on the precious Gospel of Christ, and living and walking under its blessed influences, is something far beyond what the generality of professed christians, in this our day, have any proper conception of, or acquaintance with. Men you know, may profess Christ, and talk of him, and preach about him plentifully; and also use a form of sound words in their preaching, and be quite orthodox in their sentiments and views of the gospel, and have as much zeal as Jehu had, 2 Kings x. 16; and as much light as Balam had when God opened his eyes, Num. xxii. 31; and have another heart as Saul had, 1 Sam. x. 9; and receive the word as

gladly as did those of whom we read in Luke, viii. 13; and be baptized as was Simon, Acts viii. 13; and speak with the tongues of angels, and have the gift of prophecy and faith to remove mountains, and bestow much goods to feed the poor, and at last die martyrs, 1 Cor. xii. 1, 2, 3. I say, you know very well that men may have, and do all the above things under the notion of piety, and yet be total strangers to a life of faith on the Son of God, and true gospel grace in their souls; and yet a life of faith on Christ, was the life Paul lived, and the Lord grant that you and I may be more and more acquainted with this mysterious way of living, for religion without this is worth but little, if any thing at all.

I wish that we may be led to see still more clearly than we have ever yet seen, the present frightful vacuity there is in nearly all the religion among us. We may truly ask, where is the good wine of the kingdom, and the choice clusters of Canaan, the refreshing dew of the gospel, the holy unction of the word of truth, and the divine savor of evangelical doctrines? We have wells in abundance, but where is the water? We also have many clouds, but where is the rain? By the mouth of Moses God saith, "My doctrine shall drop as the rain, and my speech shall distil as the dew," Deut. xxxii. 2; but surely this is not the case at this time, for of a truth the bottles of heaven seem to be almost stayed, and the pastures of the wilderness are suffering for thirst. My son! my son! the days of the prophet are returned upon us and but few among us see it, or know it, or lay it to heart; "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and

covered their heads," Jer. xiv. ii. 3. This is the calamity that is now upon Gospel Zion, and almost every pulpit in the land loudly testifies to the awful fact which is now before our eyes, and over which we mourn. We may well mourn at the sight of so sad a picture; nor have things yet got to their worst.

From many pulpits the truths of the gospel in the letter are shut out, and "another gospel" introduced in their stead; and thus is God insulted and the souls of men cheated by judaizing teachers under the name of Gospel Ministers—and large swarms of such mockers and deceivers we have now among us. But this is not all, for even where the truths of the gospel are admitted in the pulpits, and there preached; yet the power, the sweetness and the glory of these truths, is but little felt and known; yet truths, even divine truths, yield no power, nor life, nor warmth, nor comfort, nor food, without the Holy Spirit. Truth without divine unction, is somewhat like a very handsome egg without a yolk. And as most of our pulpits, even where I say the truth in the letter is preached, are void of holy unction and heavenly dew, we hear in the streets of Zion, the cry of, "Our leanness, our leanness;" for "From the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer"—Lam. i. 6.

Those things are daily opening up before my eyes, and I am persuaded that things will yet darken upon us, and become more and more gloomy, for the Lord of Hosts is about to do his work, even his strange work, and to bring to pass his act, even his mighty act. But he will not use the sword in this work of his; and if my son thinks he will, and that we are near unto persecuting times; I must take the liberty to tell thee my son, that thy thoughts are not God's thoughts in this matter.

This is not the day of slaughter; and yet we know the sword shall be bathed in heaven, or in the church here below, Isa. xxxiv, 5; but not now, for the saints are not yet in a fit state to meet the sword. Hence by the sword they shall not yet die, but die by the famine they shall, and that speedily; and indeed many are now already dead, mystically dead, and by famine many more will yet die in like manner. I do not mean a famine of bread, nor a thirst for water, but of hearing the words of the Lord, Amos viii. 11; nor do I exactly mean to convey an idea, that this famine is or will be of hearing the truth in the letter, for that is yet preached in many places, and preached it will be for many years yet to come. I will tell you what I mean by famine, &c. in my next. Adieu,

JAMES OSBOURN.

*Person Co. N. C. April, 1835.*

#### NUMBER 2.

*Dear Sir,* I hope I shall not weary you by my continual coming.

I told you in my last, that the very letter of Truth is shut out from most pulpits at this present time; and also in most instances where it is admitted, and preached, and contended for, it is void of divine power, and holy unction, and heavenly dew. Now then, as truth merely in the letter yields no life, power, comfort or food, so it comes to pass that we have a famine in the land; and it consists in the want of the words of God's mouth being conveyed to the souls of the Saints through the means of the word preached. God's word used to drop as the rain, and his speech to distil as the dew, and the consequence was, the saints looked like lively stones, even as the stones of a crown, lifted up as an ensign; and they sprang up as among the grass, and as willows by the water courses, 1 Peter, ii. 5; Zach. ix. 16; Isa. xlv.

4. But as the bottles of heaven are greatly strayed, Job xxxviii. 37, the saints suffer, and their strength is consumed away

like a moth, and their verdure withered as the mown grass, and they have almost forgotten prosperity.

This then is the famine, and by reason thereof, thousands of saints are suffering a partial death—not of body as will be the case when they day of slaughter comes on, and the sword is made use of—but a partial death of the soul; or a mystical death brought on them from the want of spiritual food.

This sad state of those persons, is in the word of God spoken of as being "ready to die," Rev. iii. 2; not dead as is a sinner in his sins, but ready to die. They are far gone and low sunk in a consumption; the disease affects the eyes, and ears, and taste; hence they are much in the dark, and also very dull of hearing, and have but little relish for savory meat. All this we see to be the case with most of those whom we have reason to believe are saints: nor can they get much under preaching, for there is little or no savor or heavenly dew in the pulpits. A preacher may try hard to force himself into good feelings, and feign to be happy in soul; but with such a sacrifice as this, God is not well pleased; nor will he suffer his saints to feed on what he himself disapproves of.

And hence are the Lord's people at this time undergoing a mystical death—a sort of inward martyrdom, which is all the suffering worth speaking of that they need to fear, or to escape for many years to come. Famine is the order of our day and not the sword; an inward sickness and not an outward persecution, is the difficulty we have to contend with. But in this calamity of ours, "we shall be helped with a little help, Dan. xi. 34, and mostly from reading the word of God, secret prayer and close meditation; for in the ministry there is little or nothing for deeply exercised souls to feed upon. And what I am now stating to be the case at this time, is just

what I found to be true when I first came to ——— to live. I saw clearly that the ministry was a dry fleece, and hence there was nothing for my soul to feed on go where I would among public means; but in the Bible, and at a throne of grace I fared sumptuously. In the ninth part of my life, I have given a full account of this matter, and the account you perhaps have read by this time.

Concerning this famine I would again observe; that although it is true, many persons have suffered, and are yet suffering a mystical death by reason of this long calamity, yet there is here and there one that escapes the sickness; and so no doubt it will continue to be, for the Lord will not have every one of his children sick at a time. All of them down at once would look as if the Lord had "forgotten to be gracious, Psal. lxxvii. 9. Still even those few who continue in tolerably good health cannot find a crumb under preaching, for it is a time of famine. Natural passions may be roused, and considerable feeling may be created; but still there is no savory meat for a living soul to feed on. Animal passions moved by preaching the letter of truth, differs widely from the word of truth being accompanied with divine unction, so as for the soul to feed, thrive, and grow in the Lord's house. This wide difference I have seen for more than twenty years, and God grant that you may see it, for it is a distinction of vast importance and yet but few understand it.

Now those few people whose spiritual health is so mercifully preserved in this day of general sickness, need not hope for great things from the ministry; for as sure as I am born, nine gospel preachers out of ten, are at this time on the sick list. They are invalids; their looks, private talk and public preaching, loudly prove the fact; every heavenly and spiritually minded saint can see it and feel it, for he goeth to the pits but findeth no water, and hence he

returneth with his vessel empty, Jer. xiv. 3. But he can get it filled sometimes from the Bible and from the throne of grace; and in this way, and not from the public means, his soul is kept alive in famine, his leaf continued green, and he prevented from being careful in the year of drought, and from being fruitless in those barren times, Jer. xix. 8. As the dew of heaven is now in so great a measure suspended, and the ministry become a "dry breast," Hosia ix. 14, many, even of the saints, in order to fill up the sad vacuity, are at present "rejoicing in a thing of nought," Amos vi. 13; but still, all those sort of people who thus "err in spirit, shall in the end come to understanding," Isa. xxix. 24, and again be made to partake of the new wine of the gospel; for thus saith the Lord God, "I will restore health unto thee, and I will heal thee of thy wounds, Jer. xxx. 17.

There is yet another sort of people, who in this "dark and cloudy day," Eze. xxxiv. 10, are rejoicing aloud in the work of their own hands, and in the purposes of their hearts; what this work is, and concerning those purposes, the Prophet thus writes, "Behold all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled," Isa. i. 11. I consider this text to embrace in its arms, all and every whit of those carnal inventions, and fleshly movements, idle traditions, unscriptural maxims and empty speculation, which are now going on among us, and in which carnal Israelites are so deeply engaged. The sweet wine of the gospel, the dew of heaven, and the life, light and power of Christ, they have not got, and hence they have commenced the reproachful business of counterfeiting, and we may consider this as a revivification of an ancient custom, and so we read; "And the magicians did so with the enchantments to bring forth lice, but they could not," Exo. 18.

Thus Aaron at God's command stretched out

his rod and smote the dust of the earth, and living creatures came forth as the effects of his so doing; and when the magicians saw what was done, they turned mimicks and tried to imitate the servant of the Lord, but failed in their enterprise, as all men needs must who have not a thus saith the Lord for the efforts they make. Among the Apostles, another mimick was found, and his name was Simon, and he wanted to do as they had done, but Peter said unto him, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money," Acts, viii. 20.

And just about such mimickes are the carnal Israelites among us; and as they know God can and does raise up and qualify men to preach his gospel by acts of his own amazing grace, so they mimick him by trying to effect the same thing by means of theological colleges, and theological teachers; or what they presumptuously call *Professors of Theology*. As they also see and know that God's own sent servants, by smiting the earth, or poor elect sinner, with the gospel rod, divine life attends the same, so that many living men and women are found to praise the Lord; they also try hard to effect the same thing by noise, clamor, singing, shaking of hands and encamping out all night—by prophesying deceit and preaching another gospel. By this sort of mimickry, many proselytes are made, but still they are not living things in the sight of God. It is true they have a name to live among magicians, but still they are dead in soul, and strangers to grace, and by the true Israelites they must be viewed as a nation of young magicians. These are they who are rejoicing in a false light in a dark day; and in some outward things they look better at present than do those real saints who are now in a mystical death by reason of the famine which hath overtaken us, and which will continue upon us for years yet to come.

I will try and finish this subject in my next Adieu.

JAMES OSBOURNE.

FOR THE SIGNS OF THE TIMES.

*Fairfax C. H. Va. June 12, 1835.*

BROTHER BEEBE, I have again to ask a place in the *Signs*, on a subject which some of us wish brought before those Churches that stand on Old School ground.

The subject relates to Associations.

In order if possible to present the subject to

your readers in a fair light, I will first, state what I find in Associations which I think strictly scriptural. This I have noticed in former communications, but I will again speak of it.

The keeping up of a correspondence of the churches one with another, appears to have been the primary object of the churches in forming Associations. For this correspondence among the Churches, I think we have abundant authority in the usage of the Apostolic churches, and as much occasion for keeping up the practice, at this time as ever, that the churches in their afflictions and trials may be acquainted from time to time with each others standing, with their difficulties &c. may be mutual helps and comfort one to the other, and many have their hands mutually supported; and that they may keep bright the chain of christian fellowship among them. There is no set form laid down in the New Testament, for continuing the correspondence of the churches, neither did the primitive churches observe any. The mode seems to be left in a measure as indifferent, providing always that there be no departure from nor infringement of the spirit and order of the New Testament as established in relation to other points. We read of letters from churchers (Acts xv. 2, 22; Cor viii. 23,) of their sending relief one to another &c. But all was done in the simplest form; no blending of the authority nor infringing of the independency of the churches.

I now pass to notice our Associations, and to enquire whether they are conformed to the pattern laid down in the New Testament, as to carrying on a correspondence among the churches. I said on a former occasion, (*Withdrawn Circular, Signs, Vol. 2, No. 21, page 323.*) *The present mode of keeping up a correspondence by the associating of churches for that purpose, is perhaps, as good a mode as can be adopted under existing circumstances, &c.* But certainly my expression—the *present mode*, is too broad. The simple plan of the churches associating together for keeping up a correspondence, was what I had in view; whereas the expression used, would seem to convey the idea that the mode of associating as existing among us, was what I approved. But I shall now state some objections to our present form of Associations. I do not take into the account those Associations which have been incorporated by law, as religious bodies, for holding property &c. nor those which professedly assume the prerogatives of a religious body, meeting together to



devise *ways and means*, for the spread of the gospel and the conversion of sinners &c., nor such as assume a superintendency over the churches; for such associations no consistent Old School Baptist can on reflection sanction. My objections will be intended for those earlier and simpler forms of the churches associating together, in which unions they professedly maintain the independency of the churches, and *modestly* assume only to be an *advisory council*.

I object to these Associations: 1st, Because that in forming their constitutions the churches of the same Association pledge themselves to each other, so that they consider themselves as standing in a relation one to the other such as they do not stand in toward other churches of the same faith and order. Many represent this relation to be similar to that of the members of an individual church, and would prescribe a similar discipline to be exercised by the Association toward the churches as the church exercises towards its members. Hence churches thus associated are not at liberty to correspond in the same way with other churches of the same faith, without having first obtained a letter or vote of dismission from the Association. We read of nothing like this in the New Testament—of no such dividing and arranging of the churches into distinct *clans* or confederacies. And this thing too evidently forms a germe, from whence springs spontaneously *horns to scatter* the churches, and occasions the need of *Carpenters to fray them*, Zach. i. 21.

2nd. My next objection is, that the unscriptural arrangements of these Associations are too complicated, occasioning too much *business* to be transacted, to consist with the simplicity of the primitive intercourse of the churches, or with the profitable coming together of the brethren.

3rd. I object again, to the idea of marking the limits of each Association by local boundaries, because it has naturally produced the notion that all baptist churches within such limits must belong to the same Association, whether these churches are so united in doctrine and practice as to keep up a friendly and affectionate intercourse with each other or not. Hence a want of union among the churches, has occasioned disunion in their councils, and a strife to gain the ascendancy in the Association by each distinct party; and has resulted in much contention and in an increase of jealousies and party-feelings.

4th. I object to the custom of numbering and publishing so particularly, by the Associations, the number of members &c. belonging to the several churches. I know the idea of objecting to the numbering of Israel, has been laughed at in this country ever since the time of Morgan Edwards writing his history of the Baptists. But I also know that David committed a grievous sin in requiring national Israel to be numbered. But I do not suppose that the sin consisted in merely counting Israel; it was probably in the pride of David's heart. I cannot think it any less sin to take occasion from the additions

the Lord may make to his spiritual kingdom, to glory on account of the increase of his church or nation. And we certainly do see much of this self-glorying and a consequent temptation to add to the churches faster than the Lord renews their hearts, growing out of this practice of numbering the members on additions &c. We have seen for instance even before the *protracted meeting* system came into vogue, many preachers grading their importance, and having their popularity increased according to the numbers they baptized. Hence their great solicitude to baptize, manifested in getting every thing they could into the water. Churches catching the same *ambitious fire*, wishing to increase in numbers above others, have opened their doors to receive all that offered. Associations also have boasted of the numbers added to their churches, as affording clear evidence of the Lord's special favour to them, on account of their *zeal, plans, systems, &c.* If David sinned; these sin. I would therefore like to see the occasion for this sin cut off from our Old School Churches and preachers.

The enquiry is, I suppose, at hand, either from curiosity or a desire to examine the subject, to know what I would substitute in the place of the present form of Associations. I will briefly give the outlines of what I would wish to see substituted as the medium of social intercourse among the churches. In the first place, as the term Association has become so identified with a certain organized form of meetings, I would recommend its being dropped, and our meetings for maintaining a correspondence among the churches, have a name significant of their object. For instance that they be called *meetings for correspondence*, or *Corresponding Meetings*. 2nd. Although I would desire these meetings kept up convenient to the churches in the different sections of our country, and of course as our churches are local, there must be some general *local* limits to each corresponding connexion of churches; yet the *boundaries* of such meetings I would have to consist—not of *localities*—but of certain defined *lines of doctrine, order, practice, &c.* And these I would wish very special, so as to admit such as come voluntarily within the limits let their local situation be what it may; and none others.

3rd. For the sake of brethren at a distance who may occasionally wish to visit a particular Meeting, I would think it advisable to have fixed times for holding each several meeting. But instead of one meeting adjourning to meet again, I would prefer that where a particular church invites the next meeting, it be published in the Minutes as the invitation of such church, to all churches, so and so defined, by their doctrine and practice, to unite by their Messengers, or letters or both in a Corresponding Meeting at such time and place &c. Thus leaving it free with every church of such order to unite in the meeting or not. And instead of each church being confined in their correspondence to the

churches uniting in any particular meeting, I would think it desirable so far as convenient that they should correspond with different meetings, as thereby the intercourse among the churches will be made free and extensive. 4th. I would have the *business part* of those meetings confined exclusively to the correspondence of the churches and other Corresponding Meetings, and the meetings occupied in the preaching of the word and in the free intercourse of the Messengers together.

I have thus sketched my views on this subject. I sincerely desire that this thing may be so presented before our Old School Brethren as to arrest their attention. In order to do this it is necessary that more than one brother should call their attention to it; as *every motion without a second* falls to the ground. There are other ministering brethren, I know, who have had the subject under consideration, let them come forward in the Signs, so far as they think my views correct confirm them, so far as they differ from me, state the views they entertain on the subject. And I hope that those brethren if such there be, who on scriptural grounds object to the whole proposed change, will come forward and freely state their objections. In this way the subject may be fairly and deliberately canvassed and so presented before the churches as to lead them to act upon it understandingly.

I would like to have your Virginia subscribers, who think well of the proposed change, bring the subject before their respective churches for their consideration.

A separation must take place in such of our Associations as have Old School churches in them, or we must submit to the new schemes and popular doctrine being established over our heads. To me it would be much pleasanter to retire, and I think more congenial with the spirit of the gospel, than to continue in those mixed bodies and by our silence sanction that which we know is contrary to the word of God, or to keep up a contest with the advocates of those new things. In such contests the passions are liable to be excited; and bitter feelings to be engendered towards the persons, as well as the sentiments of our opponents. I will go further and say, a division will take place. The churches may some of them, still be disposed to hobble along in the *lame-footed* way we have done, but the Lord will not suffer his children to go much farther in bidding God-speed to those delusive errors which are among us. The longer the division is procrastinated the more difficult it will be; for churches as well as Associations will have to be divided. The art of the New School leaders is known; and their exertions are unwearied to gain an influence and if possible the ascendancy in all the churches. Hence so far as they succeed in those churches having sound members, so far a division of churches must take place.

In retiring quietly from this mixture and confusion, it would be well to have our *place of retreat*, such as can be well sustained on scriptural

grounds. Hence the importance of having the subject well examined.

The wise man says, "A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished," Pro. xxii. 3.

S. TROTT.

## Signs of the Times.

NEW VERNON, Wednesday JULY 8.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

We invite the attention of our Brethren to the Communication of Brother Trott in this paper, on the subject of Associations—a subject which has been upon our mind for some years; but more particularly so since the Associations have so generally forsaken their original ground by the assumption of Ecclesiastical power, and by resolving themselves into Missionary and other Societies. The Scriptures either do, or do not furnish example for a plurality of organized and standing bodies; if they do, in what part of the sacred volume is such authority recorded?—if they do not can Old School Baptists contend for them? For the want of room in this number our remarks are necessarily circumscribed; we shall resume the subject at our earliest opportunity. In the mean time we hope our Churches, and brethren in general will give the subject a thorough investigation.

The Religious Herald (Va.) accuses us of falsehood and slander in our remarks concerning the *American Mendicant*. We say nothing of the bitterness of Mr. Sands and his editorial brotherhood, whenever their idols are touched, or of the modesty, politeness and *charity*, with which he ranks us with Judas and the Devil; for we have become accustomed to this kind of treatment from that quarter. We will here only say, that if in any respect we have misrepresented Mr. Rice or any other person, it will afford us pleasure when convinced of the same to retract it. Our assertions were founded upon

the statements of others on whose veracity we supposed we might rely—that Mr. Rice was in possession of real estate in the city of Philadelphia or Washington, or both, to a considerable amount; but if Mr. R. is not worth a dollar, and does not retain one cent of the thousands he has the handling of, for his own use; if it be true as asserted by Mr. Sands, that Mr. R. is a pauper on the hands of his friends, and dependent on their generosity for his food and raiment, our statements must be incorrect. We shall resume this subject again shortly; in the mean time we should be glad if our brethren who are acquainted with the circumstances of Mr. Rice, would put us in possession of such information on the subject as shall be in point, either in confirmation or refutation of our statement.

Our Bro. Eld. A. B. GOLDSMITH, of Guilford Ct., author of the communications in the Signs, signed "*Philo Logos*," is now preparing for the press and, as he informs us, will soon offer to the public, a collection of *Old School Hymns*. We hope he will meet with encouragement. As soon as we shall be farther advised respecting the character, terms, &c. of the forthcoming work, we will give notice.

NEW AGENT—*Lawson Robertson*, Prince ton, Caldwell Co. Ky.

#### MARRIED.

At Troy in June last, by Eld. H. T. Judson of New York, *Mr. Robert G. Fairchild*, Merchant of New York, to *Miss Brintnell*, daughter of *Dea. Lemuel Brintnell* of the former city.

#### DIED.

In this town on the 18th ult., *Mr. Nathaniel Dodge*, in the 81st year of his age.

On the 25th ult., in the vicinity of Bloomingburgh, *Mr. Timothy Dolittle*, aged 84 years.

At Bloomingburgh, on the 26th ult., *Mrs. Miller*, widow of the late Daniel Miller.

#### Circular Letter.

*The Elders and Brethren composing the Warwick Ass'n., assembled at Brookfield, June 10th and 11th, 1835—To the several Churches of which it is composed, Greeting:*

DEAR BRETHREN, Beloved of God, called to be saints, Grace be to you and peace from God our father and the Lord Jesus

Christ. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. We are always bound to give thanks to God for you, Brethren, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; and may the Lord enable you to stand fast in that truth from which so many have swerved and turned aside to vain jangling.

It is our present design to enter briefly into an investigation of the subject of Obligation—in approaching which we feel our insufficiency, and consequently the indispensable necessity of the Spirit to bring all things to our remembrance whatsoever Christ has told us. The obligation resting upon the Church of Jesus Christ, is two-fold: first, as his creatures, and secondly as his children. The former including all the posterity of Adam or the natural seed, the latter confined to the posterity of the second man, the Lord from heaven, or the Spiritual seed. In taking this view of the subject, we are very sure of opposition from at least three fourths and perhaps seven eighths of professed christians; be that as it may, if we be so happy as to have the approbation of God, in his word, and consequently of a good conscience, we shall be abundantly satisfied. Law at once implies obligation—consequently the Law of God imposes an obligation upon all such as are under it; but who are under it? We answer, all the posterity of Adam the natural man, or head & representative of all the natural seed, descending from him by ordinary generation.

NOTE—Through inadvertency the matter intended for page 220 has been transposed to 221.

the substance of these things were contained in the message delivered to the first natural man in the garden: thou mayest and thou mayest not. Besides the Apostle, speaking of the gentiles, says, "These having not the law, are a law unto themselves, which shew the work of the law within their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing, or else excusing, one another," Rom. ii, 14, 15. The law of God as revealed in the Scriptures, is an eternal standard of right, and exhibits the holiness and perfection of his character—it is Spiritual.

We have already intimated an obligation arising out of the law; the question returns: who are under the Law? We answer again, all the posterity of Adam in their relation to him both Jew and Gentile, consequently they are all under the curse, for it is written, Cursed is every one that continueth not in all things written in the Book of the Law to do them." Again, When the fullness of time was come, God sent forth his Son, made of a woman, made *under the Law*, to redeem them that were *under the Law*, Gal. iv. 4, 5. The conclusion is, that unless Gentiles as well as Jews were under the law, none of them can be saved by Christ; Now we know that what things soever the law saith, it saith to them that are under the law that every mouth may be stopped and all the world become guilty before God, Rom. iii. 19. Christ in his answer to the lawyers, summed up the whole of what the Law says, in love to God and our neighbour; a requirement like this was perfectly in harmony with the perfections of God and the plan of salvation. It was proper and fit, and right, and rational, and reasonable in the nature and fitness of things, that God as the creator and preserver, should require of his creatures obedience to his will and such is the nature of his law—'tis inflexible, it will not allow of the smallest or

slightest failure, for he that fails in one point, is guilty of all, and in consequence of not continuing in all things written in the Book of the Law to do them he is cursed. It reaches not only to actions, but words and even thoughts and intents of the heart; it is so rigorous in its requirements that only for one offence, the die is cast; no reversion, no repentance or pardon, but down to hell the creature must go in spite of all he can do—for the law will accept of nothing short of perfect and perpetual obedience; hence the idea that it requires men to give up their hearts to God is incorrect and absurd, for that would be something short of perfect obedience. The idea supposes the heart is not right with God. This is true; but that the law of God requires it given up is absurd; it falls far below that perfect standard.

The moral law of God can never be satisfied in its requirements and obligations by us, and like the criminal under sentence of death by the law of the land, he is only waiting the day of his execution, and will assuredly receive the punishment due to his crimes, unless pardoned or reprieved. But says an objector, although repentance is not a requisition of the law, does not an obligation upon all the human family to repent and believe, grow out of the Gospel? We answer not in a scriptural point of view. But as the creatures of God, standing in relation to him as their creator, and from whom they receive all the common blessings of life, they are certainly under obligations to him; and as rational beings it is their duty to *reform or turn away from* wicked practices—which reforming or turning away from is evidently the import of the term repentance frequently used in the Bible: witness in the case of the Ninevites, and Luke xiii. in relation to those whose blood Pilate had mingled with their sacrifices, and those upon whom the tower of Siloam fell. Last

In tracing the history of man, including his origin, as recorded in the Bible, we find him included in the "every thing" that God had made and pronounced very good; hence Paul quotes as follows: "Thou madest him a little lower than the Angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands," Heb. ii. 7. Again it is written, "Man being in *honor* abideth not," Psalm viii. 5; "He is like the beast that perish," Ps. xlix. 12. Whence this departure from that original uprightness in which he was created, the glory with which he was crowned, and the honor conferred upon him? It was by sinning against the God that had thus created and crowned him with glory and honor; and so it is written, "by one *man* sin entered into the world and death by sin; and so death has passed upon all men, for all have sinned," Rom. v. 12. But what is sin? "Sin is the transgression of the Law," 1st John, iii. 4. Now the Law was not given until about 2,500 years after the creation; and we are informed that "where no Law is, *there* is no transgression," Rom. iv. 15; "yet death reigned from Adam to Moses, Rom. v. 14, or from the creation to the giving of the Law, bearing in mind that death entered by sin as above quoted, it must of necessity follow that sin was in the world before the law entered. Hence we read, "For until the law sin was in the world," Rom. v. 13.

It was the prerogative of the Eternal God to restrict the creatures he had made; hence he commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die, Gen. ii. 16, 17. Thus the man became a transgressor when he had done what his Maker commanded him not to do, consequently the sentence is pronounced

against him, as recorded in the 3rd Gen. xvii. 18, 19, by God the Judge, and that according to law; the imputing or charging sin to him is an evidence of Law, for "Sin is not imputed when there is no law," Rom. v. 13. "Nevertheless," saith the Apostle, "death reigned from Adam to Moses and over them that had not sinned after the similitude of Adam's transgression," Rom. v. 14. All the posterity of Adam down to Moses, or the giving of the law, are undoubtedly embraced by the Apostle in the passage above quoted. In what sense have they not ~~sinned~~ after the similitude of Adam's transgression? First, in that Adam transgressed an express command, or Law of Jehovah, to him personally delivered; whereas his posterity down to Moses did not, for they were without law as respects the revelation of it; and yet they were all sinners, for they all died. Second, They did not sin after the similitude of Adam's transgression, because he was their head, and as such they were all created in him, for there never has been a creation since; and though ages upon ages have rolled away, and millions after millions have appeared and disappeared, they were all created in him, consequently as he fell they all fell in him, as it is written, "in Adam all die," 1 Cor. 15, 22. In this last peculiar sense none of his posterity ever have or ever will sin after the similitude of his transgression; in confirmation of this truth, the Apostle observes, "By the offence of one (Adam) judgment came upon all men to condemnation," Rom. v. 18. Again, "By one man's disobedience, many were made sinners," Rom. v. 19,

Notwithstanding the Law had not been given in form, in its joys and titles, until Moses—although it had been said thou shalt love the Lord thy God, and thou shalt not kill, steal, covet, or take the name of the Lord thy God in vain—yet

ly, Acts xvii, Paul goes to prove from creation, nature and reason the impropriety and inconsistency of worshipping an image of wood, or stone, or silver, or gold, and observes, "The times of this ignorance God winked at, but now commands all men every where to repent:" that is, *reform and turn away from* such an irrational, superstitious and abominable practice.

The letter of the Bible clearly indicates what is generally denominated among men morality, as obligatory on all men, both Jews and Gentiles. But that it is the duty of all men or all the posterity of Adam to repent and believe the gospel, as his children, or to the salvation of their souls, we do not believe; and to which we have serious, we have strong, we have decided objections! One or two of which we will name: first, faith and repentance as respects the great salvation, are the gifts of God; for every good gift and every perfect gift—and surely these are and perfect—comes down from the Father of lights, with whom there is neither valuableness or shadow of turning, James i. 17. Again Jesus is exalted a prince and saviour to give repentance &c. Secondly, if God has not designed the eternal salvation of all his creatures, (and he has not according to his word) he has not designed they shall all believe unto salvation; neither will he give them that godly sorrow for sin which works repentance unto life never to be repented of; the idea is open hostility to the doctrine of Election or salvation by Grace—distinguishing grace. Of all creatures under heaven, the children of God are under the highest and strongest obligations; and they sometimes not only feel but realize it. They are not only under obligations as the creatures of God (as we hinted in the commencement) for the blessings of his providence in common with their fellow men, but for the blessings of the New Co-

venant, which covenant is ordered in all things and sure; the love of God fixed upon them as the objects of his choice from eternity; the Grace given them in Christ Jesus before the world began; Christ appearing in the fullness of time, in fulfillment of the purposes going before, according to the eternal purpose and council, in order to put away sin by the sacrifice of himself; fulfilling the law in all its jots and titles for *them*; bearing their sins in his own body on the tree, and thus becoming a curse for them; suffering, bleeding, groaning and dying in order that they might live; rising the third appointed morning for their justification; ascending on high; leading captivity captive; receiving gifts from men, even the rebellious, that the Lord God might dwell among them; teaching them by his spirit; bringing the commandment home, causing sin to revive and them to die, while realizing themselves under the sentence of death, and just ready to be executed; behold at this critical period a pardon is brought to their senses, a reprieve is read in their hearing directly from the court of heaven, from the King of Kings and Lord of Lords.

"Now the soul at freedom set,  
His Surety's paid the dreadful debt."

The language is, O magnify the Lord with me! None but Jesus can answer the requirements of that law, by which is the knowledge of sin—none but Jesus can fulfill that law, and he has done it on the part of his people; for he came not to destroy it but to fulfill it. None but Jesus can obey that law, and he has obeyed it perfectly. Is the law spiritual?—so is Jesus; is the law holy?—so is Jesus; is it strong?—so is Jesus; every thing in him and about him that justice asked, and every thing that his children need. He has done all things well, and all that he has done has been done for his father, himself and his people—his Church, his Body, and

his Bride. The language of Jesus is, the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and they in me, that they may be made perfect in one.

In conclusion, Brethren; Instead of telling what we have done and what we intend to do for ourselves or others—as do hundreds of professed ministers of the gospel—let *us tell* what Jesus has done; and in doing this, do we make void the law? Are we Antinomians? God forbid! yea, we establish the law; and while there are *Lo's here* and *Lo's there*, believe them not. Remember the words of our Master to his disciples: "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, behold he is in the desert go not forth; behold he is in the secret chambers; believe it not. Tis a good thing that the heart be established with grace and not with meats." Therefore may the Lord enable you and us, to leave the beggarly elements of the world and come to Christ, as unto a living stone, disallowed indeed of men, but chosen of God and precious; and in coming to him we shall come to his word and his ordinances. "Flesh and blood cannot inherit the Kingdom of God;" let us go forth then, without the camp, bearing his reproaches—refusing to be called the sons of Pharaoh's daughter—choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season—esteeming the reproach of Christ, greater riches than all the treasures of Egypt.

And now unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever; Amen.

JAMES FINCH, *Moderator*.

GABRIEL CONKLIN, *Clerk*,

### CORRESPONDING LETTER.

*The Warwick Baptist Association convened agreeable to appointment with the Church at Brookfield, June 10th and 11th 1835—To our sister Associations with whom we correspond, send Christian love.*

*Dear Brethren:* Through the abounding goodness of our Covenant God, we are permitted to enjoy another Anniversary of our Association; and we desire with grateful thanks to acknowledge the kindness of God in preserving us from mingling with the numerous newly invented societies, and forms of the day—for the support of which no authority can be found in the word of God.

We desire to contend earnestly for the faith once delivered to the saints. It is not our privilege to tell you of great additions to our Churches, as you will discover by reference to our minutes, but we are glad that we can tell you that we are at peace and in fellowship among ourselves, and we are now looking to God to revive us again that we may rejoice in him. We solicit a continuance of friendly correspondence by Messengers and Minutes, with such as remain with us in the fellowship of the Gospel of Christ, and who, apart from the traditions and inventions of men, hold with us the doctrine and order of the Church of God, as laid down by Christ and his Apostles, and as understood and received by our fathers in the Constitution of this Association—a copy of which will be found in our Minutes of last year. Our present session has proved peculiarly interesting and comfortable, upon the ground of our union of sentiment in the doctrine and practice of the Gospel.

We have appointed our next session to be held with the Church at New Vernon, to commence on the second Wednesday in June, 1836, at 10 o'clock A.M.

JAMES FINCH, *Moderator*,  
GABRIEL CONKLIN, *Clerk*.

## Poetry.

FOR THE SIGNS OF THE TIMES.

By S. Sr. J.

Of all the inventions of Satan & Co.,  
The Baptists have known or felt here below,  
Is the fountain of evil, tho' popular way,  
Of raising up Preachers in this latter day.  
Enraptur'd fond parents the prospect behold,  
In visions prophetic to them doth unfold  
The times when their indolent sons they shall

see,

By human acquirements, and great sanctity  
In manners, and well polish'd in biblical lore ;  
Of human inventions, possessing a store  
From the Great Manufactory, sent out complete  
In learn'd nonsense our ears to greet.  
No wonder so many aspirants we see,  
Among the young fops who profess piety,---  
Pretending a call the gospel to preach,  
With anxiety the heathen to teach ;  
The worth of poor souls pretending to feel,  
Wordly anticipations increasing their zeal  
In a garb of hypocrisy clad, they repair  
To Gamaliel's school, themselves to prepare  
For a curse to the saints, and scourge to the  
world---

Teaching popular -isms with banners unfurl'd ;  
With stars full a score for benevolent schemes,  
The Convention their arms which with golden  
hopes gleams.

These Ishmaelites mocking do run to and fro,  
Vending spurious gospel wherever they go ;  
Blind guides, that never knew the right way,  
In hypocrisy leading the simple astray.  
Like Gehazi the Prophets', frail servant of old,  
They're seeking rewards & searching for gold,  
As the horse-leeche's daughters, they cry give,  
And by deceiving mankind in elegance live---  
Themselves esteeming and boasting in pride,  
These covetous blasphemers the good deride.  
With pomp they their godliness display,  
Denying God's power---from such turn away.  
Come out from amongst them and separate be,  
All their abominations as pestilence flee ;  
Fear not little flock though your number be few,  
'Tis your Father's good pleasure to give you  
The Kingdom and glory ; rejoice ever more,  
Your troubles and sorrows will shortly be o'er !  
Tho' sore persecution awaits you whilst here,  
Declare the Truth boldly and banish all fear.

Our Correspondent in Burdette, who has requested our views on Mark xvi. 15, and also the request of one of our Agents in Georgia, shall receive attention soon.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithaca.  
Jas. Robinson, Peter Winchel, J. Vaughn B. Burt, A. Everit, A. Holmes Esq. E. Mosely, G. Westervelt, corner of 9th st. 3rd Avenue N. Y., T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N. Y.

## NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

## PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

## DELAWARE.

W. K. Roberson, P. Meredith, G. F. Tindall.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Cheat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

## VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode.

## ILLINOIS.

Charles S. Morton, Stephen Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgley, Gideon Simpson, John Halcomb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Isaac Coneley, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

OHIO—S. Gard, Wm. Niffice, J. Flint, J. Tapscott, Eli Ashbrook, Eli Barker, Linus Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson.

INDIANA.—James Mason, Elihu Halcomb J. D. Priddy, Eld. P. Saltsman, E. Saunders.

MISSISSIPPI.—John Burch,  
Mo.—J. Mills, J. Rumsey, F. C. Hathaway.  
E. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock,  
KENTUCKY—Thos. P. Dudley, E. W. Earl,  
Wm. Stanley, Amon Cast, David T. Foster,  
Joel Morehead, N. Carr.

Conn.—A. B. Goldsmith.

Ms.—D. Hart, D. Cole.

Maine,—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C.  
Georgia.—Elder J. Henderson, R. Reese. Eld.

A. Cleaveland, J. Greer, W. Hill.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO. N. Y. JULY 22, 1835.

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GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

OSBOURN'S LETTERS—CONCLUDED.

### Number 3.

*All hail my Son !*

At the close of my last I spoke of our modern *magicians* being engaged in mimicking sacred things, of their rejoicing in a false light in a day of darkness ; also of their appearing at this time in many outward things to as good, if not better advantage, than do those saints of the Lord who are now in so sad a condition in soul from the famine which hath overtaken us ; and I would now say, that I am thoroughly convinced of the truth of the assertion ; for the napkin and grave clothes are now upon nearly all the saints, and our pulpits are hung in mourning ; the Church may say, " Behold O Lord, for I am in distress ; my bowels are troubled ; my heart is turned within me," Lam. 1. 20.

But still, as I have somewhere in these communications of mine to you observed, that there are yet some few saints that are not so sick, nor sunk so low, nor so far gone into darkness and distress, nor in such suffering circumstances from the present famine, as are the great majority of christians ; so likewise I would here observe, that as in the general destruction which Job experienced in his family, and in his flocks and cattle, a few persons were left to bear the heavy tidings to the pious saint ; so also in this day of general famine, the souls of some few are "satisfied in drought, and their bones

made fat, and kept as a watered garden, and as a spring of water, whose waters fail not," Isa, lviii. 11. These are they that "spread out their roots by the river, and their leaf is green, and they are not careful (or do not suffer as most people do) in the year of drought, nor do they cease from yielding fruit," Jer. xvii. 8. And why this is the case with those few, "when so many are "ready to die," is, because the Lord "keepeth them alive in famine," Psa. xxxiii. 19. Those who are thus kept alive in soul, are to Zion in this day of famine, as were the messengers of Job when he suffered such a serious bereavement in the loss of his children and flocks. They told him what had happened ; and so likewise those few people whom the Lord keepeth alive in this day of famine, set forth before Zion what the sad calamity is which she is now suffering under, and that it is a famine, not of literal bread, nor yet altogether of hearing the letter of truth preached ; but a famine of a most grievous kind, for it gnaws, empoverishes and paralyzes the very favorites of God. They also state to the Church, that this famine has been occasioned, and is yet continued, and will for years to come be continued, by means of a suspension of heavenly dew and divine unction from the administration of the word ; or as Job says of the Lord, "He holdeth back the face of his throne, and spreadeth his cloud upon it," Job xxvi. 9. We all know that if the "Lord shutteth up a man, (or the Church) there can be no opening," Job xii. 14. We also can but be sensible, that the Church now goes "mourning without the sun," and "the

day of the Lord is darkness and not light," and those "who are planted in the house of the Lord, do not at present flourish in the courts of our God," Job xxx. 28; Amos v. 18; Psa. xcii. 13.

Those few saints whom the Lord keeps alive in famine, are the "gleaning grapes left, and as the shaking of an Olive tree, and as a few berries in the top of the uppermost bough," Isa. xix. 6; and they with grief of heart behold the benighted and sickly state of Zion; and know they do, that her former gladness is taken away, and that in the once plentiful field, and in the vineyards, there is now little or no singing; and that the treaders (or gospel ministers) tread out but little or no wine in their presses; and that instead of a sweet smell, there is a stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girdling of sackcloth; and burning instead of beauty; and for these things they weep, and their eyes run down with water because the Comforter that should relieve Zion is far from her, Isa. xvi. 10; Isa. iii. 24; Lam. i. 16. These things are plain before my eyes, and I have seen them and mourned over them for these last twenty years; I have looked at them closely and frequently, and concerning them, there is no disputation in my mind, for I know and am persuaded of the Lord, that my mind has been led into those things by that very spirit which testified of Christ to my soul many years ago.

But permit me, my son, again to observe, that although Zion is now so sick and "ready to die," and so little rain and dew in the preaching of the word, yet it shall not be always so; the saints shall not be always on the sick list, and appear in sackcloth, and with their hands upon their loins as a woman in travail, Jer. xxx. vi; for this famine will abate after so

long a time, and then great hopes of better days will spring up in the souls of the present sickly saints, and they will feel strongly inclined to entreat the Lord to send down upon them the latter rain; and as it is God that inclines their hearts to pray, so he will incline his ear to hear, Psa. x. 17; and then in his own good time he will open the windows of heaven and rain down righteousness, Mat. iii. 11; Hosea x. 12. This rain from the Lord will be considerably copious, and be very sensibly felt by his ministering servant whose preaching is now a dry breast; and as by this heavenly rain their souls will be sweetly cheered and greatly refreshed, so they will become savory and very unctuous in the administration of the word: and as it is to belike priestlike people, so the saints generally will be fed, comforted, edified, built up, strengthened and encouraged. Yes the Lord will come down upon them like rain upon the mown grass, and as showers that water the earth; and then shall it be seen that truth will spring out of the earth and righteousness look down from heaven. The mountains of Zion which now yield but little or no sustenance to poor and needy ones, shall then bring peace to the people; and also those who now dwell as sinners in the wilderness, shall be made to bow before the Lord, and the very worst of enemies shall lick the dust. Read Psalm 72 and you will there see all that I am now saying to be true.

These are the happy times that we may look for after the present famine is over gone; but who will live to see them, no mortal man knows; or how great the present sickness of Zion will yet be, no one among the sons of men can tell. Men may try to find out the secret by certain rules and figures, and by calculating times and seasons—by the springing up of one crowned head, and the putting down

of another—by the extension of the power of one pope, and by the contraction of the supremacy of another; but all this is mere whim and fruitless labor, and cannot be otherwise unless we had a given point to begin at. But we may affirm without fear of contradiction, that the Lord "hath covered himself with a cloud, that our prayers cannot pass through," Lam. 3, 44; and Zion has also fallen into a sickness and a partial death, from which sad and melancholy state she cannot be restored without special assistance from her Lord and Saviour. A man who will deny this, had as good deny the Bible altogether. As to what is now days deemed gospel prosperity, is a mere cheat, and hath not the least shade of divine truth attached to it. Nay, it is so far from being true, or any thing like divine truth, that it is one of the most unequivocal proofs of Zion's now being in a dark and sickly condition. What is at present called gospel prosperity, is a notorious counterfeit, and a scandal on the oracles of God. But still it answers very well for our magicians; on it they can feed, and of it they can boast as if they had taken great spoil, and were become fat as a heifer at grass.

But, my son, is not this doctrine calculated to render me as odious in the eyes of the false professors of this age, as David rendered himself in the esteem of his carnal wife when he danced before the Ark? 2 Sam. vi. 15, 16. But be this as it may, I have a refuge to fly unto, and he will be my guide even unto death. Do, my son, try and live near to the Saviour of sinners, and beg of him to keep you in his fear and truth, and quite humble at his feet. Also beg of him to make and keep your conscience tender, and to keep you from a worldly spirit—which spirit is very detrimental to the life of God in the soul, and tends much to vex his holy Spirit. This world, with all its great apparatus, when compared with the vast concerns

of the soul, is far more insignificant than the least particle of sand to the oozy shore. I sincerely wish you may increase more and more in every christian grace and virtue, and that you may be a standing ornament in the Church of Christ. Pray for me, my son, for I need the prayers of such as you, as they will act as a check against the curses heaped upon me by magicians.

I suppose you have read through my life by this time. My books are getting more and more in demand, and I am followed in preaching much more than I used to be. My kind love to your young family, and to both your mothers, and to all the brethren and friends in and about Williamston. I hope I shall be at home when you are at my house again. You may let all our friends see this my rhapsody if you think fit; but pray conceal it from the magicians. Direct to me at Charlotte in Mecklinburg, to the care of my unshaken friend, Doctor Fox. I shall be there, God willing in June, and home soon; for I shall only preach once or twice in South Carolina in June.

Peace be with thee.

JAMES OSBOURN.

FOR THE SIGNS OF THE TIMES.

*Brother Beebe:* I do not mean to encumber your columns with a long communication, for I am aware that many more valuable correspondents must be neglected if I should; but I wish simply to state in as brief a manner as possible, some of my reflections upon hearing the preaching at New Vernon, after the breaking up of Association, by those Elders from the north. The gospel simplicity which characterized the whole of it very much gratified me, notwithstanding it was not spoken in enticing words of man's wisdom; nor did they utter great swelling words having men's persons in admiration because of advantage. It was from beginning to

end a whole piece—no jarring or confusion in their ranks; but with a bold front and undaunted confidence in truth, presented Jesus Christ “for walls and for bulwarks” to the “redeemed of the Lord.” In a particular manner I was pleased to hear from an aged veteran in the gospel field, such positive testimony (let him that readeth understand) that “he had been with Jesus;” and not only so, but that he had received his credentials for the ministerial work from Zion’s King.

In contemplating upon his gifts as a preacher, I was led to contrast them with the Seminary Rabbies and Doctors, and theirs again with the word of God. In comparing his gifts with theirs, I was led to inquire what he was and what they were? To the former inquiry it may be answered, that he is a very aged man, without education in this world’s wisdom—without the blandishments of titles and honors from the mother of harlots, and without the smiles of approving multitudes—a thing ardently sought after by our new-light gentry. But still he is enabled to feed the flock of God with the sincere milk of the word; it comes too, through him, to them warm and nutritive. It does not have to go a tedious and circuitous route to Hamilton and back; it drops fresh from the upper courts, through him to us. When a truth is presented by a *worldling* preacher, it gets so marred and mused, and so cold as not to impart nourishment. We know indeed that it is good food, but it is so mixed and incorporated with stinking meats that it cannot be relished; we had rather catch it as it falls warm from the lips of a *chosen* minister, than to feed upon the dainty treats served up in seminary style.

I cannot persuade myself to believe but that most, if not all our new Divinity men come in excellency of speech of man’s wisdom. Paul said he did not; and he said further that he did not receive his gos-

pel of men, neither was he taught it of man. If then the same gospel is now preached among men, it follows that it must be received from the same source. But how can a man avoid the imputation of receiving his gospel from men who spends three or a half a dozen years in the study of human literature, and the peculiar tenets and creeds of commentators—especially when we see the very impress of the *school doctrines* ensamped on his frontlet? I can see no way but by acknowledging professors of divinity to be Gods. That we cannot admit, unless they be of the kind that sit in the temple of God, showing themselves that they are gods. This is a matter which it is their business to look to. If then they are not gods, they are men; and if men, why go to them for spiritual gifts? It is certain that a child of grace will grow by being fed with the sincere milk of the Word; but it appears to me that a divinity pupil can hardly gather a morsel of that; no not one crumb of the bread of life! I can see nothing, in the first place, for him to grow upon, but in the knowledge of the Latin Grammar; next perhaps he grows—not in grace and in the knowledge of Jesus Christ—but in the knowledge of the ‘*Historia Sacra*’; and at length he grows still more in the knowledge of ‘*Cesar, Virgil, and Horace*.’ By and by he acquires a still greater growth!—learns his Greek Alphabet, and soon commences reading Greek; and by the time he has toiled through the whole catalogue of exploits recorded of Grecian heroes, and the mighty achievements of their gods, he is ready to increase his growth, in the knowledge of all the learned commentators given him by the professors,—and none other. By this time he may venture to increase his growth by a few essays at preaching, in presence of his fellow pupils only; and finally he preaches to an audience of people, and soon “grows to the perfect stature of a man”—in science,

I do not wish to be understood by these remarks, to be opposed to human learning in its proper place, but to the making of it the *indispensable* in a Minister's call and fitness. I must say that I am greatly in favor of plain gospel preaching, whether coming from the learned or unlearned; and although one of our old "*back-woods*" revolutioners, who has been taught in the school of Christ, will not be able to edify a new divinity man; yet when he speaks, he speaks as the oracles of God, and as assuredly will edify those who are enabled to receive the truth. I must confess with shame that it sometimes pained me in former times to hear ungrammatical preaching, but I found so many of that class labouring for no other purpose than to make a display of erudition, that I soon grew sick of it, and began to think truth sweeter to the taste—though spoken in a homely style—than the richest dishes a popular clergy could serve up. Truth! truth! is the gem of infinite worth—it is the *Shibboleth* of a gospel preacher; and whosoever preaches truth, preaches Christ; for he "is the way, the *truth* and the life;" whosoever does not preach Christ does not preach truth. I know many who say they preach Christ, and really do talk much about him; but the Christ they preach is not "the Lord our righteousness." It is a dead Saviour. He has not yet risen; he has not yet led captivity captive and given gifts to men. No, all you get from their Saviour you must buy; yet they will tell you it is a gift, and make you pay—if not a full equivalent, it is all that is required, viz: for the sinner to 'give his heart to God.' So God will give if the sinner will first give. My Bible tells me that "we love him because he hath first loved us." As for giving, we have nothing to give; if we give our hearts—those preachers seem to think them the most precious and acceptable things we have—to God, will God do with

them? He is already "full of burnt offerings and sacrifices;" and if he were not, how must his anger kindle against us in being offered such polluted sacrifices. Every one who knows the truth will declare such a gift, sacrilege.

Yet strange as it may seem, men declare it; they say God has bidden them—but when and where they cannot tell; strange preaching! I am fully persuaded that all the talent and learning of the world combined, cannot make a gospel preacher. No, not even religion can impart the gift; nothing short of a special call—a special gift of the Holy Ghost, can give a fitness for the work. He must depend upon what he receives from time to time, to enable him to preach; and if God has not called him, he will not "fit him for the race nor harness him for the battle."—Consequently if he preach at all, he must preach *himself*; he cannot preach Christ and himself the servant of God for Christ's sake. He can botch, and daub, and use the word deceitfully, but not to the edification of the saints; for "how can they preach except they be sent?"

I did not intend saying so much when I commenced, but if I shall in the least contribute to the encouragement of any who are in love with the truth, I shall rejoice. Most assuredly I do not write for the purpose of making a display, but to give testimony to the truth; and if I have so written as to be understood, I am satisfied. I do not expect to incur the displeasure of any but those who would wish to impose a yoke upon me, which they themselves are not able to bear; and if there be any such I shall not regret the loss of their friendship. At all events I am not ashamed to own the truth, for I sometimes trust it has made me free; why then shall I be entangled with a yoke of bondage?

W. B. SLAWSON.

July 1, 1835.

FOR THE SIGNS OF THE TIMES.

*Westfallowfield, Chester Co. Pa.*

June 23, 1835.

DEAR BROTHER : I am a native of Ireland and emigrated to this country in 1820, and can truly say that I served sin and its author, as faithful as any of the children of Adam, during my abode in the city of destruction.

It pleased the Lord to call me by his grace in the year 1825, who gave me a view of my lost condition by nature, and of the necessity of regeneration ; and he who began this work of grace in my soul, carried it on until I could say, Bless the Lord O my soul and all that is within me bless his holy name, &c. Psalm ciii.

Why was I brought to hear his voice,

And enter while there's room ?

While thousands make a wretched choice,

And rather starve than come.

He who led his people of old, also led me to embrace the holy scriptures, as a complete & perfect rule of faith and practice. I hope that the Lord has enabled me in some measure to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It has and continues to grieve me much, that professed Baptists are led away with the popular divinity of the day, the old errors of Pelagius the popish monk, and of Arminius and Wesley ; these celebrated workmongers are brought forward in a new dress, and O how uncharitable we are said to be if, we refuse to drink of that cup which has intoxicated the nations. The errors of the above wordly-wise men, is popery refined ; and no doubt, if God in his mercy prevent not, they are the forerunners of gross popery in America. Errors in doctrine has also led to errors in practice : Camp-meetings, spurious revivals, anxious-benches, submission chairs, anti-scriptural societies, and many going to sojourn where they may find a place, Judges xvii. 9.

Dear Brother, in this day of apostacy—in this dark and cloudy day, when the

world is wandering after the beast and his image, may we all contend earnestly for the faith once delivered to the saints. It is, if I recollect, recorded of Melancton, that being under inward and outward troubles he was visited by his fellow labourer, Martin Luther, who after some conversation said, come Melancton let us sing the 46th Psalm, and God was pleased to strengthen them in their christian race. Yes, my brother, in his presence there is fullness of joy. Therefore will not we fear, all the combined forces of the enemy of souls, though the earth be removed and the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, Selah. There is a river the streams whereof shall make glad the city of our God.

JOSEPH HUGHES.

FOR THE SIGNS OF THE TIMES.

*"Nebuchadnezzar the King made an image of gold—To you it is commanded; O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, &c. ye shall fall down and worship the golden image that Nebuchadnezzar the King hath set up. And who so falleth not down & worshippeth, shall in the same hour be cast into the midst of a burning fiery furnace."* Dan. iii.

Now Mr. Editor, is it not so in this our day? Have not the popular religionists set up their *golden image*? And do they not require all to fall down and worship this image? Dooming all who disobey the mandate, as far as they can exercise their power, to the fiery furnace of affliction, persecution, contumely and disgrace? Denouncing them as infidels, antinomians, and every other opprobrious name of which language is susceptible? It is even so ; this *golden image* is the object of their whole devotion ; its influence is to convert the whole world to Christ ; millions are be saved from eternal perdition by its

means. It is the only object of adoration, however they may use the *name* of the Lord, in all their schemes for evangelizing the world. No society can be formed without due homage paid to this *golden image*; and there is a *continual* sound of the cornet, flute, &c. and the image is constantly presented to view, demanding an unreserved worship.

At all their "Anniversaries" and in all their doings, like Belshazzar and his lords, they praise these "gods of *gold*." In short they rely more-upon the efficacy of them, than any thing that the Lord will do; their efforts would be paralyzed without the aid of their *golden gods*. Hence the great anxiety to keep the image constantly in view. The Bap. H. M. Society at their late meeting adopted the following: "*Resolved*, That the executive committee of this society be requested to employ at least *six agents* the ensuing year, provided that suitable men can be obtained, to visit the different states composing this convention, to stir up a Missionary spirit among the Churches, and endeavour to raise the sum of \$50,000, as contemplated by a previous resolution of this society." But sir, notwithstanding the importance attached to the *golden image*, the Lord still has his Shadrach, Meshach and Abednego, who, relying upon his promises, will not obey the edicts of Nebucadnezzar, to the dishonor of their Master—who are enabled, through grace, to say with them, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King." "We will not serve thy gods, nor worship the golden image which thou hast set up."

June 23, 1835.

W.

FOR THE SIGNS OF THE TIMES.

South Westerlo, N. Y. July 1, 1835.

BROTHER BEEBE: I have not yet fully expressed my mind upon those inventions of the day, which are by the popular Baptists falsely called *Benevolent Institutions* of

*the Gospel*. The reasons why I say they are *falsely so called*, are, first: I am credibly informed that a certain agent of one of them, called Doct. Kendriek, receives \$1000. per annum, for visiting the cities, villages and those places where he can get the greatest amount of money for the institution, and of course where he can get the best living for himself; while the preachers employed by the same institution, are sent into the wilderness & new settlements, where their fare is necessarily very course, and where they may often count the stars while on their couch, and these are allowed but \$260, per year. Now where is the Doctor's benevolence? I can not learn that the Great Apostle to the Gentiles, received any higher salary than did his son Timothy, although he probably received a greater amount of stripes and imprisonments. But some will say, the Doctor is a popular man, and if we do not give him his price for begging we cannot have his services. This is unquestionably true, but it only proves the impropriety of calling this movement benevolence.

I am also informed that the Secretary of the Am. Bible Society, has a salary of \$2,000 per annum. Pray where is the *benevolence* of that institution? It will require a great many 25 cent ear-rings, necklaces and other jewelry, to make up that extravagant sum.

My second reason for saying that they are *falsely called* benevolent institutions of *the Gospel*, is, the Gospel never constituted believers with unbelievers into any religious society for the advancement of the Kingdom of Christ, or for any other purpose, as is evidently the case in all the modern institutions of the day. In preaching to my congregation not long since, from Eph. ii. 19, 22, and while shewing that in the Apostolic age, regeneration was an indispensable prerequisite to citizenship in Zion, and none were recognized as fel-

low citizens with the saints and of the household of God, but such as had received an application of the blood of Christ and of his righteousness; but under the new regulation any man, whether believer or infidel, for the sum of \$1 can be a fellow-citizen with the professed saints, and for \$10 a citizen for life, and for \$100 a director for life, and for this sum may be elevated to the highest department in the Kingdom—even that of directing the ministration of the everlasting Gospel of God our Saviour! This statement offended some of my hearers, who told me that I was wrong and carried the matter too far; for the institution to which I alluded—the New York State Baptist Convention—did not pretend to be the household of God. But I then enquired if they did not call it a *Benevolent Institution of the Gospel*? O yes, certainly! they said; very well, said I, has the Gospel any institutions out of the house of God? This ended the controversy, for they gave me no answer. Whilst meditating on these things, these words of the Apostle occurred to my mind: "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed," Heb. xii. 13. The Church of Christ, according to the Scriptures, admits none as members but baptized believers. But the path of the N. Y. Bap. State Convention, is not only crooked but very broad, and their gate is so wide as to admit Infidels, Universalists, Pedo Baptists, Unitarians, drunkards, whoremongers, liars and swearers; all these are admitted as well as real Baptists for their money. The religion of the day is very popular, and every man in this country who has money, for the sake of having their names published from Dan even to Bersheba, as Directors of the *New York Baptist State Convention*, do not regard the expense of \$100. The next thing presented to my mind was the American Sabbath School Union. I have seen the

Books which are introduced into their schools; their Question Books I discover have avoided all those points on which the Baptist and Pedo Baptists differ. Yes all those sentiments which in former days brought the Baptists of New England to the pillory; which has taken the last Cow from the helpless widow, and which brought John Rogers, and thousands of others to the stake; yes, these sentiments for the sake of enjoying a little of that friendship which is enmity with God, are laid aside, and yet this institution is by professed Baptists called a *Benevolent institution of the Gospel*. I ask, do such Baptists make straight paths for their feet? I am bound to tell them in the name of my Master that their work is falsely called benevolent.

While I am opposing these things I am frequently asked, how, or in what way I am going to send the gospel to the destitute? It is not my prerogative to send it at all; it belongs to him who said, "Separate to me Barnabas and Saul, for the work whereunto I have called them;" and who said to Jonah, "Go preach the preaching which I bid thee." And when Preachers shall, instead of seeking those places where they can get the highest salary, seek for those places where they are most needed, and instead of going to the Seminary to study to shew themselves workmen approved of men, will go to their Bibles and to their closets, and study to shew themselves approved unto God; when they shall become willing to be killed all the day long, and to be accounted as sheep for the slaughter; when they are crucified to the world, and the world unto them; yea, when they are willing for Christ's sake and the Gospel, to have no certain abiding place, but be content to wander about in sheep-skins and goat-skins—in dens and in caves of the earth; to be afflicted and tormented like those of



whom the world was not worthy, then will the Gospel spread. Yes, the Gospel of Christ too; and we shall not want the world to assist us; and if we should, we could not have them in any other way than by persecution, for it would hate us and call us Belzebub, as they did our Divine Lord and Master.

REED BURRITT.

## Signs of the Times.

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THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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*And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark xvi. 15.*

True to the promise made to our correspondent at Berdette, in our last number, we will give a brief expression of our views upon the above text. We regret the want of room to give our mind more fully on this important subject, as we conceive it to be most awfully and wickedly perverted by the popular *theologians* of our day. It is by them perverted to mean any thing and every thing but the truth. They quote it as a full and sufficient warrant for Theological Seminaries and Colleges; they profess to be governed by it in the formation of Mission Societies, and profess obedience to it in getting up and sustaining Sunday Schools; they inscribe these words as a motto upon the frontlet of their tracts, and other popular religious publications; and in short they would use it as a nose of dough, and make it to fit any face they choose.

And yet how very simple and plain the language is, when stripped of the sophistry and confusion into which the subject is thrown by the artful management of those who handle the Word of God deceitfully. This text like all others from the same source, is spoken with divine authority; and in the investigation of the

subject, we will first notice the Commander; 2d, the persons addressed; 3rd, the command given, and lastly the inference we are warranted to draw from the subject.

First, Who is the commander? This is a very important question in the consideration of the subject in our estimation; for we hold that there is but ONE being in existence, either in heaven or on earth, who is clothed with sufficient authority to give such commands; hence should we—should an angel from heaven, or a Missionary Society on earth, say to any of the sons of Adam, Go ye and preach the gospel, it would be the most daring presumption, and woe to the wretch who would obey our command. The commander in this case is none other than the Lord from heaven; and he prefaced this exhibition of his power and Godhead, by assuring his disciples that All power is given unto me in heaven and in earth, see Math. xxviii. 18; very evidently implying that less power would not be sufficient to authorise any one to issue this supreme command; but assuring them that he was in full possession of all the power of both worlds, said unto them Go ye therefore. This divine commander is then the Almighty God—the great and glorious Head of his Ch'h, and the Supreme Monarch of his Kingdom. At his command, armies rise, his heralds fly, and his gospel is proclaimed.

"He looks and ten thousand of angels rejoice,  
And myriads await for his word;  
He speaks, and eternity, filled with his voice,  
Re-echoes the praise of her Lord."

2nd. The people to whom this command was addressed. It has been very common with christians to suppose that this text was addressed to all those who in every age are divinely called to preach the gospel, and that a very similar commission, in many respects, is given by our Lord Jesus Christ to every one whom he has called to that work, we do not doubt; but these words were addressed exclusively to the Eleven Disciples whom it was his pleasure to name Apostles. We have already shown that many at this degenerate age, attempt to apply this commission to the various schemes and inventions of the day. We recollect seeing some twelve months ago, if our recollection serves correctly, an advertisement in the *Bap. Repository* of New York, calling for *Six Hundred* persons to distribute Tracts in that City, in

obedience to the command "*Go ye into all the world and preach the gospel!*" We are persuaded that every candid child of God is fully prepared to say with us, that this commission belongs to none but such as are specially called and chosen of God to that work.

If our space would serve, we should here look a little into the manner of the calling and the qualifications of the Eleven, and of all others whom the God of heaven has called to preach his everlasting gospel. They were not called or enticed by the glittering charm of gold, for they held that, The love of money was the root of all evil; (what a strange creed for this day!) nor were they qualified by Colleges or Theological Seminaries, neither were they employed or sustained by Mission Societies. But they were men of God, born of his spirit, and generally illiterate as God's Ministers are to this day. Only think what sort of an agent for the modern purposes Peter would make, if he were now on earth, to tell Simon, "Thy money perish with thee. Thou hast thought the gifts of the Holy Ghost might be bought with money," &c. Would not our black-coated woolgatherers rather say, give us the money and then perish for aught we care? Paul too would make an odd figure at that business, unless he would quit working with his own hand to administer to his necessities, and to those that were with him.

And can our readers believe that God who changes not, now delights in a different class of ministers, of opposite sentiments, greedy for filthy lucre? Impossible. We come thirdly to notice the command, *Go ye*—not *send others*, this would certainly be an awful perversion of the word of God. Who does not know the sense of language better than to ignorantly fall into so fatal a blunder? *Go ye*, i. e. yourselves, those to whom our Lord addressed the command, *into all the world and preach the gospel unto every creature*. The extent of the divine command is not to be restricted for want of funds, for the Lord told his disciples that he would go with them; so there was no fear, they knew that he who rained down Manna into the camp of ancient Israel—who fed Elijah by the ravens—who blessed the loaves and fishes, could, and would if it should be necessary, call up the fish of the sea with money in their mouths to answer all necessary purposes. No parish

bounds were set—their field of labor was *all the world*; these Eleven, in the very sense of this text, went every where preaching the word. See 20th verse.

The Executive Committee of the Mission Societies do attempt to *ape* or mimic the work of the Lord, by their *enchantments*, as did the magicians their brethren of old—the work of Moses and Aaron. They call men, put them through their Theological Factory, give them what they presumptuously call a commission, appoint to them the field of their labor, direct them when, where and what to preach, and then pay them by the day, month or year their hire. But these being the hirelings of the mission societies are not the servants of Christ, for no man can serve two masters.

But this command not only designates the men, and points out to them the field of their labour, but it directs them what to do—*preach the gospel*. There is no authority here given to play off Seminary airs, read notes, or beg money—for after all these things do the gentiles seek—but preach the gospel. The term *gospel* means now precisely what it always did, and when the Apostle in obedience to this very command preached it—eternal, personal and unconditional election: See Ephesians i. 3; 2nd Thess. ii. 13; 2nd Tim. i. 9. They preached Predestination in the most absolute sense of the term: See Eph. i. 5, 11; Rom. viii. 28, 30; Acts ii. 23, and iv. 27, 28. They preached the atonement of Christ specially and definitely for the elect, and for them exclusively: Rom. iv. 25; Eph. v. 25; Titus ii. 14; 1 Peter, i. 19, 21; Heb. x. 14. In short they taught the disciples to observe all things *whatsoever Christ had commanded*, and to let any and every man or angel be accursed who should preach any other gospel.

In conclusion we were to note some few plain inferences. First, As all the power in heaven and in earth was indispensably involved in qualifying the great Redeemer for the work of calling, qualifying, sending forth and sustaining the ministers of the gospel; there are, and can be none of his ministers on earth at this day, but what are so called, qualified, sustained, &c.; and consequently all such as do arrogantly assume this work, and pretend to call, qualify or send forth ministers, or to do any part of this

work, are anti-Christ. Second, Inasmuch as Christ has all power, he can, and does call into the ministry whomsoever he pleaseth, independently of all the schemes of men. If therefore he has occasion for learned men, the learned are at his control; and the only reason why the church has not a more plentiful supply of faithful and alented ministers, is not occasioned by bankruptcy on his part, but is simply because he has not seen fit at present to call them to the work. Again, as the work is wholly his own, he is as able to raise up the natives of Burmah, Hindostan, or the Indians of our woods, as any of those whom human wisdom might suggest.

2nd. As this commission was addressed to none, but such as were designated by our Lord, and can apply to none others without manifest violation of its proper sense or meaning; it is insulting to the divine Majesty, for us to so far abuse its meaning as to apply it to the peddling of Tracts, and to the promulgation of error, or the building up of the various inventions of men or devils—whether they be called *benevolent* or otherwise.

3rd. As the command plainly expresses what those unto whom a divine application of it is made, are to do, there can be no place found in the sense of this, or any other Bible warrant, for building or sustaining of Theological Institutions for the purpose of teaching such as are so called what their Lord and Master would have them do. As their calling is of God—and the King's business always requires haste—it would amount to rebellion, if not treason, for any one of his called ministers to spend any time to learn, in any humanly contrived school, how or what to preach in his name. We are unavoidably driven to the conclusion, that no Minister of Jesus Christ ever has, or will be detained any longer in such a place than he could be in the belly of hell; the severe but irresistible conclusion therefore is, that all the pupils of these Gama-liels of our day, are the prophets of Baal, and are fed at the table of that pious old lady called Jezebel, whose children our God has promised to kill with death, Rev. ii. 23.

Lastly, we would say to our Brother in Berdette, and to all our readers, "Beware of false prophets, which come unto you in Sheep's clothing, but inwardly they are ravening wolves." "A good tree cannot bring forth evil fruit, nei-

ther can a corrupt tree bring forth good fruit." Therefore, brethren, try the spirits, whether they are of God, or whether they are not rather of men; and always remember that God in his holy word has set this indelible mark on all the watchmen of Anti-Christ: "They are all greedy dogs that can never have enough."

PHILADELPHIA BAP. CONFERENCE.—The next Meeting of the Philadelphia Baptist Conference, will be held with the Church at Southampton, Bucks Co. Pa., to commence on Tuesday the 1st of September next, at 11 o'clock A. M.

✠ Eld. John Sawyer, having removed to Boliver, Alleghany Co. N. Y., gives notice to his friends and correspondents, to address him at that place.

NEW AGENTS.—Elder Noah Y. Bushnell, Cheshire, Mass.

J. B. Preston, 382 Pearl St. New York City.

Dea. Charles Hill, Mt. Healthy, Hamilton Co. Ohio.

Elder Burwell Temple, Raleigh, Wake Co. N. C.

RECEIPTS.

N. Carr,	Ky.	\$12 00
Eld. T. P. Dudley,	do	5 00
David Cole,	Ms.	5 00
Eld. N. Y. Bushell,	do	7 00
Jesse Abbe,	N. Y.	3 00
Nathan Stewart,	do	1 00
Silas D. Horton,	do	2 00
Tho. Harding,	do	2 00
David Reynolds,	do	1 00
Eld. Eli Gitchell,	Pa.	1 00
Eld. Thos. Barton,	do	15 00
Eld. B. G. Avery,	do	1 00
Eld. T. Buck, Jun.	Va.	5 00
Eld. Rowell Reese,	Ga.	5 00
John H. Jones,	do	5 00
Eld. Jason Grier,	do	5 00
Senetor Blakeslee,	Ct.	1 00
Eld. P. Hartwell,	Me.	10 00
Dea. Chas. Hill,	Ohio,	6 00
Dea. I. T. Saunders,	do	1 00
Eld. W. K. Roberson,	Del.	5 00
Jas. Mason,	Il.	2 00
J. Manning, Esq.	N. J.	1 00
Eld. B. Temple,	N. C.	13 00

Total, \$144 00

DIED,

In this place, on Friday the 3rd inst. Mr. ZAVEN KING, aged 43 years.

The following extract is from a very excellent work recently republished in New York, by Bro. Joseph Spencer, and sold by him, No. 47 Beekman st., at 50 cents per copy: entitled, "A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller, relative to the Atonement of Christ, is tried by the Word of God; in four letters to a Baptist Minister. Accompanied by a frontispiece of the believers Golden Chain—the Chain of Salvation.

MR. JOSEPH HUSSEY, who is best known by his works, entitled "God's Operations of Grace, but no Offers of Grace," and his "Glory of Christ unveiled," was in the latter part of his life, a most zealous opponent of Arminianism, in all its branches. In his dying moments, though in extreme pain, he was honoured to bear some precious testimonies to the truths of discriminating grace, of which the following are a few. "One of the church asking him how his faith was exercised with regard to those doctrines he used to preach? He answered, '*I am in the firm and full persuasion of all those truths I have preached, and die in the full belief of them all.*'" Many of the church being in his chamber, he often dropped some spiritual observations that expressed the feelings of his mind on the occasion. A person asking him how he did? '*I am, said he, waiting for my happy change, and to be dissolved, and to be with Christ.*' 'What do you take, sir?' '*I have no pallate for any thing here, but my spiritual one is as good as ever to relish the doctrines of the gospel.*' Being asked how he found it in his soul as to those doctrines he had delivered? He answered; '*O bravely! They are my main supports under my trials and pains. I find now the truth of what I have preached. They are not my notions or fancy, but the power of Christ to my soul.*'

"Dozing at times, when he awaked, he would drop such words as follow. '*I have often sung the praises of God in the low lands, but, oh! how long will it be before I come to the height of Zion, to sing to God and the Lamb upon the throne. Oh, blessed death, it is a sweet thing to die, for Christ will then be all in all. O Lord, gather thine elect out of this sinful world, unto thyself.*' He would occasionally break forth with many short sentences, such as these; '*Blessing, glory, honor and praise be to God and the Lamb, for ever and ever.*'

*Sin is dreadful, but grace triumphs thro' Jesus Christ. Lord, be with me in my last conflicts, and leave me not. O let me have an abundant entrance into glory, to sing thy praise.*' Thus he continued testifying of Jesus Christ, and praising him, until Tuesday, November 15, 1726, when he slept in the Lord, in the 67th year of his age."

**The New Brunswick Sufferers.**—A committee appointed by the inhabitants of New Brunswick to investigate the amount of damage done to that city by the late terrible tornádo which swept through it, and also to inquire into the condition of the sufferers, have issued a circular, stating that after a careful examination they estimate the loss of property at \$61,000, which has left many of the sufferers in needy circumstances—that the loss has fallen heavily upon "the widow and the orphan, the aged and infirm, the common laborer, and the hard working mechanic." With this circular before it, a public meeting in New ark voted to raise \$200 in aid of the sufferers. Some other places in New Jersey have also held meetings, but we have not seen that any movement has been made in New York, or any other city or village of this state. This is not as it should be. Collections should be taken up in churches if no other way, and thus a considerable sum raised. If the sufferers were heathens, in the islands of the ocean, and such a calamity should fall upon them, those who profess to be the benevolent men of the day would very likely be stirring in their behalf, but living in a christian land and near by us, nothing more is thought of them than if they were occupants of Sim's hole.—*Poughkeepsie Telegraph.*

#### MARRIED.

On Saturday the 27th ult. by Eld, G. Conklin, Mr. Wm. H. House, to Miss Lucy Cary, both of Luzerne Co. Pa.

#### Editors Correspondence.

South Westerlo, July 11, 1835.

DEAR BROTHER: In my communication published in your 13th No., I stated that any man might become a Life Director of the New York Baptist State Convention, by paying \$30. It should read

\$100, as that is the established price for a birthright to that flattering title.

I remain yours,

REED BURRITT.

Southampton, July 4, 1835.

BRO. BEEBE: I received your short friendly note, but not however until the day before the meeting of the Warwick Association. I could not have attended the meeting, as I had just returned from the Delaware Association—another of the bands so *despised* by the new-measure men. Another obstacle was in the way: the day after I returned home, being the 11th of June, a large number of the proselyting tribe—namely, those who teach for doctrine the commandments of men and make void the law of God to keep their traditions—came into our neighborhood and encamped in a wood within one mile of our Meeting-house, where they remained about 12 days and nights, preaching, praying, and singing, and most unfeelingly abusing all who would not do as they were doing; and would often, as in olden times, call upon the people, "Come and see my zeal for the Lord of Hosts."

Their expectations were to divide this Church—to draw off some and baptize others, and then constitute a separate interest; but we find that *Israel still dwells in safety alone, and all her enemies are found liars unto her*. As yet, none of our members seem disposed to follow their pernicious ways. They baptized four persons and still continue their meetings occasionally.

Yours, &c.

J. B. BOWEN.

New York City, June 26, 1835.

BROTHER BEEBE: The following lines were suggested from the circumstance of meeting with some old way-worn travelers to Zion, of whom I thought it impossible they could ever be lead to follow the fashionable order of the day; but it seems

that like the ancient Galatians, they are bewitched, and must needs be up and doing, that they also may lend a helping hand in the great cause, viz: the conversion of the world. It appears that many having travelled twenty, thirty, and forty years in the full belief that the Lord would do all his pleasure in bringing his sons from afar and his daughters from the ends of the earth, have but just discovered that he performed his work too slow, and therefore it behoves them to hasten it.

Not being able to divine the cause, I was overwhelmed with wonder and astonishment, and I thought, what need has every Christian to watch, praying that the Lord would keep him from being thus bewitched. I submit them to your pleasure.

ESTHER.

Fear not Zion—trembling bride—  
Thy Glorious Husband's thy protection;  
Turn thee not to either side,  
For rest assured thou'rt his election.

What tho' deceitful gallants hail thee,  
And at thy feet admiring fall,  
With all their blandishments assail thee—  
Fear not! Salvation is thy wall.

What tho' with titles they'd allure thee,  
Into meadows green and fair,  
And with softest smiles assure thee,  
That thy groom is walking there.

What with voices loud proclaiming,  
They'll entice thy feet astray:  
Smiling, frowning, weeping, shaming,  
'Till thou feel'st thy strength give way.

Fear not Zion! favor'd Daughter,  
Fear no smiles, or angry frown;  
Neither fear derisive laughter,  
Nor by such be thou cast down.

For the King, thy glorious Father,  
Has proclaim'd a firm decree,  
That no weapon form'd shall prosper  
If its shafts are aim'd at thee.

Butts Co. Ga. June 8, 1835.

BROTHER BEEBE: I am pleased to see the wide circulation of your paper in this country, yet it meets with bitter opposition from those who favor the new plan for saving the world; but it seems to me the

more they oppose it the more they make the paper known, and the more it is known the more subscribers we get. I have seen in one of your late numbers, the propriety of enlargement suggested by one of your correspondents, so as to have the paper published weekly after the present Vol. is closed. I have not much objection to it myself, but fear that it will seriously effect the circulation of the paper in this country at so early a period as the 4th Vol.; because the most of your subscribers in this State, have just commenced their subscriptions in the course of this year, and I wish the Brethren generally to see the paper. I think the time is not distant when this will be the fact, from the way they have subscribed for the same in the course of a few months past; however I submit this matter to your own sense of propriety.

Yours, in the bonds of the Gospel,  
JASON GREER.

*Cheshire, Mas. June 29, 1835.*

ELDER BEEBE: I send you Five Dollars more for the Signs of the Times, with the names of the subscribers together with their nearest Post Office address. You will excuse if I mention I am inquired of whether I received an additional copy for the first \$11 I collected and sent through the hands of Eld. Bushnell. I am so well pleased with the *true* Signs of the Times, and so much encouraged with the effect the little *truth teller* has produced in this region of country, that I am perfectly satisfied with as many numbers as you have received dollars; and I rejoice to have an opportunity of being the means of spreading the truth in this dark and benighted age of the world.

I am dear sir, a friend, I hope, to you and the truth.

DAVID COLE.

*Greenville, Ohio, June 8, 1835.*

ELDER BEEBE: The few of us who have taken your paper here, are much

pleased with it. Our hearts have been made glad whilst reading the excellent communications from the many different brethren throughout the Union. Since the Lord has, as I humbly hope, taken my feet out of the horrible pit, I have tried almost every Baptist paper that I could hear of, but I soon found that they had the mark of the Beast. After I had discontinued them, I began to think that there certainly could be no Old School Baptists out of the State of Ohio; but in reading the Signs of the Times, I find that the reserved of the Lord is not confined to the State of Ohio, nor to the United States. Your little paper meets with much opposition here, but notwithstanding there are a goodly number that favour them. I will close my letter by wishing you God speed in the good cause of God.

I remain your affectionate Brother in Christ,

HENRY H. RUSH.

*Easton, Ga. May 14, 1835.*

BROTHER BEEBE: I send you enclosed Fifteen Dollars more for the third Vol. of the Signs of the Times; though it is much persecuted and its name cast out as evil, and esteemed as the filth and offscouring of the earth by many. For, say they, Beebe is doing more harm with his *Signs*, than all the learned Rabbies of Infidelity could, provided they had their presses in full operation, for he writes against the *benevolent institutions* of the day!! Some say that he has asserted in round terms, that these institutions are Anti-Christian; and that we have been reading the Signs, and anxiously looking for his scriptural proof of the same, but in vain.

Do give us my Brother, if you please, at a suitable time, some scriptural testimony or reasons why you make such round and pointed assertions; as there are many in this country that bear the name of Baptist, and I trust many of the dear Lambs

of Christ, who, on account of the different sounds and confused noise of "*Lo here and lo there*," scarcely have any right conception of who, or what they are as members of the Baptist Church. Yea, some Preachers are in this horrible dilemma: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." Jude 22, 23.

I close by invoking the blessing of God upon you in all your illustrations of truth, and your scriptural expose of Anti-Christ.

Yours, in bonds of love,

ROWELL REESE.

☞ We shall endeavor in our next number to give some of our scriptural reasons for roundly asserting that the popular doings of the day, are, in our opinion, Anti-Christian.—Ed.

*Cheshire, Mas. June 22, 1835.*

BROTHER BEEBE: Your excellent paper, the Signs, is received with satisfaction in this vicinity. There appears to be of late a suspicion as to what the effects of the various *benevolent* objects, societies and institutions of the present day will be, in many minds, and even with some who have patronized them. I am glad to see that enthusiasm which has prevailed subside, and people return to their sober reason. I hope that truth may prevail and Zion be made an everlasting excellency.

I enclose a \$5 bill for five No's. of the Signs. If you should think proper to consider me your Agent, you have my consent. Yours, in Gospel Bonds,

NOAH Y. BUSHNELL.

*New Castle Co. Del. June 23, 1835.*

BRO. BEEBE: We have enjoyed a very agreeable meeting of our (Delaware) Association since I saw you. The Brethren from the Baltimore Association and from elsewhere, preached the word I think with power, and with the Holy Ghost sent down from heaven, to a very large and attentive assembly. A very comfortable union per-

vaded our Association. We have reciprocated your resolution for a correspondence with the Warwick Association, and also with the Accomack (Va.) Association; and we have also discontinued our correspondence with the following Associations, viz: *Philadelphia, Hudson River, New Jersey, and Central New Jersey*; believing that they have departed from the faith of the Gospel on which they once professed to stand. We have therefore thought it expedient to drop our correspondence with them until they return from the error of their way.

There is strong appearance of a division in Wilmington Church. They are receiving many visits from Philadelphia, and there are some in the Church who are friendly to those who get them in to preach; but it is probable they will have a warm time, for there are some Old School Brethren among them who are not to be driven by every wind of doctrine—these intend to hold on to the Meeting-house, as they are entitled to it by the writings. I am sorry to tell you that Elder P——, voted in favor of continuing the correspondence, which caused considerable debate on the subject; yet when the question was taken there was but one dissenting vote. Why it was thus I must leave. Yours, &c.

### P o e t r y.

*The name of the City from that day shall be, JEHOVAH—SHAMMAH, OR, 'THE LORD IS THERE.' Eze. xlviii, 35.*

The Eternal Sovereign Deity,  
Whose covenant truth the word declares,  
Who by his firm, his strong decree,  
Has named his Church—'The Lord is there.'

This glorious truth and wondrous grace,  
May every saint with rapture bear—  
The Church, Jehovah's dwelling place  
Eternally, 'The Lord is there.'

Chosen in Christ ere time began,  
His wisdom and almighty care,  
Secures his glorious saving plan,  
And proves this truth—'The Lord is there.'

While passing through time's troublous road,  
The Church shall various burdens bear,  
Supported by her faithful God;  
She shall not faint—'The Lord is there!'

If gloomy night should spread her veil,  
And leave no rays the Church to cheer,  
His precious truth can never fail—  
The light of life—'The Lord is there.'

When angry passions struggling hard,  
The Church with sad dissensions tear,  
Let ev'ry member have regard  
To this dear word: 'The Lord is there.'

Though earth and hell combin'd oppose,  
The Church redeem'd has nought to fear;  
The Throne of God's not more secure,  
Her glorious shield—'The Lord is there.'

The dog of hell may bark aloud  
And feeble Lambs of Jesus scare;  
Temptations too may raise their flood,  
But cannot harm—'The Lord is There.'

Though storms may drive, and surges roll,  
The weakest saints need not dispare;  
'Midst crushing worlds, let this console  
Your Pilot—Christ—'The Lord is there.'

When transient clouds o'ercast the mind,  
Consider still this truth is clear;  
And ev'ry heaven-born soul shall find  
The Righteous Sun—'The Lord is there.'

World, flesh, and Satan all may aim  
To stop your path, your feet ensnare,  
Yet he'll your faithful guide remain;  
The way is safe—'The Lord is there.'

Let foes without and fears within  
Press hard, and force the piteous tear;  
Still all is right, and you shall win  
The victory, for, 'The Lord is there.'

A soothing balm for every woe,  
Your Good Physician will prepare:  
That you its sovereign power may know,  
And trust, and feel, 'The Lord is there.'

In all thy wants, thy grief, thy pain,  
Pour out the humble suppliant prayer;  
You shall not—cannot, pray in vain,  
You must be heard—'The Lord is there.'

Soon Zion's sufferings all shall end,  
And she immortal bliss shall share;  
For her dear Christ—her dearest friend,  
Her living head—'The Lord is there.'

Then in resplendent glories dres't,  
To Heaven with all her sons repair,  
And sing this song among the blest,  
Jehovah, SHAMMAH, or, 'The Lord is there.'

## LIST OF AGENTS.

### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L.L. Vail Esq. Charles Woodward, near 11th St., Jas. Robinson, Peter Winchel, J. Vaughn B. Burt, A. Everit, A. Holmes Esq. E. Mosely, G. Westervelt, corner of 9th st. 3rd Avenue N.Y., T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, Dea. A. Hart, S. Allen 19 Watt st. N.Y.

### NEW JERSEY.

C. Suydam, Wm. Garrison, Peter Hoyt Jun. Geo. Doland, Col. Wm. Patterson, R.R. Drake, G. Van Duzer.

### PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitcheh, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

### DELAWARE.

W.K. Roberson, P. Meredith, G. F. Tindall.

### MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

### VIRGINIA.

Samuel Trott, H. Cool, Wm. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P.M. David Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W.W. Covington, J. B. Goode.

### ILLINOIS.

Charles S. Morton, Stephen Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, John Halcomb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Isaac Coneley, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

OHIO—S. Gard, Wm. Niffice, J. Flint, J. Tapscott, Eli Ashbrook, Eli Barker, Linus Parkhurst, Joel Solomon, Z. Hart, H.H. Rush, I. T. Saunders, S. Carpenter, D. Roberson.

INDIANA.—James Mason, Elihu Halcomb J. D. Pridmore, Eld. P. Saltsman, E. Saunders.

MISSISSIPPI.—John Burch, Mo.—J. Mills, J. Rumsey, F.C. Hathaway. E. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock, KENTUCKY—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson.

Conn.—A. B. Goldsmith.

Ms.—D. Hart, D. Cole.

Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C. Georgia.—Elder J. Henderson, R. Reese, Eld.

A. Cleaveland, J. Greer, W. Hill.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO, N. Y. AUGUST 5, 1835. No. 16.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Strikersville, Chester Co. Pa. }  
June 24, 1835. }

BRO. BEEBE: There are brethren in our churches who appear sound in faith and experience, who nevertheless, do not see the necessity of taking that public and desided stand that some have taken against the errors of the day; yet I cannot but think that if those brethren were to reflect for a moment on the duty of a gospel minister in this case, their objections would not only cease, but they would feel it their duty to hold up our hands. If you should think the following thoughts on the subject worthy of a place in your paper, they are at your service.

Preachers are compared to Shepherds. "Take heed therefore unto yourselves, and to all the flock, over the which "the Holy Ghost has made you overseers" or shepherds, Acts xx. 28. It is not only the duty of shepherds to feed the flock, but it is incumbent on them to guard them against their enemies. I am, said Christ, the good shepherd; the *good Shepherd* giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not; seeth the wolf coming, and leaveth the sheep, and fleeth;

and the wolf cometh and catcheth them, and scattereth the sheep. Christ, no doubt in the comparison of the good shepherd, had a primary allusion to himself; but it is nevertheless a comparison. The *good Shepherd* giveth his life for the sheep, &c. that is, any good shepherd will defend his flock. It is characteristic of a good shepherd so to do; and Christ in giving his life for the sheep, acted the part of a good shepherd; and it was not only incumbent on Christ to give *his* life for the flock, but it is also incumbent on all under shepherds to stand between the flock over which they may be placed, and the enemy. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our *lives* for the brethren," 1st John iii. 16. An under shepherd would be equally guilty, by either negatively or positively admitting an enemy among his flock; that is, either by opening the door and introducing him in, or, by silently seeing him enter without giving the alarm. Suppose we had a shepherd over a flock, and he should see the wolf or dog enter in among them, and should sit still and make no effort to protect the flock; what would we do with him in such a case? The answer is at hand; we would *discharge* him, as unworthy of our confidence. Paul acted, in this respect, the part of a faithful shepherd when he said, "Beware of dogs; beware of the concision." Concision is here used exegetically of dogs, and who did he mean? The judaizing teachers no doubt; men who had assumed the

functions of the ministry, but whose object was to devour, and not to feed and nourish the flock. Of such we have hundreds at the present day; but thanks be to God, there are yet a few Pauls in this respect, who fear not to warn the flock against these devourers, even should they occasionally receive a *butt* from some of the flock for so doing. But it is a fact, that even a surly look from one of the flock, effects the heart of the shepherd more than the barking of a thousand dogs.

Again they are called watchmen; "I have set watchmen on thy walls O Jerusalem, who shall never hold their peace day nor night; ye that make mention of the Lord keep not silence," Isa. lxii. 6. It is not only the duty of watchmen to cry the hour, or sing out *All's well*, when it is so; but to sound the alarm at the approach of danger. What should be done with a watchman, who, on seeing the enemy approach the city, instead of giving the alarm, should still continue to cry *All's well!* or *skulk* into his watch-box, and suffer the enemy to fall upon the unsuspecting citizens and destroy them? All will say that he would deserve the fate of a traitor; and what treatment would a watchman on the wall of Zion deserve for acting a similar part? For an answer to this, we would refer you to Eze. xxxiii. 6. But let us drop figures and come to the example. We find a peculiar faithfulness in Christ and the Apostles in reproving error: "Woe unto you scribes, pharisees, hypocrites; ye devour widow's houses, and for pretence make long prayers: standing at the corners of the streets, &c. A similar faithfulness is discovered in the Apostle's pointing out the errors of that day, and in warning the church against them. Not only did they point at the errors of their time, but they described the characters that promoted them—as may be seen in the Epistle of Jude; 2

Peter ii. In answer to this however, it is often said, but there is a difference to be made between Christ and his Apostles, and ordinary ministers; as if ordinary ministers were not called upon to imitate them in that particular. That there is a difference, we admit; and that Christ and the Apostles performed acts that are inimitable by ordinary ministers, is also admitted. Such, for instance, as miracles, &c. which are not only inimitable by us, but would be presumption in us to attempt an imitation; but when any one will prove from the word of God, that their faithfulness in exposing error, or errorists, was among their inimitable acts, and that we are not authorized to attempt an imitation; I will take the same arguments and prove that it is wrong in us to attempt an imitation of them in any particular whatever. But we are fully convinced that it is as much the duty of an ordinary minister, to imitate them in this, as in any other case whatever; and while we have such good examples before us, we feel safe in sounding the alarm, and in warning the churches against those whom we verily believe are now labouring to prostrate the Kingdom of Christ, and to build an anti-christian system on its ruins.

But if the above will not answer, let us come to the directions given by Paul to Timothy; who, by the way, was not an Apostle, but an ordinary Pastor. In 1st Tim. i. 5, Paul informs him why he wished him to abide at Ephesus: that he might charge some that they teach no other doctrine; and in the 4th Chap. and 6th verse he says to him: If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of Faith and good doctrine, whereunto thou hast attained. The inference is plain, that if he neglected to do so he would not be a good minister of Jesus Christ. But what things had

Paul in view? The foregoing part of the chapter answers this question: Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Some shall depart from the faith. This cannot mean the grace of faith, but the doctrine of Faith; and it would seem, that those persons must in some way or other hold the faith, but depart from it—and that by giving heed to seducing spirits. Now the real servants of God know what it is to be tormented with these seducing spirits; they are men of like passions with others, and are often tempted by them; but the above mentioned persons give heed to them—listen to their enticements and follow their directions. It is not our design to give a comment on the text, but to shew that it was the duty of Timothy to apprize the church of errors, and to warn them against their influence; and if it was the duty of Timothy so to do, it is equally the duty of every minister of the gospel to do the same.

In the above quoted text, the Apostle evidently has a view to future times, but does not designate any particular juncture of time, but the latter times; and there is not a doubt but that the church has been more or less troubled with such characters, ever since Paul's day. But there are times when the church is more troubled with such things than at others, and if it be the duty of ministers to put the brethren in remembrance of these things at all; then in proportion as they multiply and their influence extends, the duty of preachers in that case increases. For instance, we will suppose a man to have a large farm, and some part of it is become exposed to danger, from intruding animals, or noxious weeds, it would become his natural duty to direct his care to this part of his property; or, if a city should be besieged, it would be the duty of officers and citizens to direct their attention to that part

of the city where the enemy were most likely to attempt an entrance.

But the fact is, the City of God—the Church—is assaulted at every point at this time. Turn your eyes in what direction you will, and you see the enemy approaching with sword in hand, aiming a deadly blow at her very vitals. Never since Paul wrote his epistle to Timothy, has the passage above quoted been more fully verified than at the present day; and can it be possible that it was a mark of a good minister of Jesus Christ, in Timothy's day, to warn the flock against such things, and that it should be a mark of a good minister now to be silent and suffer them to pass unnoticed, when they exist in a tenfold proportion to what they did in his day? No, brethren; it cannot be so; it is still the duty of gospel ministers to put their brethren in remembrance of these things—a duty which they *must* and *will* discharge, be the consequences what they may. I will close these few remarks by advising the brethren to examine the scriptures carefully and prayerfully on the subject, and see whether it is not the duty of the minister of the gospel to guard as well as feed the flock.

I add no more, but remain as ever, yours,  
in a precious Redeemer,

THO'S. BARTON.

FOR THE SIGNS OF THE TIMES.

Hamilton, Butler Co. Ohio, }  
June 16, 1835. }

DEAR BROTHER BEEBE: Your worthy publication, the Signs of the Times, which is so hated, persecuted and scoffed at by the New-light Baptists, is very highly prized by the Old School Brethren here; and as an instrument in the hands of the Lord, I trust, it is, and has done much good in this Valley, by publishing to the disconsolate the good news of the Gospel of the grace of God, and at the same time fearlessly defending the truth, exposing

error, and establishing the wavering and doubting saint. God speed and success to it, and all other means which Heaven's King may select and appoint, for the exposing and putting down of Anti-Christ, and the glorifying of the name of our King Jesus—the advancement of his blessed cause and kingdom in the world, and the establishing and building up of his children in the truth.

The little 'Signs' are very anxiously sought for by many non-subscribers, while from the best information I have, new subscribers are almost daily added to the list in this region. Enclosed you will find \$6 more for the 3rd Vol.; \$5 of which you may credit to the name of Dea. Cha's. Hill, and appoint him your Agent for Pleasant Run Church and neighborhood. He was regularly appointed by the members of the Church to the agency, at her last church-meeting; and at which time they also passed a Resolution approving of the proceedings of our *Old School Meeting*, which was held at Elk Creek Meeting-House last month,—the minutes of which I presume you will receive shortly for publication. Furthermore, the said Pleasant Run Church also forwarded to me, by her Pastor, Elder Childers, the names of all her members, if I am correctly informed, except two absent, who wish their names recorded on the minutes of our Old School Meeting, as *Old School School Regulars*! This is as it should be, and proves that they are with us, and might with propriety be called an Old School Church-meeting. May others follow their example until we all come into the unity of the Spirit; when we shall regain that union, fellowship and christian freedom, and affection, which of late has been so marred by new fashions, and the impositions practised upon us by New School innovations.

It has been my public and private opinion for years past, and is now, that Israel's

God is waiting to be gracious, and still witholds, and will not bless and prosper Zion with the refreshing showers of His Grace, while in her mingled and filthy condition. His chosen people in ancient times were scourged and left to wander in unbelief and confusion, when they transgressed his laws, by going a whoreing after, and mingling with other nations, and acknowledged their idols; even so now.

But so soon as the Great Head of His Church shall have made her sensible of her condition, she will repent and clean up the house of God, by removing her lovers and idols, and all manner of rubbage, and prepare a fit mansion as a habitation for the Most High. Then will he come again with tokens of love and bowels of compassion, and resume his seat in the midst of the golden candle-sticks; and from the glory of his presence, and the unbounded fullness of the store-house of his grace, supply his Ministers, the Angels of the Churches, with a knowledge of his will; filling them richly as earthen vessels with wisdom, knowledge and discernment, that they may give to each his portion in due season; enabling them also, as good stewards, to feed the Church of God, which he hath purchased with his own blood, and adding to the visible number of such as shall be saved. Some brethren now begin to fancy, or anticipate a troubling of the waters, and think they have, as it were, a faint glimmering hope, that there is more of the spirit in the Churches—that the day of days is dawning, when Zion is about to be visited by the stately steppings of her King and husband.

It is not possible for me to express my views in full respecting this time, and the strange, singularly strange condition of the Church. They all appear to be in some kind of peace—still and quiet; but few or no additions, no exclusions, no difficulties

or contentions within, no anxious-seats or protracted (*destracted*) meetings, no wonderful exertions to effect the passions, but all appear as it were gazing, wondering, "standing still," and enquiring of each other their views and feelings; when they relate their several hopes, fears and exercises with regard to Zion in these latter days, and her supposed future movements. What meaneth all this? While some are decidedly Old School folks, some *on the fence*, some on both sides, and some are New-School in toto; and whenever there is the least want of freedom among the brethren, or any jargon, it is when the old and new-school meet. Hitherto I have thought there has rather been a want of faithfulness among our folks—myself not excepted; for instead of coming out like good soldiers, and boldly reproofing and exposing error, by determined and decided candor—even if the result should be a hasty split—I say instead thereof, through a man-fearing spirit, we have met in meetings, churches and associations, and pretend—like the Dutchman, when going to say prayers, who, by a misunderstanding of english words, said, "Brethren let us now pretend to worship God"—to be friendly and so sociable, but it is all hypocrisy—a mere farce. While each party is heavy charged with his prejudices and dislike to the views, faith and practice of the other, how can they cheerfully walk together except they are agreed with regard to doctrine and the modern inventions? They cannot, for they are in heart as far apart as the east is from the west; and not only so among the lay-members, but from the pulpit also, there has been a considerable cannonading of late years, and this may all be right. Is there not a cause? may it not be among the all things that worketh together for good—for them who are the called, according to God's purpose? It will not do for *off-*

*cers* to be cowardly if they expect the soldiers to fight well. The watchmen on Zion's walls, are to cry aloud and spare not; and so with the servant of God. The Old School Minister while publishing the unconditional gospel of Christ, believes that God requires faithfulness at his hands; he tries to warn them of dangers and apostacy; to inform their judgment, confirm their hope, restore the wanderer, establish the wavering, pull down the fenceman, to tree the two faced and double minded, and drive the Canaanites out of the land; and when the sheep profess to have been fed, the new-school go off grumbling and snarling, and say they have been shot at and insulted, and that they are hard sayings who can bear them. Then in his turn up gets the new-school preacher and takes his course, though a very different one, by spinning out a very silken thread of philosophy, and by soft words and fair speeches strikes at the passions of the worldling; and with all the sophistry and witticisms imaginable, he solicits a tear in favour of his comely, bewitching and charitable institutions. Having effected his object thus far, he proceeds to fire upon the anti-benevolent folks, and while exposing their supposed errors and deformities, either directly or indirectly charges them with coinciding with Infidels, Anti-normians, Parkerites, &c; and thereby draw down upon the old hard-heads the most unfavorable opinion, of the refined, polite worldling, and the carnal pharasaical professors of all denominations; and when meeting is dismissed, both parties meet individually, bow and scrape, shake hands heartily, and to a bystander appear as though they were about to embrace and give the Apostolic salutation—a kiss. What hard work it must be to push along and keep moving in this show, when the heart is not in it; these things ought not so to be.

But the foregoing in some degree has

reference to by-gone days. The Lord's people are about to shake themselves and come out from among them" and no longer partake of her sins, that she may not receive her plagues. I must now close, although I have hardly began to talk to you for want of room. This is at your disposal, if you think it will fit other neighbourhoods or benefitany of the children of God in this dark day and age of the world.

I. T. SAUNDERS.

FOR THE SIGNS OF THE TIMES.

*James City, Madison Co. Va. }*  
June 19, 1835. *}*

DEAR BROTHER: Enclosed you will meet with the scribble which has taken a journey to Richmond City, with the intention of gaining admittance in one of the religious papers published in that city, but by some unforeseen event failed in getting there; believing at the time that it might be of service to some of the dear Lambs of God, but very unwelcome to the popular party now so numerous in the world in this day of strife and delusion. If you think it will add any comfort or encouragement to one of God's dear lambs, you are at liberty to give it a place in your despised *Sin* of the Times—so called by the ungodly, who deride and despise it as much as they do the word of God. Oh you despised ones never fear, "it is your father's good will to give you the kingdom." Be determined to suffer all things for His sake, and he will meet you the second time without sin unto salvation.

I am, as ever, one of the despised,

DANIEL JAMES.

*Mr. Editor:* Having read a paper of your's called the Religious Herald, and thinking you would be willing to insert in its columns any thing affording information or taste to your readers, I send you a few scribbled lines, which, if of any use, you will please to give a place.

I live on the east side of the Blue Ridge

where knowledge is thought not to abound as in the lower parts of this state; however, I hope wisdom is getting more generally diffused amongst us. I was some few sabbaths ago at Church, or rather in a Meeting-house, where there was a church of the Baptist order, so called. I went in: I saw a great number of little books, denominated Tracts, spread on the Table; indeed the Table was completely covered over. I took up one to read, and whilst sitting there my old friend, who superintended those tracts, informed me I must not touch them. I told him it was not my intention to take it off, and that I would certainly lay it down again. I must confess that I was not a subscriber to them, and found that they were only intended for those who had put in their mite or fifty-cent piece. I was told they were intended to make one wise unto salvation, and a number of good things and purposes they were to answer.

At length the Priest came in with his long black gown on, and took the stand or Pulpit. I could but notice how devotedly he prayed for all Tract Societies, Bible Societies, Missionary Societies, and all other societies down to School Societies. Well, thinks I, knowledge must be increasing. At the close of the sermon my old friend asked the clergyman what he thought of the Tracts, &c; he spoke very highly in praise of them indeed, and gave his entire sanction to the whole of it.

Really, Mr. Editor, we are doing great things in these upper regions to obtain knowledge; and not only so, but I am told their charity is so great that they are sending thousands of dollars to the heathen to convert them—a people thousands of miles from us called Hindoes, &c. Alas, thinks I, the Lord forgive us, we have a heathen people nearer home than that, why not let charity begin at home first? Even in our charity or Sunday

Schools, the poor coloured people are excluded. I am a poor ignorant old fashioned kind of a person, and have read in the book, called the Book of Life, that God was no respecter of persons; and if we really are that great and good people, let us start right and it is likely we shall end right.

When the lord sent out his poor fishermen—for really poor they were—to gospelize the heathen world, they were directed to take neither purse nor scrip with them. They set out with great zeal and done wonders. But as those miracles have ceased, they would fain make it appear that God now works by dollars, but I am bound to believe what the good Book saith, which is, to remain and the world to be judged by it. That it is now as great a miracle to save a soul as it ever was; and requires the divine influence; for that which is born of the flesh is flesh, and that which is born of the spirit is spirit; but our gownsmen and modern preachers say the word alone is all sufficient to accomplish the great work of regeneration, and save the soul; and where this word is sent they are then called christians. But Oh my God, the Good Book, not the Tract, says God is a Spirit, and they that worship him must do it in spirit and truth; and they that are in the flesh cannot please God. O what pious souls we have now days! with unsanctified hearts and lives using great, extremely great, exertions to make a proselyte. Indeed I am told by several, that on the days and nights of fervent prayer, as they call it, they make from forty to fifty converts at a time. Surely this is doing great things; but such converts soon loose their religion for the want of grace; the grace of God I mean.

I have told you that I am an old fashioned sort of a person; and you may judge something of my age, when I state that I recollect of seeing a small Jail filled with poor Baptist Preachers, for having pre-

ached life and salvation alone by a crucified Saviour. Did this stop them from preaching? No; blessed be God, they were not engaged in preaching for popularity or for dollars, but for the instruction of precious souls. There was a law then in force against such preachers; we were at that time under the church of England. There is a saying amongst us and enquiring about preachers, such as "is he a popular preacher?" The word gospel is left out. The wicked love them exceedingly well, but Gospel Preachers, poor souls, are as much despised as ever they were & hated of all men for Jesus' sake. Ah! ye Heralds of the blessed Jesus never fear what man can do unto you, for the old Viper has lost all of his teeth, or the prison walls would still be your habitation. Be valliant and courageous even unto death, and when the great Shepherd shall appear, then shall ye appear with him in glory; and he will put a crown of righteousness on your heads, and you will ever be with the Lord.

#### A SCRIBBLER.

September 14, 1829.

FOR THE SIGNS OF THE TIMES.

Buffalo, July 6, 1835.

BROTHER BEEBE: *Why will not men think?* is the question. Men do think, but do not think alike; another question will then arise, What is the reason, upon the subject of the Gospel of our Lord and Master Jesus Christ, men differ in opinion? One man loves the truth as it is revealed in the Bible; he loves to hear the gospel preached in its purity—in accordance with the preaching of the Apostles, and all such as the Lord has called and sent to preach; who follow him through evil as well as good report. The reason why, is, because they have been born of God—have been created in Christ Jesus; and they think it true, because it agrees with the word of God, and they love it.

Other men hate the truth and love false doctrine and false teachers; love darkness rather than light. The reason is, the natural man receiveth not the things of the spirit, neither can he know them because they are spiritually discerned; the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God. "There shall arise false teachers and shall deceive many," they think their way is right because it agrees with their feelings and is popular with the world, and so many learned men are engaged in it.

Some men—even in this western world where the learned Clergy with their followers of all other denominations, and the world, are united in all the new measures of the day—love to read your little despised Signs of the Times, because they think it agrees with the word of God, and maintains truth and exposes error. Other men hate it because they think if that little *tell tale* was out of the way, they would destroy the character of all the Old Gospel Preachers, or drive them to the necessity of holding their peace, and to join with them in their new-fashioned religion.

I, for one, think that all the devices employed in this day, such as anxious-seats, Sunday Schools, Temperance, Tract, and other societies, as well as Seminaries to make Preachers, all wrong and contrary to the word of God, and I cannot follow after them. There are a few scattered about this country, who are waking up and about to, while some have even dared to come out on the Lord's side. Yesterday I went about 20 miles to meeting, where I had heard of some Baptists who were tired of the new-fashioned ways of worship. I found them in a School-house, and Eld. Worster preaching to them. The meeting had commenced previous to my arrival; but I soon found that I had got

home. It was pleasing to me to hear the gospel's joyful sound; O! how good it was once more to meet with those that love the good old way. Although strangers to me, yet I knew they loved such preaching, when I beheld their breathless attention to the preacher; some of them with their eyes filled with tears and a smiling countenance, which seemed to say, our souls love such preaching.

After meeting I had but a few moments to spend with them, as it was necessary for me to return home that evening. We however had a short, but very pleasant conversation; Elder Worster informed me that he did not know of another preacher in all his acquaintance in this country, but what had gone after the new things of the day, and had frequently been told that he was killing himself by the course he was pursuing. But these things he said never moved him; "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Before I left them I got six subscribers for the Signs; you will please forward them as soon as you receive this. My health is poor; I soon expect to leave this world, and go where it will never—no, never again be for me to say "*I am sick.*" May the Lord direct us in the *good old way*, never to render railing for railing, but contrariwise, blessing, knowing that ye are thereunto called. Farewell,

A. HOLMES.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburgh, Va. July 4, 1835.

BROTHER BEEBE: The Church of Jesus Christ does not consist in the nominal union of persons under the Christian name alone. True it is, that in its visibility there will be tares amongst the wheat, but they are ultimately to be bound in bundles by themselves and cast into the fire;



but the good grain is to be gathered into the garner of God. The circumstance of the tares being permitted to grow together with the wheat here below, is the very thing, in part, why the true Israel of God is now distressed and grieved in this dark time of error and delusion; and many of them are halting between two opinions, and cannot clearly discover whether the inventions of men are means of grace or not, not knowing or recollecting that God has made but one revelation of his mind and will to his church; and in these last days has spoken to her by his dear son Jesus Christ, and in his own good time, according to his predestinating will, is pleased to quicken his own people by his blessed spirit alone, and bring them to a saving knowledge of the truth in the love of it, as it is revealed in his word by Jesus Christ, who alone is the head and husband of his church.

Here is a comfortable union in one Lord, one Faith and one Baptism. In this union there is light, love and glory; but an union where there is not a oneness in sentiment, as well as in the object and practice, there is neither light, love nor glory. God cannot be glorified, manifestly, in the world by a nominal union of his chosen ones with carnal professors, or the profane. The Church of Jesus Christ is a peculiar people: chosen and called, and are commanded to come out from amongst the wicked—to be separate—and take up their cross daily and follow Christ in prosperity & adversity. They that are Christ's must and do suffer for him, to an extent alone under the control of their divine master, as they are to reign with him hereafter, and be glorified with him in his kingdom of glory in another and better world.

One amongst the most ostensible secondary causes of the present afflictions of the church of Christ, is in consequence of the flood of errors and lies that have ori-

ginated by graceless preachers who have been brought into existence by the operation of Theological Schools. Money is the main-spring of the whole machinery, connected with pride, ease and self-importance. Whilst this kind of preachers were kept separate from the Baptists, things went on with apparent smoothness. Nevertheless, the church was infested with doctrinal errors, but there was inefficiency, to a certain extent, attending those errors, inasmuch as those who had not been called by grace of their infection, were in the minority; and those who were only tainted with it were borne with, as their lives were generally uniform and correct; but now the deceived and the deceiver in the church appear to better advantage, for the purpose for which error and lies are designed to accomplish, through the improvements afforded by art and education—and the church being in rather a lukewarm state and not watchful, together with the natural corruptions of their own hearts, having a congeniality in their nature for the things that "savour not the things that be of God"—the bait is taken by them through some of the members that were a little more gifted and improved; having also some of the zeal that is not according to knowledge, and being inclined to add to their own self-importance as well as to the numbers in the church, thought it more agreeable and popular to have a large number of nominalists, than to await God's set time to favour Zion. Almost every applicant has been received into the church, and others solicited, under a *universal charity hope* that there might be a reformation in the subjects received and solicited; and christian fellowship become strained, to an extent not warranted in the scriptures of eternal truth, to augment the number of Baptists, that they might become conspicuous and respectable in number like other religious denominations in the world.

Thus it is now: we have the whole train of benevolent institutions of the day, backed by a refuge of lies, asserting the number of souls that have been saved by them, and the many that might have been saved had these human means been better supported by money to make preachers, &c. and the many that are perishing and will perish if money is not furnished forthwith. In short the whole mass of iniquity, and the lies attached to the above devices, have become the hobby of almost every body from the President of the U. States through every order of civil and religious society in almost every place, and some of all callings and pursuits in life down to the scullion in the kitchen and menials of other places. And yet these greedy dogs who never say they have enough, are crying give! give! and through these means of men's invention, they are endeavoring—and succeeding to an unrighteous extent—to impose their wicked devices on the true disciples of Jesus Christ, that themselves and their base progeny may devour the whole land if possible, and lord it over God's heritage. The time is approaching, nay, is at hand, for a separation to an extent designed by the good master, of the heirs of promise from those who are the children of the bond woman; and some of the heirs are manifestly accompanying the Hagarines in this separation, and they will experience the consequences attendant upon their wanderings from the good and the right way of the Lord. Our blessed Saviour will not leave them; they are sons—they must receive his loving chastisements, and not be treated as bastards.

In the additions made to the Baptists, it frequently occurs that some of the newly received members who are a little favored with natural gifts, and not knowing the deceitfulness of their own hearts, and perhaps not the truth as it is in Christ, become puffed up and conceit they must com-

mence preaching; and there are generally some members who have a certain kind of zeal that will be for setting them forward, by observing, "would to God all the Lord's people were prophets." Very soon they collect and memorize something—mixed with more error than truth—and read human productions more than the bible, while they understand neither sufficiently to discover their own ignorance of the Spirit's teaching. After a while in consequence of natural excitement and encouragement from those who have not the spirit of wisdom nor of a sound mind, they conceive themselves fully authorized to receive members, Baptize them, and constitute churches on their own responsibility, and speak and dictate as those having authority. Their preaching consists of little more than a law gospel, harrangued with much natural pathos; nothing is furnished by them for the support of the weak, or confirmation of the believer in Jesus, but a mixed medley of Arminianism and trash of various kinds. These would-be wise young Gamaliels run ahead of the older preachers, and attempt to be dictators to the church of Christ, and having forced on them such persons as they thought were fit subjects for baptism and membership; and forsooth they must be received into the church without the brethren knowing whether they have experienced a work of grace or not. Long tried brethren must submit to be overruled by the carnal part of the church, and the self-important and would-be wise young Timothys and Titus' as they conceive themselves to be. Now on this plan there is union and no union; that is, united nominally, but not in experience nor sentiment.

Surely Brethren, these things ought not to be so; we have been too unmindful and careless in attending to the privileges exclusively belonging to the church of Christ. His blessed word is too much neglected by us; we should search it, and ask him for

the teachings of his blessed spirit to instruct us in the right understanding of the things therein written for our faith and practice. Who is Paul or who is Appolos? They are but ministers by whom Christ's people have believed, and none of the under shepherds, when governed by the spirit of the gospel, will dare to desire to lord it over God's heritage—they have too great regard for their Lord and Master, to attempt to take one of the jewels from his crown—they think it an honour to serve his bride as servants under him—they desire that Christ may be all and in all, and they themselves may be your servants for Christ's sake.

The Church of Christ ought to exercise more patience and carefulness—to watch and pray to their divine master, that as they are few and feeble they may be strong in the Lord—to be at peace among themselves, and wait the good Master's appointed time to favour Zion, for he will surely come quickly and will not tarry.

Your Brother in the Truth as it is in Jesus.

J. CHRISMAN.

FOR THE SIGNS OF THE TIMES.

*Strickersville, Chester Co. Pa.* }  
July 14, 1835. }

DEAR BROTHER BEEBE: I saw Brother Roberson on Saturday last, and he informed me that the Welch Tract Church, at Iron Hill, New Castle Co. Del., of which he is the Pastor, have agreed to invite the Brethren of the Old School to hold their next meeting with them, at the time which was agreed upon at the meeting in Baltimore, viz, the Monday preceding the first Saturday in June, 1836.

Brother Roberson authorised me to communicate the same to you for publication. You will please to insert it in the Signs of the Times, as early as convenient.

I remain, as ever, yours,

THOMAS BARTON.

Brethren Roberson and Barton, were requested by the brethren at the old school meeting at Baltimore to make the necessary arrangements, and to publish the place for the next meeting.

Ed.

## Signs of the Times.

NEW VERNON. Wednesday August 5.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

*Reasons for roundly asserting that the popular institutions are Anti-Christian—Reply to Bro. R. Reese of Ga. &c.*—Our Brethren in Georgia are right in asking of us scriptural authority for the position we have taken in regard to the religious inventions of the day; we only regret that any who have read our paper should have overlooked those scriptural references which have been constantly urged by our correspondents and ourselves, as our reasons for denouncing as anti-christian, Theological and Sunday Schools, Mission, Tract, Bible and all other professedly religious societies, except the Church of God, together with the *anxious-bench and submission-chair* system of getting up revivals and converting sinners. We hold ourselves bound to give on all occasions, when demanded, scriptural authority for our faith and practice; and when we fail in finding scripture to sustain us, we shall feel ourselves bound to abandon every point.

In all matters of debate, whether civil or religious, it is uniformly admitted that the weight of proof devolves upon the affirmative party; the negative is always established where the affirmative cannot be sustained. By this universal rule of order, the laboring oar is placed in the hand of those who affirm that the institutions in question are of God, and in accordance with his word; but it does not belong to us to prove the negative. Yet the affirmative party have been frequently challenged to produce authority from the Bible for these institutions, eyt, they have not only utterly failed to do so, but have published to the world that they could find no such authority in the Bible. We copied into the 2nd Vol. of the Signs, the Report adopted by a general Convention in Ohio, some 18 months or

2 years ago, in which they say: "*Hence, we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined.*" \* \* \* *It will instantly be perceived that the question is not whether the New Testament has anywhere expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names—all will admit that NO SUCH INSTRUCTIONS ARE GIVEN!*" And again, in the same report, they use these words: "Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament," &c.

The Report of which the above is an extract, was adopted at the General Meeting in Ohio, and at the time published in the *Baptist Weekly Journal*, and in various other religious periodicals throughout the U. States. Hence for us to continue to challenge from them Bible testimony, when they frankly tell us they have none, would avail nothing; and as they consider themselves safe in proceeding in these things without Bible authority, and as we have no right or disposition to forbid them, our only course is to denounce their unscriptural inventions as anti-christian, and to withdraw our fellowship from them as disorderly walkers.

Our first, and principal reason then, for *roundly* calling these inventions anti-christian, is, that by their own confession they are unscriptural. Our second reason is, that these institutions are evidently hostile to the scriptures; this will appear by comparing them with the word of God. We will begin with—not the Bible, but the *Bible Society*, so called; this institution professes to be the efficient cause of the salvation of many souls—whereas the Bible assures us that there is salvation in no other name than that of our Lord Jesus Christ, Acts iv. 12.

The Bible Society, claiming to be a religious institution, requires money as the sole qualification for membership, and have officially solicited, through their Secretary, a successful horse-racer with a part of his gambling gain, to constitute himself a Life Member—which we are

informed he has done by the payment of the requisite sum.

The Scriptures requires repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God, John iii. 5. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned, Mark xvi. 16. In short the Bible requires that the saints should be separate from the world—that they should not be unequally yoked together with unbelievers, 2nd Cor. vi. 14, 18. The Bible Society requires an amalgamation;—the Bible forbids the giving of flattering titles to men, Job. xxxii. 22; 1 Thess. ii. 5. But the Bible Society gives, or rather *sells* for a stipulated sum, *flattering titles* to men. The Bible holds the love of money to be the root of all evil, 1 Tim. vi. 10;—but the Society holds that it is the root of great good.

Theological Seminaries in attempting to qualify men to preach the Gospel, virtually profess to hold at their disposal the gifts of the Holy Ghost, and to impart them to men for money; this is anti-scriptural and consequently anti-christian—as it was fully demonstrated by the Apostle Peter in the case of one Simon, see Acts viii. 20. The limits of this article will not admit of a full view of our objections to all the institutions of the day. It is sufficient for us in this place to say, that the entire mass of all the humanly contrived institutions of the day do profess to have in view the salvation of souls; and men are taught to regard them as possessing a power to convert the heathen to God—to evangelize the world, and to "*save some, yea many from the quenchless fires of hell.*" These institutions are got up by men and supported by men and money, and as they are looked too for the salvation of immortal souls, they are esteemed as gods. As gods they are looked up to for the extension of the Gospel—for multiplying the number of the ministry—for the support of the Gospel and for the conversion of sinners, and finally they are hailed as the indispensable machines of executing the decrees of God.

That these institutions are regarded by many as an instituted means of salvation, is not doubted, nor do we impugn the motives of all who have enlisted in their support; but the very

moment they are looked to as a way or means of salvation, they are to those who so look to them gods. The jewels which the children of Israel borrowed from the Egyptians and carried with them through the wilderness, were harmless things, until they were by their Priest cast into the fire, when lo! out came this Calf! As soon as the daughters of Israel striped off their jewelry, and their trinkets had assumed the form of a calf, it became a god, or an idol to Israel; and immediately a protracted Camp-meeting was got up, and the people were told that these were their gods which had brought them out of Egypt. Even so a share of the good things of this world, when held in the hands of the saints, or distributed among them as every man has need, are good, and to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away; but the moment their property, or any part of it, is appropriated to be used by the *Priests* in the production of a Mission, Tract, or any other society having in view the salvation of souls, it becomes an idol. Such is indeed the case at this day with the Baptists—they have given their gold, silver, *necklaces, rings, &c.* to the priests, to support as they supposed the gospel, but to the astonishment of many, out has come these calves! And the shout is raised by the devoted priests, or agents of these *calves* or societies "These be the instituted means of salvation which have brought you out of the land of spiritual Sodom and Egypt," and men are called upon to sacrifice unto them, and to ascribe to them the honor of "saving some, yea many precious souls from the quenchless fires of hell!" (See Judson's Letter.) Hence they are a snare unto the saints, and an abomination in Israel. We are called upon to show that they are Anti-christian, and to make it appear by the word of God. By the term Anti-Christ or Anti-Christian; we would be understood to mean *the man of sin, the son of perdition* spoken of by the Apostle, 2 Thess. ii. 3. *Anti* signifies *against*; hence whatever is in its nature in opposition to Christ is anti-christian. We have already shown that the institutions against which we contend are idolatrous in their nature, and are regarded by their worshippers as possessing a power not only commensurate with that employed by Jehovah in the salvation of souls, but even superior; for it professes to convert such souls

as the Holy Ghost has been striving in vain for years to convert, and which, but for these idols, must have gone down to hell at last. A power is ascribed to these inventions of 'greater facility in the work, than in the ordinary work of the Holy Ghost; they are represented as possessing a governing influence over the Holy Ghost—so much so that they can appoint seasons of penitence, revivals, &c. and by an exercise of the power of these inventions, they will influence the Holy Ghost to come down and help them in converting sinners. For testimony as to the correctness of our representations, we refer our Georgia Brethren to the popular publications of those institutions.

Having then as we believe proved to the satisfaction of the honest enquirer after truth, that the institutions in question are idolatrous, we will enquire with the Apostle, 'What agreement hath the temple of God with idols?' 2 Cor. vi. 16. Evidently no more than Christ hath with Belial, or the believer with an infidel. Should any further testimony be wanted on this point, let the reader carefully compare the rise and progress of these institutions with the description which the Apostle gives us of the coming of the *man of sin*, 2 Thess. ii. First the coming of the man of sin was to be accompanied by a *falling away*, and that this falling away should take place in the latter times, 1 Tim. iv. 1. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.

First, The coming of the man of sin was to be marked by the apostacy of some from the faith; see 2 Thess. ii. 3; also 2 Tim. iv. 1. Is there not evidently a falling away from the faith of the gospel manifested by those Baptists who have gone into the new measures of the day? Professor Eaton in his Inaugural Address, page 20, assures us that he cannot withhold the expression of his gratification at the *change of views and action* which have taken place among the Baptists. Certainly none can be so blind, who have any spiritual light, as not to see that the doctrine of sovereign grace has ceased to ring from the pulpits of all those who have adopted the new order.

The second mark by which the man of sin should be known in his coming, is, that he

*opposeth and exalteth himself above all that is called God, &c.* 2 Thess. ii. 4. The institutions in question bear this mark enstamped most legibly upon their frontlet. They oppose God by reviling and deriding his doctrine; 2nd by making void his commandments by their traditions; 3d, by teaching for doctrines the commandments of men; 4th, by persecuting his ministers, and making a theological education the indispensable prerequisite to efficiency in the Gospel ministry, and by their general opposition to the saints who refuse to go with them in their wicked pursuits; and they exalt themselves above all that is called God, by claiming the power to give their preachers greater or more efficient gifts than those bestowed by the Holy Ghost on those who preach the gospel of Christ—by professing to wield the destiny of immortal souls—by issuing commissions to preach the gospel to their hirelings, and by professing to possess the means by which they can readily convert such souls as they tell us the Holy Ghost has been striving for years to convert, but to no purpose. From all which, it is sufficiently clear, that the modern institutions of the day *oppose and exalt themselves above all that is called God.*

A third mark of the man of sin, is embraced in the same chapter, 9th and 10th verses, *Whose coming is after the working of Satan, with all power.* This they manifest in their exaltation as above noticed—all power to call, qualify, send forth and sustain what they profanely call ministers of the Gospel—all power to exert in the production of revivals of religion, the conversion of sinners, and the conversion of the world to God. And *Signs*—the signs which they present, by which they wish to be recognized as the approved of God, are not such as the word of God authorize us to look for, viz: that they are hated of all men for Christ's name sake, or that they are the poor of this world, but rich in faith, &c. No, these are not the signs: But rather Come and see our zeal for the Lord of Hosts! see how we prosper—see how the world loves and unites with us in building up the Kingdom of God; look at our numbers!—*legions*, for we are many—we are wealthy—we are popular—we are learned and esteemed of all men; and *lying wonders*—thousands of converts to their faith—fire from heaven in the sight of men, &c. See Rev. *And with all de-*

*ceivableness of unrighteousness in them that perish.* Their facilities for deceiving them that perish, are many and various. Their specious pretensions to circulate the Bible without note or comment—without money or price, to the needy and destitute, while they are enriching themselves by this system of mendicancy; their pretensions of circulating Evangelical Truth, through Tracts, Sunday Schools, Missionaries, &c.—when in reality they are themselves ignorant of the gospel and destitute of its spirit—are all admirably calculated to deceive them that perish. *Because they receive not of the love of the truth.* Those who possess the love of the truth are not to be deceived, because God hath chosen them to salvation through sanctification of the spirit and belief of the truth; but they that are finally deceived by them are those unto whom God will send strong delusion that they should believe a life, that they all might be damned who believe not the truth, but had pleasure in unrighteousness: Verses 11 & 12.

But time would fail us to pursue the comparison of the institutions of the day with the marks of anti-christ given us in the New Testament. They shall be lovers of their own selves, *covetous*, (coveting and grasping all that they can hoax the people out of,) *boasters, proud blasphemers, false accusers, incontinent, fierce, despisers of those that are good.* Traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof—of the sort which creep into widow's houses, & lead captive silly women laden with sins, led away with divers lusts, ever learning, but *never able to come to the knowledge of the truth*, men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 1, 8. Unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*, Titus 10, 11. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken off, & through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Peter ii. 3, 4. Wo unto them! for they have gone astray in the way of Cain, & run greedily after the error of Balaam for reward. These are spots in your feasts of charity when they feast with you;

feeding themselves without fear : clouds without water, carried about of winds : trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame-wandering stars, to whom is reserved the blackness of darkness for ever—walking after their own lusts ; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jude 11, 16.

In thus comparing the rising inventions of men with the predictions going before, how sensibly the mind is struck with the minute exactness with which the pencil of divine inspiration has portrayed these *filthy dreamers*, and the productions of their hands. Well may the heavens stand in astonishment and the earth be horribly affraid, and very desolate at this. The professed people of the Lord have committed two evils ; they have forsaken God, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 12, 13. Can the Baptists who have followed the daughters of the Old Mother of Harlots into all this iniquity, evade the just rebuke of him who says, I have nourished and brought up children, and they have rebelled against me. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 2, 4.

Believing what we have written on this subject is amply sufficient to show our Brethren at the south, and all others who are prepared to judge candidly, that we are fully sustained by the Word of God in our opposition to the religious institutions of modern inventions. We close with the Apostolic exhortation to such of our brethren as have been decoyed by seducing spirits, and doctrines of devils, viz : " Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

**OLD SCHOOL MEETINGS.**—We are requested by Bro. P. Hartwell, of North-Berwick, York Co. Maine, to say, that an O.S. Meeting is to be

held at that place, commencing on Wednesday, the 2nd of Sept. next. The Old S. Brethren throughout the United States are invited to attend.

We have already published the contemplated General Conference of Old S. Baptists, to be held on Wednesday, the 2nd of Sept. next, with the Church at Wilton Saratoga Co. N. Y. ; and in our last we gave notice of an appointment of the next quarterly meeting of the Phil. Bap. Con. at Southampton, Bucks, Pa. on Tuesday the 1st Sept. next. By the above notices it appears that no less than three of the meetings are to be held during the first week in Sept. It is probable that these meetings will be too remote from each other to interfere, but we think it will be advisable in future, to give as early a notice as possible of the appointment of those General Meetings to which Brethren are invited, to prevent an interference.

The notice also of an Old School Meeting at Lexington, Greene Co. N. Y. on the Saturday following the 1st Wednesday in Oct. next, must not be forgotten.

**DEATH BY LIGHTNING.**—A young man named *Jesse McConnel*, of this town, was killed by lightning on the 25th ult. at the house of Mr. Eliab Hawkins. The circumstances of this melancholy event are as follows, viz : The lightning struck the south-east chimney of the house, and passed down one of the flues until it came directly opposite where the young man was standing, within three feet of the chimney, and bursting through the stonework above the mantle-piece, it passed down his body, through the floor into the cellar. The young man expired immediately. Some other members of the family received a tremendous shock, but were not seriously injured.

**RECEIPTS.**

Dea. T. Faulkner,	N. Y.	\$1 00
Levi Moore,	do	1 00
Ichabod Williams,	do	1 00
Oliver Everit,	do	1 00
H. G. Gregory,	do	3 00
Eld. A. Cleaveland,	Ga.	5 00
Joel Colby,	do	5 00
James Harris,	Ms.	1 00
W. E. Brayton, Esq.	Ohio.	2 00

Total, \$20 00

## Poetry.

FOR THE SIGNS OF THE TIMES.

**A Protracted-Meeting at the West.**

On the first day of March our Preacher did say,  
A Meeting protracted, to preach, sing and pray,  
Would commence and continue, as long as  
thought good,

To convert poor sinners, and bring them to God.  
The time for this meeting at length did arrive,  
And preachers assembled, as many as five;  
A concourse of people, both women and men,  
With hearts wide expanding to reap all the gain.  
These preachers now to them began to dis-  
course,

And told them that surely they all must be lost,  
Unless they were active and quick to begin  
To weave them a garment to cover their sin;  
That the Kingdom of God was made up of means,  
The more they made use of the greater their  
gains;

That active exertions had ought to be made,  
And quick! lest the means should refuse them  
their aid.

Then most all the people gave in their consent,  
And quickly at working they some of them  
went;

While preachers and deacons were leading the  
van,

But never considering the weakness of man.  
If any, they said, felt the need of a prayer,  
They'd rise and assume a position to hear:  
Then several young ladies, and gentlemen too,  
Left their seats, and arose without much ado.  
Thus quickly arising they made a display  
Of all their hearts, felt of the means of the day.  
Petitions then for them was instantly made  
That these precious means might lend them  
their aid;

The preachers went round to the young ladies  
fair,  
And spake to them lowly, and put their heads  
near,

Quite under their bonnets, (a singular way  
Of worshipping God, as in this latter day.)  
If I'm not mistaken, the work is too great,  
For men, saints or angels to dare undertake;  
The Scriptures assure us, it cannot be done  
By any but Jesus, and through grace alone.  
For Jesus has told us how he did expire,  
A ransom for sinners, to save them from fire;  
As many as given to him he proclaim'd,  
Should trust him their Saviour, and there be  
sustained.

There's no other way in the great gospel plan,  
For salvation to come, so let not vain man  
Attempt with King Jesus the Mighty to vie,  
In saving the dead or the doomed to die.

VOICE FROM YATES CO.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conk-  
lin, L. L. Vail Esq. Charles Woodward, near Ithaca.  
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Harris, E. Dean.

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W. K. Roberson, P. Meredith, G. F. Tindall.

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David Harbour. Wm. C. Lauck, George Kittle,  
James Williams, Wm. Costin, Cyrus Goode,  
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Armstrong, William Kinney, Aaron Badgeley,  
Gideon Simpson, John Halecomb, Thomas Ray,  
Alexander Coneley, Pleasant Lemay, Isaac  
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I. T. Saunders, S. Carpenter, D. Roberson.

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S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C.  
Georgia.—Elder J. Henderson, R. Reese. Eld.

A. Cleaveland, J. Greer, W. Hill.

Mas.—N. Y. Bushnell.

N. C.—Burwell Temple.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO. N. Y. AUGUST 19, 1835

No. 17.

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GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### NUMBER 1.

*Remarks on the subject of the laying on of hands occasioned by the recent ordination in the Ebenezer Baptist Church at Utica, N. Y.*

In the 13th No. of the 'Signs' we have the encouraging information, that several of the *poor of the flock* have been gathered into a visible fold in Utica, N. Y. notwithstanding the *treading down of the pasture, and fouling of the waters by the he-goats* in that vicinity. Though Old School brethren, yet I am not convinced that the mode adopted by them and their helps in ordaining Bro. Hill is correct.

The subject of laying on of hands, is one about which in its different bearings, brethren have been much divided in opinion. As the subject has been thus presented before us, it may not be unprofitable to examine it and try to obtain a Scriptural and uniform understanding of it. I have for sometime thought the 'Signs' might be additionally profitable, were a portion of them occupied with a calm discussion of those points, about which we know there is an honest difference of opinion among brethren, with a view to elicit light on the subject. Hence I have once or twice

introduced such views of my own as I supposed my brethren might some of them differ with me in, and solicited a discussion of them. They have not however been noticed. If the understanding is that wherein we differ, we *must and will* continue to differ; then such points should be kept out of the 'Signs.'

The difference among brethren on the subject of *laying on of hands*, whether in receiving persons into church relation, or in setting apart to office has not appeared to be a sufficient ground for a separation in feeling or in church fellowship. Hence I have been disposed to bear and forbear on this point. Still I cannot conceive that any thing established by Apostolic example, as gospel order ought to be treated as an indifferent thing, or that about which we should be careless of obtaining a correct understanding, or of practicing as given in the pattern.

It is true that in the case before us, Bro. Beebe in his Editorial remarks, page 206—7, has used an expression which if designed as a preliminary to a discussion of this subject, and it accepted, would prevent me and I think most of us from entering upon it. Whatever the secret disposition of my heart may be, I do not wish to indulge in the feeling that would prompt me to say to my Brother, *I am taught of God*, in the thing wherein you and I differ, and therefore I am certainly right, and you wrong. What I want to know is, whether these brethren, or myself have the mind of Christ in this thing; and I know of no better way to come at this, than

to compare our different views with the Scriptures. I therefore proceed to the proposed examination, without laying a claim to Bro. Beebe's prerequisite in the case if he intended it as such, where he says, "May those who are instructed of God on this subject, *let their light so shine.*" However, he may have used the expression with a view to a different application than I at first sight supposed.

I now come to the subject in hand.

Our first enquiry is into the use or design of *laying on of hands*, as we find the practice delivered to us in the Scriptures. Brother Salmon, seems to think it quite certain, that the *laying on of hands*, was a prerogative only of the apostolic office; and that its use was to confer gifts; that the Apostles had such to bestow. And this he infers from the passages he quotes from the 1st and 2d Epis. to Tim. Were these the only passages in which we find this ceremony mentioned; and were not the Scriptures so explicit as to gifts, we might conclude there was some ground for his conclusion. But I think I shall be able to show that his quotation of these texts was altogether irrelative to the subject to which he applies them.

That we may if possible clear the ground as we pass, we will first notice what the Scriptures teach us, as to the communication of gifts.

1st. In reference to those gifts more properly belonging to the work of the ministry. We read of Christ, that when he *ascended on high leading captivity captive, he received gifts for men, yea for the rebellious that the Lord God might dwell among them.* Vide. Psalm lxxviii. 18. The Apostle referring to this, says, *He gave gifts*; "He gave some, Apostles; and some, prophets; and some evangelists; some pastors and teachers." And the use of them, viz. "For the perfecting of the saints, for the work of the ministry," &c.

And for how long? "Till we all come in the unity of the faith," &c. Eph. iv. 8, 13. Hence if I understand this matter: Till the *fulness of Christ*, or the *last member* of the *body* of Christ is brought in, Christ has gifts for the *rebellious that the Lord God may dwell among them*; and he has them in his own hands *to give*. Hence he did not tell his disciples to see to it, that they thrust a plenty of labourers into his vineyard, as would have been proper, if he had committed these gifts into their hands, as Apostles, to distribute; but he tells them, "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." Math. ix. 39. Bro. Salmon says he has thought that *gifts and miracles ceased* with the Apostles. If I thought so, then I should think with the Campbellites, that it is as much the duty of one disciple to preach as another; of course that setting particular persons apart for the work would be altogether an arbitrary thing. Or rather with the above text from Eph. in view I should conclude there was no further use for the ministry. For I must believe that so long as the work of the ministry is of any use Christ will continue to bestow gifts on the church suitable for it. Bro. Salmon, I am inclined to believe, thinks so too; and that he did not exactly say what he meant. I think that special miracles and certain gifts ceased in the church with the Apostles. If ministerial gifts then were to be continued, they could not have been committed into the hands of the Apostles to distribute; seeing they did not continue, nor have they left any successors in their peculiar office.

2d. The more extraordinary gifts. Paul speaking of these in 1 Cor. xii. 3, enumerates them severally, and points out particularly their source. He says, verse 8, and 11, "For to one is given by the spirit, (not by the Apostles) the word of wisdom; to another, faith by the same spirit; to

another, the gifts of healing by the *same spirit*; to another the working of miracles, to another prophecy; to another, discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that *one* and the *self same spirit*, dividing to every man severally as he will." Not giving out in a lump for the Apostles to divide; neither dividing according to their own will; but dividing to every man severally as *He will*. What can be more pointed than the Apostle's language here in ascribing the whole, of the imparting of gifts to the sovereign act and will of the Holy Spirit. I wonder if Bro. S. could have been reflecting on this passage, when he wrote this sentence, "*I understand that the Apostles possessed gifts to bestow*." If he did, I entreat him to do us the favour, to point us to the text, where the gift of giving gifts is mentioned as possessed by any; or if possessed by any human being, I wish him to explain why this gift is never mentioned, seeing it was so important a one.

3rd. The baptism or descent of the Holy Ghost, in the gift of tongues. This peculiar coming of the Holy Ghost upon the disciples, was as I understand the subject, a special testimony from heaven of the acceptance of Christ as the Intercessor of his people, and consequently a confirmation of the fact that he had come as the true Messiah. Hence John gives this as a decisive testimony of his being the one of whom he was the forerunner, viz. *That he shall baptize with the Holy Ghost and with fire*. It must have been then his peculiar act to administer this baptism. Hence says Peter (Acts ii. 33), in reference to the descent of the Holy Ghost, on the day of Pentecost, speaking of Jesus, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he

hath shed forth this which ye now see and hear." And also speaking of the Holy Ghost coming upon Cornelius and his household, he says, "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I that I could withstand God." Does this look as though the Holy Ghost in this special communication of him, was a something which the Apostles had in their hands to communicate? It is true that Simon of Samaria thought, from what he saw, as many do at this day, that Peter and John had power to communicate the Holy Ghost by the laying on of their hands; he therefore wished to purchase of them this power, with money. But Peter in reproving him not only points out the sin of offering money for a religious privilege, but also that of supposing, that what was peculiarly the gift of God, was a power that men possessed. The idea that the Apostles had the Holy Ghost in their hands or at their disposal, is so much like that degrading view in which the fashionable religionists represent him at this day; that I cannot away with it.

We will here notice the instances in which the descent or baptism of the Holy Ghost is connected with the laying on of hands. The 1st is in Acts 8th. The Apostles at Jerusalem hearing that Samaria had received the word of God sent unto them Peter and John. *Who when they were come down,—proceeded to confer the Holy Ghost upon these disciples?* No, of this, they had no idea of possessing the power to do. But they prayed for them that they might receive the Holy Ghost. Then laid they their hands on them and they received the Holy Ghost. Now it is possible that the Holy Ghost directed them to this act in connexion with his coming upon these disciples, in order to honor them as the Apostles of Christ. But I think it far more consistent with the view given of the baptism of the Holy Ghost in

the preceding cases, to suppose that they laid their hands on them, to set them apart to walk together in church relation, or in our common language to constitute them into a Church, and the Holy Ghost came upon them at this time to sanction and confirm this act. So in the other case Acts xix.—Paul coming to Ephesus found certain disciples who had been baptized unto John's baptism.—That is evidently by some disciple of John, after Christ had been manifested as the Messiah. Hence on a false profession, viz. of faith in *him who shall come after*, when Christ had come. When they were instructed of Paul, and baptized on a correct profession, Paul laid his hands on them to constitute them into a Church. And the Holy Ghost came upon them sanctioning the act. The very expression used, I should think was calculated to guard us against the notion of Paul's bestowing on them the Holy Ghost. It reads thus, verse 6: *And when Paul had laid his hands upon them, the Holy Ghost came on them.* Then surely Paul's hands did not put him on them. There was the commencement of the church at Ephesus. I must defer other remarks to another number.

S. TROTT.

*Fairfax C. H. Va. July 10, 1835.*

FOR THE SIGNS OF THE TIMES.

*Strikersville, Chester Co. Pa. }*  
*July 16, 1835. }*

DEAR BROTHER: I find that there exists in the minds of a number of brethren, an objection to the course adopted by the Old School Brethren at Baltimore, in relation to the sermon I preached; and I find their views on the subject perfectly to accord with my own. I believe it the privilege of any brother to write his views, either as an individual act or in compliance with the request of his brethren, indirectly considered; but this formal mode of publishing discourses in compliance with

the resolutions of a body, I view as savoring too much of the popular order of the day for Old School Baptists. I shall therefore decline publishing my views in conformity to the resolution adopted by the meeting; but as it appears to be the wish of those brethren who have objected to the course, that I should give my views as an individual act, I shall endeavour so to do as soon as convenient. At the same time, I hope the brother who made the motion, as well as those who supported it by their votes, will excuse me for non-compliance, when I tell them that it is not from an unwillingness to serve them in any way that to me appears calculated to promote the common cause in which we are mutually engaged. I can assure that brother that I duly appreciate his motives in making the motion, and nothing but want of opportunity has prevented me from communicating to him my intention to decline, before publishing it.

I am highly pleased with the views of Bro. Trott, on the subject of Associations. When I first became a Baptist, which was about 27 years ago, I had no doubt but that Associations were as Scriptural as churches; but I soon became convinced to the contrary, and have ever since been opposed to them. I have no doubt but there was a correspondence between the primitive churches, yet I am equally satisfied that the formality of an Association was not known among them, and are only to be found among those things whose origin was subsequent to the Apostolic age, and which will not be found when the church shall have been reduced to its primitive simplicity. As our brother wishes his motion seconded, I most cheerfully comply with his wish; and do hope that our brethren will take the subject into serious consideration, believing that if the course recommended should be adopted it will save a great deal of trouble, as well

as a great deal of that which is much worse,  
contention and hard feelings.

Yours, as ever,

THO'S. BARTON.

FOR THE SIGNS OF THE TIMES.

*Massanutten, Page Co. Va.* }

July 8, 1835. }

BROTHER BEEBE: Enclosed you will find a letter directed to me from Brother J. Taylor, with a request that I should send a copy of it to you to publish in the Signs. To which request I have complied by sending you the original, and when you shall have received it, it will be at your disposal.

Brother Beebe, it would no doubt be gratifying to you to hear from some Bro. in this section of country; and I have wished that some brother here who could write, would do so. Could I write, I should have written before now; but my pride was not willing that I should expose myself—not having the pen of a ready writer, or a knowledge of grammar.—And now my pride is not willing I should send you Brother Taylor's letter folded up in a blank sheet of paper—inasmuch as I have been reading your little Signs from the commencement to the present time, and have been so much delighted in hearing from those whom I can own as brethren in Christ, scattered abroad throughout the different parts of the county; seeing there are yet a goodly number on the old platform on which I believe the Apostles stood. These things, my brother, confirms me the more that the Lord will carry on, and finish his kingdom on earth in spite of all that men or devils can do. I am glad to have it in my power to say, that we have not yet been interrupted with the new systems and inventions of men. I rejoice that we have the pure and undiluted Gospel preached among us by our much beloved Bro. A. C. Booten and others, for which blessing we ought, and I sometimes think we are thankful.

But, my Brother, when it is wintertime in matters of religion, it is like sailing against wind and tide; but when we have the right Captain at the helm we need not fear, for all will be well I am sure. I cannot believe that there is one of God's chosen ones that is left to accident or chance, because they are chosen to salvation through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. And that the Elect were given by the Father to the Son, to be by him redeemed and finally saved; and that the Son, as head and representative of his people, engaged to perform every thing necessary and requisite to carry their complete salvation into effect. It is called in Scripture, a well ordered covenant in all things and sure. And that those who are redeemed of Christ, are in due time called to a saving knowledge of the Lord Jesus; embracing him as the only way to the God, and Saviour of poor sinners. This effectual calling is accomplished by the agency of—what? Human means? Oh no, the Holy Ghost operating in a free, irresistible and unavoidable manner, by which the understanding is enlightened, and the will subjected to Christ. Hence the Scripture testifies, that they are made willing in the day of his power. This internal change, or new birth in the soul, is wholly ascribed to the power of God; for it is said of the quickened of God—born of God,—all expressive that it is the Lord's work, and he is entitled to all the praise; such are taken under the care of the Great Shepherd of souls, and rests on the infallible promises and power of God, which has engaged to protect them under all their trials, to succour them when troubled, to supply all their wants, and withhold no good thing from them; to continue the good work of grace begun in them, and crown the end of their faith in the complete salvation of their souls. May

this be mine and your happy lot, I beg of God through Christ, Amen.

JOHN R. BURNER.

*Champaign Co. Ohio, June 8, 1835.*

DEAR BROTHER, *In the Lord*: I am very glad to embrace the present opportunity of writing to you, and informing you through the divine providence of God, that I arrived safe at my place of residence, where I found my well beloved family in good health. Thanks be to the name of Jesus for all his benefits to me—a poor wretch who never did merit such favor, yet he has helped me hitherto.

Dear Brother, I have many difficulties to encounter of a spiritual nature. Yes, I see spiritual wickedness in high places in our section of country; false brethren have got in the Church of Christ and preach another Gospel, which is not another. Free will seems to be the order of the day with these strange divines; Christ is seldom ever preached by them, and if at all, they preach him of envy and strife, not of sincerity. It seems to be high time that those who are on the Lord's side should stand in firm phalanx, and contend earnestly for the faith once delivered to the saints; and O that I, an unworthy rebel, may always be found having truth on my side. One thing comforts my poor soul frequently—yes, when I recollect that God has been pleased to hide these things from the wise and prudent, and reveal them unto babes; yes, when I see that God hath chosen the foolish, the weak, and things that are not to bring to nought things that are; then it is that I take encouragement, knowing that I am nothing—but Christ is all and almighty.

O how passing strange, that Christ who is rich, has for my sake become poor, that I may be made rich! Yes, I, one of the vilest of the vile! O why was I made to hear his voice—being destitute of any good, and prone to every thing that is bad?

O, what a wonder of mercies! Brother Burner, it seems to me that I have nothing to do, but wonder, admire and praise that God who has all power in heaven, earth and hell—that God who is the same yesterday, to-day, and forever without variableness or shadow of turning—that God who loved me first and loved me strongest—that God who upholds all things by the word of his power—that God whose arm alone hath brought salvation—that God who will do right, and who is the judge of the whole earth; yes David says, "Thy righteousness is like the great mountains—thy judgments are a great deep. O Lord, thou preservest man and beast—how excellent is thy loving kindness. O God, therefore the children of men put their trust under the shadow of thy wings." Yes, Paul cries out in this language: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! David says, in the 19th Psalm, The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple: the Statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether—more to be desired are they than gold, yea, than much fine gold.

Brother Burner, these sayings seem sweet to my very soul, notwithstanding many Bulls have compassed me; strong Bulls of Bashan—or the monied institutions—have beset me round. Yes, they gaped upon me with their mouths as a ravening and roaring Lion, and have tried to put all my bones out of joint. But what of all this; if the Lord is my shepherd, I shall not want; yea, though I walk through the valley of the shadow of death, I shall fear no evil. O Lord, ena-

ble me to hate the congregation of evil doers and money-hunters, and let me not set in council with the wicked. Gather not my soul with sinners nor my life with bloody men, in whose hands is mischief, and their right hand is full of bribes. O, how thankful ought such a rebel as I to be, that God has left on record so many precious promises for my encouragement, although it now seems to be a very dark time—a dark age of the world; yes, darkness hath covered the earth, and gross darkness the people; “weeping may endure all this night, but day cometh in the morning, and should this night last till the morning of the resurrection, unspeakable joy will then fill the hearts and souls of all the saints; then will the Church shine, yes, outshine, the sun at noon-day; yes, the ransomed of the Lord shall sing a new song, even praise to God.

Dear Brother Burner, pray for me and especially for the prosperity of Zion. May the God of all Grace enable us all to watch, is my sincere prayer.

JOHN TAYLOR.

JOHN BURNER.

FOR THE SIGNS OF THE TIMES.

*Washington City, July 18, 1835.*

DEAR BROTHER BEEBE: By a notice in the “Signs of the Times,” No. 14, I perceive that Elder A. B. Goldsmith of Guilford, Ct. is preparing a collection of hymns consistent with the doctrinal views of the Old School Baptists. Such a work is much wanted; for the heterogeneous combination in the collections now in use among the *Old Baptists*, only tend to becloud the mind that is sincerely and earnestly enquiring after truth: while the few sound hymns, and those that were so originally, but which have been mutilated and disfigured by alterations so that their authors would not know, or own them, doubtless often perplexes the anxious enquirer after human ability, among the Arminians, and Arminian Baptists.

As a fair exemplification of the contradictory contents of the present collections in use among the Baptists, an occurrence, which is likely often to happen, took place in this city a few weeks since during public worship, in my hearing. The following Hymns were used: No. 1, by Dr. Watts, and No. 2, by an unknown author.

*Hymn 109—Watts arranged by Rippon.*

NO. 1.

Now to the power of God supreme  
Be everlasting honors given,  
He saves from hell (we bless his name)  
He calls our wandering feet to heaven.

Not for our duties or deserts  
But of his own abounding grace,  
He works salvation in our hearts,  
And forms a people for his praise,

'Twas his own purpose that begun  
To rescue rebels doomed to die;  
He gave us grace in Christ his Son  
Before he spread the starry sky.

Jesus the Lord appears at last,  
And makes his Father's counsels known;  
Declares the great transactions past  
And brings immortal blessings down,

He dies, and in that dreadful night  
Did all the powers of hell destroy;  
Rising he brought our heaven to light,  
And took possession of the joy.

*Hymn 834—Watts, Rippon Arranged.*

NO. 2.

Hasten O sinner to be wise  
And stay not for the morrows sun;  
'The longer wisdom you dispise,  
The harder is she to be won,

O hasten mercy to implore,  
And stay not for the morrows sun,  
For fear thy season should be o'er  
Before thy evening stage is run.

O hasten sinner to return,  
And stay not for the morrows sun  
For fear thy lamp should cease to burn  
Before the needful work is done.

O hasten sinner to be blest,  
And stay not for the morrows sun  
For fear the curse should thee arrest  
Before the morrow is begun.

O Lord do thou the sinner turn!  
Now rouse him from his senseless state!

O let him not thy counsel spurn,  
Nor rue his fatal choice too late.

The contradiction I noticed to several members of the Church, who did not, or affected not, to see that one sung "O to grace how great a debtor," and the other, "To a will of my own a *debtor alone*."

To the same object for which Elder Goldsmith has made some preparation, my attention, has for several years past been directed; and I would suggest that although Doctor Rippon accomplished much in reducing his collection into order by classification, yet I think a more lucid arrangement of subjects, & greater facilities of reference may be afforded.

Since the period at which Dr. Rippon's work, the arrangement of Watts, first appeared, now *thirty-four years*, persons highly distinguished by their poetic genius, by their clear and experimental knowledge of the doctrine of sovereign grace, in the work of redemption, have added extensively to the number of sacred lyrics; many of which combine the sweetest simplicity of language with the beauties of composition.

This varied and extensive field will of course invite and receive such a gleanings as will ensure a sound, interesting, and, comparatively a new collection. It gives me pleasure to hear into whose hands such an important labor has fallen, for it is of great importance that *if done* it should be *well done*.

I am, Dear Brother, yours, in christian bonds,

CLEMENT T. COOTE

FOR THE SIGNS OF THE TIMES.

*Fairfax C. H. Va. July 15, 1835.*

BROTHER BEEBE: I fear I shall make myself liable to the charge of being censorious, and also that I shall intrude upon the patrons of the Signs by the frequency of my communications recently. I had scarcely finished my remarks occasioned

by Bro. S's. Letter, when I received the 14th No. of the Signs containing Brother Jas. Osbourn's Letter's No. 1. and 2, to Bro. Hassell, in which there are two or three points, upon which I was truly constrained by my feelings (and I hope they were correct feelings) to drop a few remarks.

1st. He has brought to view certain ideas relative to the present and succeeding state of the church for *many years to come*, which have not to my knowledge, been generally entertained. The ideas are the saints are dying a *mystical death*, are suffering an *inward martyrdom*, from a *famine* that is now upon us, &c.—and that this state of things is to remain for many years; that *this is all the suffering worth speaking of that they need to fear for many years, &c*; that this famine is not to be accompanied by the sword; that we are not near unto persecuting times, &c. Now these are Bro. O's thoughts; and *they may be* correct thoughts. But his thinking so can be no authority for my thinking so. If he shows me good and Scriptural grounds for his conclusions, then I shall receive them as true. I am not; and I hope most of our Old School Baptists are not disposed to receive any man's assertions as authority in religion. Now what I want upon this point is that Brother O, should give us his authority from the word of God for these views if he wishes us instructed by them. The Lord by Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," Amos iii. 7. If therefore the Lord has determined to bring and continue such a state of things upon the church as Bro. O. describes it stands recorded in prophecy in the scriptures of truth; and as he speaks positive as to what *God's thoughts are in this matter*, I think, we have good right to expect of him that he will show us the prophecy and its ap-



plication to this time and case. He has it is true given us some texts. But the point is; has he applied them correctly? He has given us Job xxxviii. 37; but how do I know that to be a prophecy relating to this time? He quotes Jer. xiv. 2, and 3, as being a prophecy of the *calamity that is now upon gospel Zion*. I am not disposed to dispute its application, but if admitted his hypothesis falls, for the sword and the famine and the pestilence are to go together, see verses 12, 15, 16 and 18. And so we know in fact, they went together in the primary fulfilment of this prophecy as it relates to the jews. Lam. i. 6, is liable to a similar remark. Again he quotes Dan. xi. 34, evidently as a prophecy relating to this event, he says, But in this *calamity* (that is of the famine) *of ours, we shall be holpen, &c.* Now by taking verses 33 and 34 together we find that the calamity from which they are to be *holpen* is that of the sword and *flame* and *captivity*. So that I cannot find any thing there to support his view. Again Jer. xxx. 17, is no more favorable, for it is from the wounds of a cruel enemy that they are to be healed, and those that have *devoured Zion*, and who were *adversaries* and *preyed* upon her &c. that were to be destroyed, see the connexion from verse 14. He also quotes Rev. iii. 2, as applicable, I will not say it is not, I am however inclined to believe that in the order of time it refers to an earlier period than this. And whether it does or not; it is not those *who are ready to die*, but, *the things which remained that are ready to die*,—as it stands in the text.

The 2nd point relates to what he says of those who preach the *truth of the gospel*, in distinction from those *judaizing teachers*. In the first place I would like to know whether the *nine tenths* who are on the *sick list*, and whom he calls *gospel preachers*; are to be considered persons who are subjects of grace, and whom the Lord has sent forth as laborers into his

harvest or not. From the expressions above quoted I should conclude he viewed them as such; but what he says in his 1st Letter, and quotes 1 Cor. xiii. to support, and from his saying that most of our pulpits where the truth in the letter is preached, are *void of holy unction and heavenly dew*, and some other expressions, I should conclude he meant to represent them as *total strangers to a life of faith on the Son of God* and to *true gospel grace in their hearts*. Then the Lord have mercy on us, for I know not who of us will stand. If such a portion of those whom, we Old School Baptists are used to consider gospel preachers are to fall short at last, I have every reason to fear that I shall be of that miserable number. I would like to be informed of what he means by that *holy unction*, which the few have. I read of an *unction from the Holy One*, which is distinguished as teaching all things &c. 1 John ii. 20, 27. And I have thought that those whom we call *gospel preachers* manifest more of this latterly than formerly, in the clear illustrations they give of scripture and scriptural truth.

If he considers these nine tenths as persons whom Christ has gifted and called into the ministry; the next enquiry I would make is, whether the ministry mostly *becoming a dry breast*, and *clouds without water*, &c. is a fault of ours or owing to a peculiar dispensation of God wherein he would afflict his church. If the former, may the Lord give us repentance; if the latter, I entreat the *few favored ones* to have compassion on us, and not speak tauntingly concerning us; for surely the affliction of being thus *barren*, towards our brethren, is sufficient.

I know very well that gospel preachers, at this day labour under very peculiar discouragements, both from within and without, that they truly prophecy in sackcloth. I also know that there is a general dearth in Zion, and I have myself conclu-

ded that a famine was coming upon the church. But the idea that it is a separate thing from the persecution which awaits the church in the last struggle of the beast, and to last of itself for *many years*, throws such an additional gloom upon the prospect before us, and appears so different from any thing I had conceived of the prophecies concerning Zion, and of Christ's tender care of his church as the Great Shepherd, that I cannot give in to it without some pretty clear Scriptural proofs in point. And yet if I have been deceived in my views upon these points, I wish to be undeceived.

And in reference to what he says of the ministry, that is what he admits to be gospel ministry, I may misapprehend him, but I think he speaks rather too contemptuous of us, and not to manifest that fellow sympathy which he ought to feel for our deplorable state if we indeed are Christ's ministers. If he is more favoured in his own soul, and in being enabled to administer *savoury food* such as *deeply exercised souls can feed on*, he has nothing whereof to glory.

But the 3rd point is one in which as Paul said to Peter (Gal. ii. 11) *he is, as I think, to be blamed*. It is simply an allusion in his 2nd Letter; but he refers to the *ninth part of his life*, (a work which he published the past winter) for a full account. He in that chapter of his own biography, speaks very disrespectfully of a Brother who stands firm as an Old School Baptist. This Brother is considered by some as rather severe in his manner of preaching against errors; but it is nothing he has borrowed, it is simply his own peculiar manner of expressing himself, and to those of us who have had some familiar acquaintance with him, he appears to possess much of the spirit of meekness and humility, yea in every respect more of the spirit of the gospel than many who make higher pretensions to holiness. I

will not say what was the substance of this Brother's preaching at the period to which Bro. Osbourn alludes, for he was at that time on a high pinnacle of popularity, a station which I do not myself believe favourable for administering wholesome food to the *poor* or afflicted of the flock. but since that he has been through the fire with the furnace much heated, and during the whole has been a steadfast, firm advocate for gospel truth. If Bro. O. cannot be himself reconciled to him, so as to fellowship him as a Brother, still as others whom he acknowledges as saints, do feel a fellowship for him; I should consider it more consistent with a gospel order and spirit for him to have borne his grievance, by himself, seeing it is nothing he can make a proper subject of discipline, rather than to have published him as he has done. And especially I think the Signs ought by no means to be made a vehicle for conveying these attacks on the feelings of a Brother already suffering oppression on every hand. This I think my brethren will generally admit, when in addition to what has been said, we consider his steadfast and disinterested course in support of truth notwithstanding all the opposition and discouragements he has had to contend with in the city where he resides. Instead of leaving the little company of disciples, who adhered to him for the truth's sake, to be scattered or find pasture where they could, because they could not furnish him a support, as others have done, he has engaged in a laborious but honest business for his own support while he continues to preach regularly unto them.

In conclusion I will observe that my remarks on the first two points might more properly have been omitted till I had an opportunity of seeing his third Letter should it be published, were it not that I knew the feelings of our Brother must be

wounded at seeing such an allusion to him in the Signs, and *I* did not feel disposed to leave him any longer than *I* could help, to feel as though he had no brother to sympathize with him. Besides from the manner in which Brother Osbourn appeared to shape his subject *I* thought it not likely he would furnish any more light upon the points on which *I* wanted information, and if this should reach him before his other was published he might perhaps be disposed to gratify my wishes before he closed his subject. For *I* truly wish to know the ground upon which he founds his views relative to the present state of the church.

S. TROTT.

*Fairfax C- H. Va. July 15, 1835,*

FOR THE SIGNS OF THE TIMES.

*North Berwick, Me. July 6, 1835.*

DEAR BROTHER BEEBE: It has been some time since *I* have written to you for any of your excellent papers, 'The Signs of the Times;' but it is not because *I* dislike the paper, for *I* think *I* never saw a religious paper that was so near what it should be as is the Signs. *I* think that such a paper is greatly needed in the United States in this dark day—this day of rebuke and blasphemy. It is a time when error abounds—a time when many of the professed followers of Christ have turned from his doctrine to those of men and devils, and yet pretend it is the gospel; but it is another gospel which, Paul says, is not another,

*I* must confess it does stagger me to see some who have preached the doctrine of personal and eternal Election, particular atonement, total depravity, &c. turn from this doctrine and preach universal atonement; that sin is a mere habit, and that sinners can get religion as easy as they can turn the hand over, and can have it before they leave their seats; that if ever the work is began, they must begin it; if

they are elected, they must elect themselves, &c. *I* say it has staggered me, not because they are not advertised in the Bible, for they are; and particular mention is made of them that they should come in the last days. But when *I* look at them and call to my mind how they used to preach, and see their visible change, it looks something like beginning in the spirit, and seeking to be made perfect in the flesh; but *I* have not so learned Christ.

There seems to be some division among those who walk in the popular paths; some deny the doctrine of eternal and personal election; others acknowledge this, but think it will not do to preach it for fear that sinners will be discouraged; and others pretend to preach it, but think it must be so softened as not to offend the ungodly. So you see that their witnesses do not agree any more than the witnesses who testified against Christ and his doctrine 1800 years ago; but *I* have thought much of late of what the Prophet said: "*Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood,*" Jer. xlviii. 10. And there are many other passages that seem to amount to the same; but to their own master they stand or fall.

*I* am sometimes led to enquire why we do not run into the same errors with them? Is it because we are better than they? No, in no wise; if the Lord had not kept us we should have gone with the multitude; and instead of boasting we have reason to be humble. O may the Lord keep us humble, watchful and prayerful, that we may feel to pray for our enemies.

Dear Brother, we wish you to mention our meeting the first Wednesday in Sept. next, and we wish through the medium of your paper, to invite our Brethren of the Old School to meet with us. Perhaps your visit would not be in vain. O may the Lord come with you. It seems to us

that some of our brethren might come, especially the brethren in Massachusetts. It rejoices me to hear from our brethren in the different States, for it seems that they have all been taught in one school—the school of Christ. Our Meeting commences on Wednesday the 2nd day of Sept. next, at 10 o'clock A. M., and is expected to hold the day following. No one is appointed to preach the introductory discourse; we wish to leave that to Him who calls his own Ministers. Dear Brethren, is it scriptural to appoint Ministers at one meeting to preach at the next? We think not; but if it is, we want to know it, for we wish to follow Christ.

Yours, in haste,

PHILANDER HARTWELL.

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### Signs of the Times.

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**NEW VERNON. Wednesday August 19.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

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No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

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**BLACK ROCKISM.**—"A Traveller," has informed the public through the columns of the Cross & Journal, that the combined spirit of Anti-nomianism and Anti-Mission apostacy is denominated in Philadelphia, Black Rockism; and that one or two churches in that city present some dark spots of that apostacy, which, as he intimates, also afflicts terribly some portion of the Baptist denomination in the west.

Now lest it should so happen that some of our readers should not exactly understand the *lingo* of the *Traveller* sufficiently to comprehend his meaning we will offer a word or two in explanation.—The *Traveller* speaks of two *spirits*. We will notice them in the order in which he has named them. And first, the spirit of Anti-nomianism: Without laboring to show the true etymology of this word, we will simply

notice it in its present common use. It is most commonly applied in modern times to the licentious sentiments, said to be held by some, that they must sin in order that grace may abound; and taking this as his meaning, we are left with our *Yankee* privilege of guessing what churches in Philadelphia hold such sentiments. The '*Traveller*,' might have had some reference to a Church in Sansom st, which some years ago built a very splendid Meeting-house, on the circular plan, and in the building of which deeply involved themselves in debt—having first given mortgages on the house and lot for security, and when mortgages would no longer answer for security, pledged their credit as Christians, as Baptists, &c; and with this raised several thousand dollars from widows, orphans and others, who were led to believe that their living was invested in the hands of honest and responsible christians, and finally raised about \$80,000, or involved themselves in a debt to nearly that amount, in order that grace might thereby abound. Now when this church could no longer bear up under the burden of interest which annually accumulated on this enormous debt, they Resolved what to do. And what reader do you imagine they resolved to do? To pay off the debt honestly and honorably as one would suppose a Christian people in duty bound? No, this was by no means their case. If our information be correct, and we have no just reason to doubt it, they adopted the following novel course, viz: First, dismissed a number of their members to form a new Church, and when these were constituted, dissolved the Church relation of the others and gave and received every one a letter to join the newly organized Church; whereupon the Trustees resigned their office, and suffered the deserted Meeting-house to be sold at Mortgage sale, which was struck off by the Sheriff under the hammer for about \$7,000. It was afterwards purchased by the newly constituted church for about that amount, and thus by changing their name they were enabled to rid themselves of an intolerable debt, and to leave the widow, orphans, and all others who were thrown out of their honest dues, to make the best of it they could.

This might be viewed by the censorious *Traveller* as Anti-nomianism, or a sort of sinning that grace might abound. Had this people paid

the debt which they so justly owed, it might have so seriously impoverished them as to render it impracticable for them to cut so conspicuous a flourish in their subsequent contributions towards the salvation of the world; or being pinched for funds they might not have been able to buy such expensive preachers as a *Dagg*, or a *Gillett*; or they might have been deprived at least of the privilege of publishing to the world their liberality in assisting to build the Machine which is now about to go into operation under the direction of the Central Convention, for the education and manufacturing of Ministers. As this sort of conniving would among infidels be considered sinful and wicked—and as the money thus withheld from their creditors is laid out for such pious purposes—we see no reason why this sagacious Traveller should not conclude that they intended to *sin that grace might abound*.

But we may be altogether mistaken in Traveller's views; he might only have had his eye on such Churches in the City of *Brotherly love*, as have formerly stood in the faith and order of the gospel of Christ, and who for the purpose of assisting in the enterprize of converting the world have ventured to sin by forsaking the right way of the Lord, and running greedily after the error of an ancient Prophet whose name was *Balsam*, and who loved the wages of unrighteousness.

If we have been so happy as to hit upon the meaning of Traveller in his use of the vague word *Anti-nomian*, we must try also to hit upon his meaning in the application of the word *Anti-Mission*. This word in modern times is most commonly used to stigmatise those who refuse to go with the popular tide or new order of the day; yet it might possibly have been used by a transcient Traveller, to designate such as are opposed to that Mission which was established by the Great Head of the Church, and who in their opposition, do persecute and endeavor to hedge up the way of those who preach, by virtue of a mission which they have received from on high. If this was his meaning we marvel that he should have discovered no more than *one or two* churches infected with this corruption.

Traveller informs us that the amalgamation of these spirits has produced *some dark spots of Black Rockism*, in one or two of the churches.

We recollect of being informed, when we were last in that City, of some dark spots which had attached to some of the City Churches; but we do not recollect of hearing them called *Black Rockism*. One of these dark spots was witnessed in a church somewhere in the vicinity of New Market St. where a poor blind man had been preaching; when after the close of his discourse, the Reverend Pastor arose and addressed the numerous assembly, and informed them that this was a poor and unfortunate man—that he had lost the use of his eyes, and had a large and dependent family—that he was entirely dependent on the generosity of those among whom he preached, for a support for himself and his helpless family—that he had contracted for a small portion of land up in the interior of the state—which land would place him and family in comparatively easy circumstances if he could but obtain a little help to pay for it, and with much sobbing and apparent bitterness of soul entreated the assembly to have compassion on the poor minister. A liberal collection was then taken up and put into the hands of the trusty pastor; and how much gentle reader do you suppose the poor Blind Preacher, in whose name the collection was lifted, received? Why he received *Five Dollars!!* and no more of that collection. He at the same time received in a note from an individual lady *Five Dollars*; but of the collection begged for him, but the bare *Five Dollars* was all that this *Anti-nomian*, *Anti Mission* Clergyman, paid over, and when he was closely interrogated by the blind man whether this \$5 was all that was collected at that time; he confessed that it was not, but that the balance was reserved for other purposes.

Now this may be one of the *dark spots* alluded to by the Traveller. But why the people of Philadelphia should call this kind of wickedness, to use the Traveller's words, *apostacy—Black Rockism*—we do not pretend to know; unless they wish to pass themselves off for *Old School Baptists*, and to be called by our name to take away their reproach. We can assure them, if this be their object, that they have missed their mark; for there was not a Baptist at the Black Rock meeting, who would not blush to hold fellowship with the perpetrators of such deeds as are passed off currently by the *Anti-nomian* and *Anti-mission* apostates of the City of Philadelphia.

**OLD SCHOOL MEETINGS.**—At Wilton, Saratoga Co. N. Y. the General Conference of Old School Baptists, will commence on Wednesday Sept. 2nd, at 10 o'clock A. M.

Old School Brethren who may wish to attend are informed that the Meeting-house at Wilton, is about 5 or 6 miles distant from the public Springs at Ballston—to which place there is a Rail Road conveyance from the City of Albany.

The Predestinarian, or Old School Meeting at North Berwick, Maine, will commence on the same day.

On Tuesday the 1st of Sept. the Philadelphia Baptist Conference is to hold its quarterly meeting with the Church at Southampton, Bucks Co. Pa., about 18 miles north of the City of Philadelphia.

The Lexington Association will commence its next Anniversary with the Church in Roxbury, Delaware Co. N. Y., on the 1st Wednesday in Oct. next, at 10 o'clock A. M.

On the Saturday following the first Wednesday of Oct. a General Old School Meeting will be held with the Church at Lexington, Green Co. N. Y. Those who attend the Association at Roxbury, can with convenience reach this Meeting in good time. Brethren who may come from up or down the Hudson River, will land at Catskill; Stages will there be in readiness to convey them 28 miles to Lexington. Brethren from Virginia, Maryland, Delaware, Pennsylvania, Kentucky, Massachusetts and Ohio, are expected to attend this Meeting.

We presume the manuscripts alluded to have all been duly received, but for want of time to prepare them for the press, and room to insert them in our columns, they have shared the fate of many other Communications which it has been out of our power to publish. In relation to the Meeting of the Alleghany Association, it will not be possible for us to attend this year, as we expect, if the Lord will, to attend the General Old School Meeting at Wilton, Saratoga Co. N. Y., on the same days. But we do hope that our Old School Brethren who can, will attend the Alleghany Meeting; and should we hereafter be favored with an opportunity, we shall esteem it a privilege to visit our Brethren in that region.

We think it inexpedient to say much on the

subject of those slanderous rumours which have been circulated against us in Alleghany and in other counties. It may suffice at present to say, that the insinuations are not founded in truth, and consequently can do us no harm. May the Lord forgive our calumniators, for they are many. Unworthy as we are, we enjoy the fellowship of our brethren of the Old School generally, and farther than that boundary we do not wish for fellowship. The following is an extract from Eld. Avery's Letter.

**BRO. BEEBE:** The Alleghany (N. Y.) Association have appointed their next meeting with the Church at Cio, to commence on the 1st Wednesday in Sept. next, at 10 o'clock A. M. She wishes through your paper to invite the Old School Brethren to meet with her at that time and place. We wish our brethren to remember that we live in the wilderness,

—“Among savage beasts of prey,  
And men, more fierce and wild than they.”

It is continually hummed through these parts, by certain characters, that you are out of the fellowship of almost every one—that Ministers do not visit you for that reason—that there are none who believe as you do, &c. We do not wish to have a great name in the earth, but we do earnestly desire that the truth may be maintained in every righteous way pointed out in the Scriptures. The Apostles visited some Churches to strengthen the brethren, and I hope that many of our brethren will meet with us at the above named meeting.

Some have been much pleased that the result of the Council held with us was not published, and others were disappointed. We do not know whether it failed to reach you, or that you thought the publication of it unnecessary. Should you or some of your ministering brethren visit us, we should think ourselves highly favored, and the scattered sheep in this wilderness would be greatly comforted, and you would learn a new lesson whereby to glorify God.

We remain yours in hope of Eternal Life.

**B. G. AVERY,**

*Clerk of the Alleghany Ass'n.*

England contains about 3,903,000 poor, being one sixth of the whole population, which is taken at 23,400,000.

In the Austrian dominions, last year, there died 450 persons above 100 years of age.

**Editor's Correspondence.***Walnut Grove, Ga. July 6, 1835.*

DEAR BROTHER BEEBE: A few weeks since I received a few numbers of the 3rd Vol. of the *Signs of the Times*, and was well pleased with them, with a few exceptions. Notwithstanding my objections to some few things, I think such a periodical will be of special advantage at this time of prevailing error. When I joined the Baptist Church, 33 years ago, there was none of those new plans among the Baptists, and were in union and fellowship as the Apostles of old; but since the adoption of those new plans of improvement as they are called, the Churches are torn to pieces, and that bond of union and fellowship is scarcely to be seen amongst us. These are days of affliction to the Church. I bare the name of a Minister of the old stamp; I have been earnestly contending for the faith that was delivered unto the saints, until I have worn out my constitution; yet my desire to promote the cause of truth and advance the interest of my Master's Kingdom, is as great as ever.

Dear Brother, may the Lord prosper you and keep you from the extremes with which most of the religious prints of the day are filled. I remain your's, in the Bonds of the Gospel,

JOEL COLLRY.

*Galway, July 29, 1835.*

BROTHER BEEBE: Unworthy as I am of being called a disciple of the meek and lowly Jesus, it does give me joy and gladness of heart to hear that God has reserved so many that fear not the frowns nor regard the flatterers of the new divinity breed—that raise their voices like a trumpet, and cry aloud and spare not, declaring the whole command of God as he has revealed it in his unchangeable Will and Testament, sworn to by himself and sealed with the precious blood of the Lord Jesus Christ. I verily thought I was alone in the earth; but forever blessed be God, that through his kind providence the *Signs of the Times* fell into my hands—not to confirm me in the soul-humbling and God-exalting doctrine of sovereign grace; no, for this the Holy Spirit of God had done I humbly hope and believe years ago, by opening and applying the precious word of Divine Truth to my heart, and gave me an understanding therein. It serves to show me that I am not alone, but have many

brethren in the like precious faith, scattered abroad in this wicked world.

I desire to be grateful to my heavenly Father that I have so many brethren that are of one mind and speaking the same things; that are determined through grace to point out and expose Anti-Christ in all his smooth satanic windings, and contend for the faith once delivered to the saints. Mark that: *once delivered*—not in after ages! no, but delivered in times past!! Oh my Brother, I think it is very important that the dear sheep and lambs of Christ be admonished in meekness and love, to take heed who they hear, how they hear and what they hear.

Your's, in Gospel Bonds,

IRA BARBERRY.

*Centreville, Ohio, July 8, 1835.*

BROTHER BEEBE: Having seen a periodical published by you called the *Signs of the Times*, and believing you are earnestly contending for the faith once delivered to the saints, I have concluded to take your paper. Such a work is highly necessary at this time I think, as there are so many new fangled schemes proposed, and I might say, creeping into the Church of God, in this our day. All the hue and cry is benevolent institutions, with the exception of but a small portion of Baptists here and there. But there are some that the Lord has established on a rock, rooted and grounded in the faith, so that they are as immovable as the heavens, for the Lord is their strength. I hope you have the good cause at heart. May the Lord be with you, and support you, and bear you through in spite of all opposition, is my prayer for the Redeemer's sake.

I enclose you Two Dollars, for which you will please send me two copies. I want one for myself only; but I concluded to send for two in order that some of my brethren might take the other; if not, I will make some of them a present of it. Oh that you were more liberally patronized than I fear you are.

Your's in heart,

JAMES HARRIS.

*Weighty Petitions.*—The gross weight of the petitions sent out from Canada to the British parliament, is 15,000 pounds.—If these should have an effect in proportion to their weight, the grievances of the Canadians will most assuredly be redressed.

## Poetry.

FOR THE SIGNS OF THE TIMES.

BROEHER BEEBE, The following beautiful effusion has just reached my hands, gleaned from the last work of James Montgomery;—It is at your service for the Poet's corner.

Yours,

C. T. COOTE.

## Evening Time. Zach. xiv. 7.

"At evening time let there be light!  
Life's little day draws near its close;  
Around me fall the shades of night,—  
The night of death, the grave's repose;  
To crown my joys, to end my woes,  
At evening time let there be light!

At evening time let there be light!  
Stormy and dark hath been my day;  
Yet rose the morn benignly bright,  
Leaves, birds & flowers cheered all my way;  
Oh for one sweet, one parting ray!  
At evening time let there be light.

At evening time THERE SHALL be light,—  
For God hath said, "So let it be."  
Fear, doubt, and anguish, take their flight  
His glory now is ris'n on me;  
Mine eyes shall his salvation see,  
'Tis evening time, and there IS light."

We are under the necessity of informing such of our subscribers who wish the 3rd Vol. complete, that, owing to the great and unexpected demand for back No's., our supply is already exhausted. Subscribers can be supplied with Vol. 2nd, from the few copies now on hand, or with scattering No's. of Vol. 3rd.

## RECEIPTS.

Dea. S. D. Horton, N. Y.	\$1 00
Darius Martin, Esq. do	2 00
Reuben Nash, Jr. Pa.	1 00
Eld. B. Whittack, do	5 00
Eld. N. Y. Bushnell, Mass.	5 00
Eld. S. Trott, Va.	5 00
J. Mills, Mo.	5 00
Eld. Jas. Osbourne, Md.	16 00
Total,	\$45 00

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. SEPT. 2, 1835

No. 18.

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GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### NUMBER 2.

*Remarks on the subject of the laying on of hands occasioned by the recent ordination in the Ebenezer Baptist Church at Utica, N. Y.*

The subject before us is the use and design of *Laying on of hands* as we find the practice delivered to us in the Scriptures.

Having shown in the preceeding No. that the gifts for the *work of the ministry* are in the hands of Christ to give out instead of being entrusted to the Apostles; and that the gifts of the Spirit are by himself, *divided to every man severally as he will*, and this, as we think, from Scripture testimony; it, I should suppose, of course, remained as a natural and just conclusion, that the Apostles could not have laid their hands on any with the idea that virtue was in their hands to confer gifts. Consequently the enquiry remains;—What was the use and design of this practice? In solving this enquiry according to the light given us in the Scriptures, we shall be led to notice something of it as we find it under the Old Dispensation. We find the practice there so common that the Apostle in Heb. vi. 2, mentions it as one of the *alphabet, or first principles* of the

gospel as taught under that dispensation. We find for instance, that in offering sacrifices for sin, the sinner was required to lay his hands on the head of the victim to denote its being devoted as a *ceremonial substitute* in his place. Hence through this act was taught faith and fellowship in the substitution of the Lord Jesus Christ. Again the children of Israel were required to lay their hands on the Levites in the ceremony of their being set apart to the service of the Tabernacle—not to offer them, for that Aaron was to do, consequently it was to denote the setting apart of the Levites to this work in the stead of the whole house of Israel, and that by their approbation or fellowship. See Num. viii. 10, 11. I would not be understood to quote these cases as patterns for us, but simply to show that the act in itself, together with its signification, was one with which the primitive saints were familiar. This accounts for its being introduced into the New Testament, as an *old acquaintance*, needing not a formal, or descriptive introduction. The first instance we find of this practice in the New Testament as a religious form, is in the case of our Lords laying his hands on little children. Whether this was to confer on them healing, or to denote them to be the objects of his blessing, we are not particularly informed.

The next instance is found Acts vi. 6. Here, it appears to me, the design is so plain from the connexion, that no discerning person can mistake it. It was not to select or choose the men; that, the church

was to do, verse 3rd. It was not to confer the Holy Ghost, or wisdom to discharge this trust; for men *full of the Holy Ghost and of wisdom were to be looked out*. What were the Apostles to do to the men selected? They were to appoint them over the business. How did they this? *When they had prayed they laid their hands on them*, verse 6. This then was simply the ceremony of appointing to the office, then in view. Another instance of a similar use of this form we have in Acts xiii. The *Holy Ghost said to the prophets and teachers* who were in the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." Here was a specific thing to be done; it was to separate, (*to appoint or assign, or limit, or distinguish*, as the word might be rendered) for a work to which the Holy Ghost *had called them*, and of course for which He himself had furnished them with the necessary gifts. The word there rendered *call*, conveys properly an idea similar to that of *summoning into court*. In obedience to this command these men though *not themselves apostles*, scrupled not when they had *fasted and prayed to lay hands* on their brethren who indeed possessed superior gifts, and that as a simple ceremony of *separating or setting apart*. The act was a significant one from its application under the Old Dispensation, and was a public attestation of their approbation or fellowship of the brethren thus distinguished, being devoted or designated to a special work. I a little wonder that all our brethren who oppose the imposition of hands, pass *silently* by these two Scriptural instances. I now come to the passages which our Bro. S. quotes from 1 Tim. iv. 14, and 2d Tim. i. 6. Taking this latter passage as the key, Bro. Salmon says, *all is plain and well understood*. If so I must confess myself dull of apprehension; that is, if

we are to take the word gift here in the ordinary sense, in which it is used in the New Testament, seeing the testimony is so plain that we must look to a *higher source*, for all ministerial and spiritual gifts. But to take the word gift here to mean a special charge or trust committed unto Timothy, the thing appears a little more plain. And this meaning, I think I am warranted from other parts of these Epistles to assign to it. Paul, in my apprehension, speaking of the same thing 1 Tim. i. 18, says: "This charge I commit unto thee son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." Again Chap. vi. 20, of same Epistle, he says: "O Timothy keep that which is committed to thy trust." Again 1 Tim. i. 14: "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." And here it is worthy of note, that Paul places Timothy on a footing with himself in reference to the communication of the Holy Ghost. Now taking all these passages together in connexion with others in these Epistles, I am for myself convinced that this is altogether an extraordinary case; and that Timothy, instead of being ordained *first Bishop of the church of the Ephesians*, as some person has presumed to say by way of addition to the 2d Epis. was appointed a kind of substitute for the Apostle. That is though not an apostle, yet under the special direction of the Apostle, to exercise to a certain extent, the prerogative and authority of that office in the Apostles absence. And Paul in appointing him to this high charge was directed by special inspiration or what he calls prophecy. I will now briefly enumerate the several cases to which the Laying on of hands was assigned in the New Testament.

1st. For conferring healing as our Lord

did repeatedly—and as Ananias did on Saul that he might receive his sight. 2nd, The *Laying on of hands* as an arrest. In this sense it is frequently spoken of in reference to the Jews taking Christ and the Apostles. And probably in reference to this sense, Paul speaks of it 1 Tim. v. 22. 3rd, The laying on of hands upon disciples to constitute them into a church or to set them apart to church privileges, and that confirmed by the coming of the Holy Ghost upon them, that is as I understand the cases in Acts viii. 17, 19,; but if others view these cases differently, if they will not subject the Holy Ghost to the Apostles, I shall not contend with them. 4th, The manifest instances of *Laying on of hands* for the express purpose of setting apart to office, which we have noticed in Acts vi. 6, and xiii. 1, 2. 5th, The extraordinary case in reference to Timothy, if it be different from the preceding in any thing but in the extraordinary office as being one to which an apostle alone could appoint. Now *laying on of hands* might be used in any one of these cases without involving in the act the design of either of the other cases. For instance the Jews in laying hands on the Apostles had no design of appointing them to office. And Paul in laying hands on Timothy, or the Apostles in laying hands on the *Seven*, did not design it for conferring *healing*. So I should suppose brethren Salmon and Williams in imitation of the pattern given in Acts xiii. 1, 2, might have *laid hands on* Bro. Hill to signify his being set apart in their fellowship to the work whereunto they believed the Holy Ghost had called him, without being suspected of intending to confer a gift.

We will now examine the subject of ordaining or appointing to the office of Bishops or Elders as we find it laid down in the New Testament. 1st, By whom were they ordained? Brother S. says in the case of Bro. Hill, that the *church arose and*

*ordained him &c.* I should like to know where they find their authority. It is possible they may find something which they take for it in Alexander Campbell's Testament. But if they find it in the Scriptures of truth it must be on the *next page* to where they read of *Bible and Mission Societies, &c.* and of course one that I have never read. I read in Acts xiv. 23, of Paul and Barnabas, the same *They* who when they had preached the gospel in Derby and returned to Lystra &c. confirming the souls of the disciples &c. *ordaining Elders in every church &c.* I also know that the Greek word here rendered to *ordain* from its etymology signifies to extend the hand. It is probable that this word came originally to be used to signify *appointing* to office, from the custom in the early ages of the republics of Greece, of persons being appointed by the votes of the people; but that like many other words, the primary idea became lost in the general use of the word, and especially after Greece had lost her liberties, it was used to denote simply an appointment to office without regard to the manner of the appointment being conferred. If by any fair construction of the passage and connexion, the *They* who ordained these Elders could be understood to be the *every church*, there would be some propriety in contending for the primary meaning of the word.\* But when it is so manifest

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\* After writing the above, I looked into Wilson's Dictionary of the Bible and found a quotation from Dr. Hammond's Annotations on the Text, Acts xiv. 23, and concluded that any persons acquainted with that work might accuse me of plagiarism in my remarks upon it. Dr. Hammond was eminent as a critical Greek scholar. His views of the Greek word which I noticed are similar to mine excepting that he speaks in more positive terms of the meaning of the word becoming somewhat enlarged in the ordinary usage of other writers, and signifies in its general use, *constituting* or *ordaining* without any intimation of suffrages or plurality of persons by whom the appointment is made. I say this for those who pretend to criticise on the word.

that *They* who ordained, in this case refers to Paul and Barnabas, it certainly affords no warrant for the churches undertaking this business. And with this idea accords all the other texts in which the subject of appointing to office is mentioned. Thus *the Seven*, Acts vi. though chosen by the church, must be set before the Apostles, the then acting Elders of that church, to appoint, or *confirm* over that business. The direction was, by the Holy Ghost, to the *prophets and teachers* in the church at Antioch, to separate Barnabas and Saul to the work whereunto He had called them, Acts xiii. 1, 2. The things which Timothy had heard of Paul he was to commit to faithful men who should be able to teach others; also, 2d Tim. ii. 2. Titus was left of Paul in Crete, *That he should set in order the things that are wanting and ordain Elders in every city* Tit. i. 5. This was something for Titus to do.

Having shown decidedly, if the Scriptures are a safe guide, to whom belongs the province of ordaining Elders, viz. to *recognized preachers of the gospel*, we will now examine the *form or ceremony* according to the New Testament pattern. We have already seen in the case of the Seven, and of Barnabas and Saul that it was done by the *laying on of hands*, after prayer, or *fasting and prayer*. But says Brother Salmon and others our *hands are empty* and we will not presume therefore to lay them on the heads of our brethren. Now I should wish it understood that my hands were *empty* in such case; for if I did not believe that the Lord had endowed the candidate with the necessary gifts for the work of the ministry, I could not believe the Holy Ghost had called him to it, and therefore should not be willing to sanction his being set apart to it, by the imposition of my hands. If laying on of hands is to be rejected, what Scriptural

form have we for ordaining? None that I can find. I know it is common to give the *right hand of fellowship* and to give a *charge* to the subject as a part of the ceremony of his ordination. Some give a *charge* also to the church. Let us examine the Scriptural authority for these things. 1st, As to the *right hand of fellowship*. Paul speaks, Gal. ii. 9, of James, Cephas and John's giving to him and Barnabas the right hand of fellowship, that they should go to the heathen &c, but this was several years after they had been *set apart* at Antioch *for the work whereunto the Holy Ghost had called them*. It can therefore be considered as no part of the ceremony of their being thus set apart or ordained to that work. It, as appears from the connexion, was a simple manifestation given by those Apostles of their fellowship for the gospel preached and the course pursued by Paul and Barnabas in their ministry among the Gentiles. Yet this is adhered to by most as a part of the form of ordination. It is an act in itself proper, on proper occasions, but it is not good to swell with ceremonies an institution which the word of God hands to us in the simplest form: As we are on this point I will add that most of our churches and preachers are afraid of having hands laid on persons to signify their being set apart to the privileges and order of the church because the Holy Ghost was pleased to sanction this act in a special manner as practiced by the Apostles; yet they are not afraid to practice that as a standard form, for which there is not the shadow of a pattern in the New Testament, viz: the receiving of persons into membership by the ceremony of giving the right hand of fellowship.

2d, The form of giving a *charge*. From whence has this come? Evidently from the Bishops of Rome through the Bishops of the English Church. It well suits the

assumed dignity in which such stand relative to their common clergy; and may well comport with the station of the Mission Boards in reference to their missionaries. If derived at all from any thing found in the New Testament, it must be from the charge which Paul gives to Timothy in his Epistles to him, and in substance in his Epistle to Titus though he makes not use of the word. I have endeavoured to show, and I think any person will be convinced on a careful examination of these Epistles, that it was an authority purely apostolical, which Paul used in appointing those persons to particular places and in committing to them to exercise under his particular charge that which belonged peculiarly to the apostolic office, even directing Titus to exercise authority (Tit. ii. 15.) I accord in opinion with those who suppose that in these persons is properly exemplified the office or gifts of Evangelist. If these things are so, then to give the candidate a charge in imitation of Paul, to Timothy, is to assume the authority of the Apostles in its highest degree; even that which Paul did not take upon himself, as he informs Timothy but in obedience to prophecy going before. Independent of this the circumstance of giving a charge properly involves in it the idea of the charge being subject to the authority of him who gives it. That Diocesan Bishops should claim such authority over their inferior clergy is not to be wondered at. And that the popular Baptists who wish to *figure great* in every thing they do, should imitate the Bishops in this thing is not so strange. But that plain baptists, such as wish to feel and act in accordance with their Lords injunction Math. xxiii. 8. "But be not ye called Rabbi; for one is your Master even Christ; and all ye are brethren;" and who wish to appear in the simplicity of New Testament order should sanction such a thing by their practice, is truly sur-

prising. Yet surprising as it is, I confess that I have been heretofore guilty in this thing. It shows how prone we are to give in to practices, which are common around us, without sufficiently examining them.

An exhortation to our brethren, under the plain notion that it is a brotherly exhortation, given in the spirit of meekness, cannot be improper at such a time or at any other convenient season because we are directed to *exhort one another daily*, Heb. iii. 13.

One word more in reference to laying on of hands. It is to say, that this subject has been much confused, by not properly distinguishing between the different designs of the act as we find it recorded in the New Testament. Those who have written on the subject and those who have practiced it, both appear so to blend the baptism of the Holy Ghost with the *laying on of hands*, as to convey the idea that the uniform design of it, was to communicate the Holy Ghost. Hence those who practice the form, lay their hands on the head of the subject and continue them there whilst they pray, as though they still expected something in lieu to him. This has no Scriptural example. The pattern is, *When they had prayed, they laid their hands on them*. This has been the way in which I have practiced for years.

I here leave these remarks for the examination of others; praying that they may do no hurt, if they do no good.

S. TROTT.

Fairfax C. H. Va. July 15, 1835.

FOR THE SIGNS OF THE TIMES.

Utica, July 4, 1835.

*A few brief thoughts on the Atonement of Christ.*—This fundamental truth was fearfully obscured when the small cloud appeared in the blessed hemisphere the size of Andrew Fuller's hand; blackness, darkness & obscurity had ensued through-

out the Churches. For your consideration I now offer a few brief thoughts as the Lord, the Spirit, may assist. We are aware the popular ideas advanced imports satisfaction by Christ through his office as substitute for his people, but as the Holy Spirit is omitted, these worldly words in the Bible we omit, except in a negative point of view, the former in Num. xxxv. 31, together with all traditionary phrases, although handed by Pope Pious, or Pope Fuller; believing we should take the utmost care to avoid either speech or conception of the attributes of Jehovah, or work of the Spirit which may detract from the excellency of his glory and majesty. To escape it, if we go beyond or vary from what is so fully revealed in his written word, the understanding of man by the fall is so gross and the pattern of God so sublime, that as soon as we answer by tradition, from his own declaration, we fall into idolatry.

Ere we touch some of the misconceptions of the word, Atonement, we ask, when compareing things spiritual by spiritual, does it not fully imply the Church of Christ; standing in a condition At-One with God? And further, are not the words At-one-ment, Reconciliation, Redemption, Justification, Remission of Sins, *relatives consummate and inseparable, but contravertible terms?* If so, where stands satisfaction by the universal At-one-ment and universal sufficiency in the blood of Christ for the salvation of all men? Certainly not in God's word; these erroneous statements will suffice to beguile unstable minds who are tost to and fro by the cunning of them who lie in wait to deceive, but will be found insufficient to uphold the tried family of God in the hour of temptation, under the hideings of his face, or in the agonies of death, and as a cobweb to sustain a sinking world. I have been entangled in this universal net of satisfaction by substitution, and by their

plausible statements that our transactions with Jehovah are of a commercial nature. God, say they, is the creditor—men the debtors; the law our obligation, and Christ the substitute; but we know not of any human laws which admit of suretyship in capital offences; and sin is not only a debt for which suretyship is admitted, but a transgression—a capital crime of the highest degree, only atoned for by the shedding of blood—by the death, yea, by the eternal death of the sinner, which justice must inflict before it can be properly satisfied. Nor can it admit of a suretyship here, because it can only punish him whom it first finds guilty, and that not by reckoning him to be what he is not, according to men's quibbles, but according to artless, reasonable, divine equity, which can only declare such guilty on whom the fault is found, and can only find the fault on such who have committed it; we only, personally committed the fault, upon us only can it be found, therefore without such an At-one-ment or union between Christ and us, as exposes us in his person to judgment and condemnation the harmony of the Divine perfections doth not appear in the things which he suffered, because it is contrary to truth & justice. But Christ himself bare our sins in his own body on the tree, that we being dead in sins should live unto righteousness, by whose stripes we were healed, 1 Pet. ii. 24. Now it is evident, although they are constantly talking of universal sufficiency in the Atonement, they would not chose to say, that God has positively redeemed all, because they are aware if they did, it would follow that the application by the work of the Spirit must necessarily be to the same extent, and then where will *they look for Election?*

These consequences must inevitably follow, therefore they do not contend for *universal redemption* but *universal sufficiency*; and in order for them to prove the

blood of Christ possessed a sufficiency for all mankind, they must first prove that all men everlastingly stood in union or Atonement with Christ, the Church's covenant head and surety; that Election was universal; that the sins of all men were then laid on him; then all Universalists are right, and every man may expect a general jail delivery from hell. But blessed be God, we have not so learned Christ; the plea of such teachers is plain to be seen who hold out the universality of sufficiency in the merits of Christ for the salvation of all men; because it paves the way for universal invitations and exhortations. Thus the modern professions of the day are running like a mighty stream into the sea of *Poper*y, while the distinguishing truths, of union with Christ, with all the concomitant blessings of the covenant of grace are kept out of sight.

But is it not futile to stretch the obligations of any one beyond the nature and limits of the relation in which they stand? This is contrary to the nature and order of things, and to the common sense of all; for most assuredly relation and privilege are the solid ground on which obligation must always rest, both in our duty to God in the relation of a Creator, and in the higher relation of union in Christ and benefits of Salvation; and as is the relation, whether spiritual or natural, such will be the obligation to act, and the nature of the act required; for duty must inevitably flow from *principle*.

These things to me are weighty matters, not put into a nutshell, but require our most serious consideration. They will be despised but not easily disproved. The question recurs, where can we find a sufficiency in the blood of Christ for the salvation of all men? This we leave for them to point out. But this is not to be found in the Scriptures of truth; for there particular and positive redemption, is not the same thing as their universal suffi-

ciency and atonement by the sufferings and death of Christ, for which all men plead. Abundant proofs may be given, which for brevity we omit, hoping those who read the Signs will consult their Bibles, for it is a bad sign if they do not find themselves interested in its contents. Beloved Brethren, on which side do we build our hopes for life and salvation? I confess I dare not trust that which lets thousands *perish*, but if you can say truly my hope rests on the personal and positive redemption which Christ effected by his death and sufferings; on this rock will you stand and the gates of hell shall not prevail against you. As I have before remarked the words atonement and reconciliation are synonymous and convertible; although the express word is of rare occurrence, only once in the New Testament, Romans v. 11, yet fully illustrated by other phrases throughout the Bible. This is clearly set forth by all the types under the law, for we find it was only the sins of the children of Israel that was laid on the scape-goat; the type is called the blood of the Testament, and the blood of Christ is expressly called the blood of the everlasting covenant, Heb. xiii. 20.

The reader may now suggest we have read your brief remarks on this important subject in the theory, we ask what experimental knowledge do you possess of it, for the letter killeth but the spirit giveth life? Brethren it is an exceeding painful reflection that the unctious teaching of God the Holy Spirit are so little known and prized or so little sought for; and his personality and work so disregarded, not to say denied that his gracious influences are so little realized by the Churches, that darkness and confusion hath ensued, insomuch that her glory within and glory without is fearfully obscured, and she seems so destitute of the refreshing dews of his heavenly grace. We have lost sight of the mystical union between

Christ and his members, and how that union was effected by his mediatorial work, suffering and death, and made known to us in regeneration by the spirit of faith; consequently no distinction is kept up between God's elect people and the children of darkness—the seed of Christ and the seed of the Serpent—the covenant of Grace and the covenant of Works. In this day of apostacy, these things have dwindled to a point; men's fancies, vain and imaginary traditions, and anti-christian errors are set up in opposition to the plain truths of divine revelation. But knowing this, he that believeth on the Son of God, hath the witness in himself. I proceed to give a reason of the hope that is in me with meekness and fear.

Many years I wandered, like unto all the dejected members of Christ, in the mazes of sensuality; walking in the sight of my eyes and imaginations of a depraved heart, without any true knowledge of God, and without hope in the world, unfit to live and unprepared to die; but I was preserved in Christ Jesus until the set time to realize that I was under the bondage and curse of God's violated law; myself full of guilt, enmity and misery, but no relief could I find. Truly with Ephraim I could then say, Thou hast chastened me and I was chastened, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned, for thou art the Lord my God, Jer. xxxi. 18; thus continuing sinning and as I supposed repenting; vowing one day, and the next snapping the cords assunder; with ten thousand carnal reasonings against God's Law, the attributes of Jehovah; justification by faith, and salvation alone by Christ. One night in my sleepless hours, the Lord, the Spirit, by his inexpressible soul-attracting charms sweetly engaged my attention; with his inviting voice he said, come now and let us reason together saith the Lord, though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. This was the accepted time when the Lord heard me, and the acceptable time when he helped me, Isa. xlix. 9. Now when I passed by thee and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee and entered into a covenant with thee, saith the Lord, and thou becamest mine, Eze. xvi. 8. I now with unfeigned gratitude repeat it, this was the night of my espousals; when I went forth with the daughters of Zion, and beheld king Solomon in the time of the gladness of my heart, Song iii. 11. I then knew what Paul says, Sorrowing, yet always rejoicing.

Sweet was the time when first I felt  
The Saviour's pardoning blood,  
Applied to cleanse my soul from guilt,  
And bring me home to God.

There was a pleasure in the pain, and tears had their own sweetness too. Then, and not till then did I truly understand what reconciliation to God was, or to enjoy that atonement through the work, sufferings and death of Christ, or justification by faith in his blood. Should this meet the eye of any of the enquiring weaklings in God's fold, God forbid that I should discourage them by setting up my standard of experience, or by dictating mercy's sovereign, free and unmerited grace as the quantity: one Lord, one Faith, and one Baptism of the Spirit, we must insist upon, but the quantity we cheerfully leave; For unto every one of us is given grace according to the measure of the gift of Christ, Ephesians iv. 7. For your consolation recollect every ray of light and heat we derive from the sun, is from the same source; hence it is a self-evident truth that every principle of operation, will ever produce effects in unison with its own nature; consequently every ray of light communicated by God to our minds, is of God,



and leads to God ; and all Godly sorrow for sin, or repentance unto life, must of necessity flow from the fountain of light and life. But our hearts are pained to hear Gospel perverters constantly wounding those who are seeking his face, by thundering in their ears wrath and destruction as incentives to repentance ; get religion say they, give up your hearts to God, and as conditions to salvation, they must repent and live—not themselves knowing that there is an infinite difference between working for life and working from life. Give this night your hearts to God ; we now offer you Christ—believe and live, is the language resounding from the pulpits in this enlightened City. Believe and live, is certainly similar to do and live, when men are taught that their eternal salvation depends on believing, and what is more strange, believing a matter which is not a fact until believed ; thus placing the effect before the cause. It is natural for every man whose conscience is alarmed, to attempt it ; but the more he endeavours the farther he is off, like rowing against a violent stream, the dread of his coming short through unbelief, weakness and incapacity to believe, rushes upon him like a mighty torrent, bears him back until discouraged and enervated, he sinks overwhelmed with fear and *bondage*. But the grace of justification does not require us sophistically and unnaturally, to make that a truth by believing, which was not a truth before or until believed.

*To be Continued.*  
GARNETT JONES, Sen.

FOR THE SIGNS OF THE TIMES.

*Hamilton Seminary.*—In the report of this institution they say, “ God was raising up young men for the Ministry in many of the Churches, but no provision was made for their education ;” or in other words, God is calling young men to preach the gospel of Christ, that are un-

qualified, or unfit for the task, without the aid of men to render them capable of accomplishing the work which God had designed them for. How far is this short of blasphemy ? to charge God with calling to this sacred duty, men who are unfit to enter upon it, until they have spent a certain number of years under the instruction of learned D.D's. ? They say, “ the same amount of *preparation* is required for a student, as is required to enter a common College.” How unlike the command to *pray the Lord* to raise up, qualify and send forth laborers.

After having passed *their* ordeal and then pronounced qualified to preach, what they call gospel ; *they* assign them their field of labour. They say, “ As many as twenty of our number are preparing for the Burman and other eastern missions, and some twenty or thirty for the Great Western Valley.” They are hereby arrogating to themselves the prerogative of God ; but let it be remembered that it is said the man of sin “ As God, sitteth in the temple of God, shewing himself that he is God.” It is true: they do all in the *name* of the Lord, but it is not every one that saith Lord, Lord, shall enter into the Kingdom of heaven ; many will say, Lord, Lord, have we not prophesied in thy *name* ? and in thy *name* have cast out devils ? and in thy *name* done many wonderful works ? but mark Christ's reply to such, “ I never knew you, depart from me, ye that work iniquity.” As the fruit of such teaching, we find sentiments like the following : At a Sunday School celebration in Rock-away, N. J. Resolved, “ It is *our* solemn duty to bring all within our influence, to a knowledge of the truth as it is in Jesus.” \* \* \* “ While the scholars kept their seats, refreshments of cake and cold water were distributed among them by their teachers *as emblematic of the spiritual food which they communicate to them from Sabbath to Sab-*

*bath.*" Such are to be fitted for heaven; they feed with spiritual food, the bread of life—qualify to preach the gospel and send forth to Burmah, or somewhere else; leaving little or nothing for the Lord to do.

W.

FOR THE SIGNS OF THE TIMES.

*Champaign Co. Ohio, }*  
*May 30, 1835. }*

DEAR BROTHER BEEBE: I am not at all surprised to find so many Preachers of the New School Divinity throughout America. Why Sir, I have been looking for them several years past; I saw several advertisements written by Paul and others of the *Old School, Iron Jacket Predestinarians*. One you will find written in the 1st chap. of Philipians, 15, 16. Paul the devout Predestinarian, advertises them in these words: "Some indeed preach Christ even of envy and strife, some also of good will—the one preach Christ of contention not of sincerity." But it seems that they supposed to add afflictions to the bonds of Paul; I do not suppose they thought much of him; but he had confidence enough when called to the work of the ministry, to embark immediately in the work, he conferred not with flesh and blood, and declared that he had not received it of man, neither was he taught his way of Preaching by man; and what they hate him most for to this day, is because he was so candid so valiant for the truth. Yes, he even told them that if an angel should preach any other Gospel, let him be accursed. In Galatians, i. 6, he says, "I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another Gospel;" then says in the next verse, "which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." And truly it may be said that there are some who trouble us in this Mad-River and Miami Valley country; yet we have reason to rejoice and be exceeding glad

for the many and blessed privileges of worshipping God, according to his revealed will and our conceptions of the same. If those who are now making merchandise of the gospel by being twice paid in cash, from \$12 to \$20 per month at home, and the same abroad by begging—I say, if they are advancing rapidly in the increase of this world's goods, they are welcome to that reward for me, for they are heaping to themselves wrath against the day of wrath in my opinion.

I should be pleased to find all of the New School Divinity honest in their conversation, and by their acts show whether they are on the Lord's side or not; for in our Association there appears to be a mixed multitude. I do believe that some who are led astray by crafty men, would, if they could see through their popular schemes, instantly wage war with the principles and motives of such God-dishonoring, self-admiring, money-hunting Priests. For my part I sometimes feel very sorrowful to see Christians associate with tax-gatherers, and some who feel a very tender affection for fellow men and women, even engage in gathering taxes for the priests (who love to have it so) and think they are doing God's service.

Dear Brother, I know myself to be very ignorant, not having a liberal education; but one thing I know—it is this: after all their exertions to make professors, to convert the world, or in any way to hasten the spiritual birth of any soul, should they effect the same in appearance, it would be an untimely birth at best, which cannot be in the order of God's choosing and appointed means so much talked of by the blind guides of our day; and I think I know that there are a great many who now appear so vigilant, that never knew themselves lost, ruined and forever undone sinners, without the interference of Divine favor. The most pleasing thing for my mind to dwell upon, is, the good-

ness, mercy and justice of my Divine Master, in continuing his love to poor lost, helpless and forever undone sinners. How pleasing the thought that he loved us while we were yet sinners, and in due time Christ died for the ungodly!—he loved you and me, & all his children with an everlasting love; therefore with love and kindness he will draw his, and his only, to share the peculiar blessings of his unchanging love. O, that my blessed Master would enable me to lisp his praise with unfeigned delight, and follow his footsteps. Let others say what they may in derision of me, that they may say nothing against God's plan of saving sinners; for I feel determined to know nothing else but Jesus and him crucified. I sometimes feel as if I must travel alone through this vast wilderness; no might, no *money*, no learning, and seldom meeting with any one like me—often hearing the howling wolf and hooting owl; it seems indeed that wearisome nights are appointed unto me. When I go to meeting, wishing to hear from the King of saints, I am all the time afraid I will hear some disagreeable things, underrating him. I think the tables of the money-changers will soon be again turned upside-down; at least I hope so, for the Signs of the Times are turning some that have been brought up to the trade of selling doves out of doors. I think it is full as good, when properly applied and used by the same hand, as the scourge of small cords we read of, was.

I do expect, Brother Beebe, that, if you publish this little scribble, I shall be turned out of the synagouge; but no matter, I am willing to suffer shame for the name of my heavenly King who has helped me hitherto. You are welcome to make use of these lines as you think best. Should you publish them, I wish you to dress my ideas in such language as may best suit, so that they may not be an injury to the cause of my Advocate and Master; and

as there may be some phrases not altogether grammatical, the enemy may take advantage of my weakness.

I wish to see Bro. Joel Solomon who is an Agent for the Signs, in order that we may remit a Ten, or at least a Five Dollar bill, as soon as possible. I hope the cause of Christ may prosper in your Association, and your valuable paper may be a blessing to our Brethren in the Mad River Baptist Association, and the world over.

I have travelled full two thousand miles since February last, and in Virginia, I must say, I felt the most at home. I heard a Bro. Lewis preach at Bowling-Green, Caroline Co. who I think the New School cannot claim. At LuRay I heard a Bro. Booten, who is valiant for the truth; and many of the members of that church with whom I had an interview, are sound Predestinarians—or, as you say, *Old School Baptists*. Bro. John Burner, who is a subscriber to the Signs, is well calculated to do good in the Church where he belongs; I was with him on Easter Monday, and can say that I enjoyed myself as well as heart could wish in his company and that of his family; the Lord has taught them! Well may I say that I had great satisfaction in conversing with an aunt & cousin who was with me to see Bro. Burner; they know the truth, and love the truth, and the truth has made them free. May the God of all grace be with us all, is the prayer of your unworthy brother,

JOHN TAYLOR.

#### FOR THE SIGNS OF THE TIMES.

*Brother Beebe:* I send you the copy of a Letter from the Church at Zion, to the Ketocton Ass'n. of which she is a member. If you think proper you may give it a place in the Signs of the Times. There was not a dissenting voice to its adoption, when presented to the Church by the Bro. who was appointed to write it. It may be

satisfactory to the Old School brethren elsewhere to know that the Church at Zion is not led away with the devices and plans of the popular Baptists in the present day of darkness and delusion. And further, as Elder Thomas Buck, who is their Pastor, has been traduced in the Religious Herald and some other individuals amongst the Baptists, the Letter goes to show how Bro. Buck is estimated by the Church where he has his membership, as well as their steadfastness in the faith of the Gospel of our Lord Jesus Christ.

Your Brother in the best of bonds,

J. CHRISMAN.

*The Baptist Church of Jesus Christ at Zion, Frederick Co. Va., to the ministers and messengers composing the Keetocton Association, to meet by appointment at Salem Meeting-house on Thursday preceding the 3rd Lord's day in August 1835.*

DEAR BRETHREN: In conformity with the usual custom amongst us, we again present you with an annual epistle, and have the pleasure of informing you that through the grace of our blessed Lord and Saviour, we are endeavouring to keep the unity of the Spirit in the bond of peace, as we have been called in one hope of our calling,

We continue to have the word of life dispensed amongst us by our brother Elder Thomas Buck, who is a good Minister of Jesus Christ, and one we esteem very highly in love for the work's sake.

There being no authority in the word of God, for the inventions of men to be imposed on the Church of Jesus Christ, or to be received by her; this Church has "Resolved, That she will have no fellowship with any Baptist Church or any individual members belonging to a Baptist Church, who connect themselves with any of the societies commonly known by the name of the *Benevolent Institutions* of the present day, for the following reasons, among

others we could assign: We consider that if we adhere to gospel precepts, the subjects of Christ's Kingdom must separate from the world, and as the societies above referred to are composed of believers and unbelievers, of baptized and unbaptized persons indiscriminately; such a course this Church are of opinion has a direct tendency to connect the Church with the world." This brethren is our determination on the matter of reference made to the Churches for their consideration in the minutes of last year.

Whenever any of the members of the visible Church of Christ become unequally yoked together with unbelievers in the benevolent institutions of the day, either in sentiment or practice, under the idea of religious institutions or means of grace, and contend for their introduction, in whole or in part, into the Church of Christ; it is in open violation of the word of God, at the expense of a good conscience and sacrifice of the confidence and fellowship of the brethren to some extent. Such disorderly conduct will have a tendency to disturb the peace and harmony of the Church and grieve the brethren who earnestly contend for the faith which was once delivered to the saints, and who are careful to abstain from all appearance of evil.

We rejoice and are thankful, that it is our high privilege and duty to protest against and resist innovations that are attempted to be palmed on the Church of Christ, and favourably hope our brethren are stable and confirmed in this respect, and will unite with us against the slight of men, and cunning craftiness whereby they lie in wait to deceive, wherein they think it strange that we run not with them to the same excess, in their popular errors and fascinating inventions.

We beseech you brethren, mark them which cause divisions and offences, contrary to sound doctrine which we have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Finally, brethren, be strong in the Lord, and

in the power of his might, for greater is he that is in us than he that is in the world, or those who say they are brethren and are against us. And may the spirit of power, and of love, and of a sound mind be manifest amongst you is our sincere prayer to the great head of the Church; Amen.

Approved and signed by our Clerk,  
MANDLY TAYLOR.

### **Signs of the Times.**

**NEW VERNON. Wednesday Sept. 2.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

We extract the following letter from the American Baptist:

*Orange Co. N. Y.*

Mr. Editor:—I returned a few days ago to the city, from Mt. Salem, N. J.—distant from Newburgh about thirty-three miles. Mt. Salem is where our good brother Elder S. White labors, and where there is a united flourishing Baptist church under his care. It is a colony from the church at Orange, and constituted about two years ago, under the ministry of its present incumbent.

This church has a neat, commodious house, always well filled with an attentive congregation, numerically the largest within fifteen miles around. About forty have been added to their communion since their origination.—They countenance and patronize all the benevolent institutions of the day. They have a Sunday School with a library, a Missionary society, and a Bible class connected with the church; and have given to missionary purposes within the past year, about one hundred dollars. This is doing a great deal for an infant church so circumstanced as they are, having but lately rid themselves of the shackles of Antinomianism, and located still in the vicinity of an anti-missionary influence the most opprobrious, because the most obtrusive and withering.

The pastor is in the habit of attending at the Sunday school, and Bible class every Lord's day morning, to impart instruction, and to encourage his young members to progress and "abound in the work of the Lord." A little boy in the school, committed to memory, and repeated last week fifty one verses in the Testament. This church is truly, a "burning and a

shining light" in the double night of darkness and ignorance that surrounds the churches in that region of country.

I was present at their covenant meeting, and was truly animated; my soul could say,—"it is good to be here." The farmer left his team in the field, and the reaper his rye and wheat to fill their places at the meeting. There was no backwardness among the brethren, one waiting for the other, but a promptness in praying, and a freedom in speaking the exercises of their mind. They appeared to be no strangers to prayer. There was much to admire in the humble piety and devotedness of two young brethren, Spencer and Carpenter, and in the excellent fathers, Rowleson and Whyckam; the two latter, are, indeed, men of strong faith and ardent prayer. Brother Whyckam has ten children, and they are all believing in Christ, except the youngest. A daughter-in-law of his, and a man and his wife related their experience at the meeting, and were baptised, on Lord's day morning, in the waters of the Walkill. I preached on Saturday evening at Jacksonville; on Lord's day morning at Mt. Salem to a large assembly; in the afternoon at Orange; and in the evening I returned, and preached at Mt. Salem to a numerous and serious audience; and on Monday I visited some of the brethren in their log-houses, scattered among their native hills and dales, and in the evening preached again at Mt. Salem, to a listening, and never before, to my knowledge, to a more solemn and attentive congregation. At the close of our preaching, it was found necessary to protract the meeting, as a strong religious feeling seemed to pervade the whole assembly. Some three or four brethren prayed, and sinners present, who, before, trembled only, now wept aloud. Some six or seven, who seemed to smart most bitterly under the lashes of an awakened conscience, were conversed with and exhorted to embrace Christ. After we had dismissed the assembly, and had driven a short distance, we were hailed and urged by dear old sister Fountain to stop, and take a dish of tea in her little log-cabin in the bushes: it was then midnight, and raining fast. We tarried. While the good soul was making ready of "her abundance," we introduced the subject of religion to two young men of the family, who "stood without weeping bitterly," and on inquiry, found that they were weeping,

—"For nought but sin,  
And after none but Christ."

The Lord had met with these young men under the ministry of the World, and had fastened conviction upon their souls. One of them was the son of the widow of the log-cabin—her youngest son, a youth of great promise. He has a brother a laborious preacher,—may the Lord make him one too, to preach "Christ and him crucified." After sharing freely of the hospitality of our dear sister, we bid her and her family farewell.

In my journey, I passed through Washington Ville, situated between Newburgh and Goshen, ten miles from either place, and found it destitute of a meeting-house, and of the preaching of the gospel. It is a pretty village, not unlike Whitsboro' near Utica, of about four or five hundred inhabitants. I should be glad to hear that Elder James, of Newburgh, were in the practice of giving this village a sermon now and then. I believe that our denominational preaching can be successfully introduced into Washington Ville, and permanently sustained by the right sort of a preacher.

I should like to see attention directed to this, and to many other fields equally desitute.—We have great need to be constantly praying to the "Lord of the harvest, that he will send forth laborers into his harvest."

Yours,

W. G. M.

New York, July 24, 1835.

Hitherto we have been able to avoid what we might consider faults in the character or standing of the churches and individuals of our immediate neighborhood. But when we see the most corrupt and disorderly of our acquaintance eulogised in the most extravagant manner thro' the popular prints, merely because they have apostatised from, or have never known the truth and order of the Gospel of Christ; and the churches in this county so wantonly assailed, and so wickedly misrepresented, as in the statements of W. G. M.; we should be wanting, in respect for ourselves and faithfulness to our implicated brethren, if we should pass such effusions with that silence and contempt which they would otherwise deserve.

The Editor of the N. Y. Am. Bap. might have spared us this trouble, by refusing to give currency to the scurrilous attacks of his citizen preacher upon the Baptists of our county; or had Mr. Miller possessed less aversion to the spirit of the ninth commandment, he might have passed through our county to N. J. and back, without slandering those of whom he had not the slightest personal knowledge; but in his present case he is "*like one that taketh a dog by the ears,*" Prov. xxvi. 17.

The writer's first eulogism is spent upon Eld. S. White of Mt. Salem; and pray what are the extraordinary qualities of that distinguished individual? Let the stranger tell the story: and first, he is *good*! Truly this is somewhat remarkable, for eighteen hundred years ago, there were none good but ONE. His goodness is developed however in the attention which he

pays to his young members, i. e. the Sunday S. Bible Class, &c. whom he visits every Lord's day morning, and every week encourages them to abound in the work of the Lord,—strange it may sound to hear the pupils of S. Schools, Bible Classes, &c. claimed as members, and the apostolic exhortations and encouragements to the Church, applied to them. In this case we are told that the S. School, B. Class and Miss. Soc. are connected with the church, and hence the children of these institutions stand in the same relation to Mt. Salem Ch'h. as sprinkled babies do to the Presbyterians. That such young members may need instruction, we do not question; but we seldom hear of the pastors of S. Schools, encouraging that class of their members to abound in the work of the Lord—a work of which it is impossible they should in their unregenerate state have the least conception.

The House alluded to, which is an old one removed a few years since from our State to its present site in N. J., may be neat and commodious; but that it is *always well filled* is rather strange, inasmuch as meeting-houses generally in this part of the country are occupied but a part of the time; but that this perpetual assembly should be *attentive*, is much easier for us to conceive, as the commanding officers of Sabbath School members are generally furnished with a sort of instruments that will command attention, especially when applied with a firm hand to the shoulders, backs and sundry other parts of these young Ashdod connections of the church. How this transcient traveller through our country should be able to assert so positively concerning the number who attend the meetings held within 15 miles around Mt. Salem, in places where he has never been, is to us as incongruous as the testimony which the Roman guard were hired to give: "*While we slept*, his disciples came and stole him away." Among the prodigies of the covenant meeting, Mr. M. records that the farmer left his team in the field, and the reaper his rye and wheat, to fill their places at the meeting! But where would this city gentleman have them left? would it not have appeared much more strange if they had taken these with them?


The encomiums lavished upon the two young men, Spencer and Carpenter, may be in tone with other parts of the letter. Of the former


we have no personal knowledge; the latter we consider famous for nothing more than his uncouth forwardness and self-conceit, together with the facility with which he mimicks the gestures and sounds of a former preacher of that vicinity. Passing by the powerful effects, which, according to Mr. Miller's story, his preaching, exhortation to sinners to *embrace Christ &c.*, produced, with all the lumber so common to protracted meetings, together with his midnight entertainment at *dear old sister Fountain's* log cabin, and the two young men who stood *without weeping bitterly*, &c. we will notice his description of Washington-Ville. Our readers who are acquainted with this village and unacquainted with W. G. Miller's art of painting, may be surprised to hear the inhabitants of that place rated at from four to five hundred. The village is pleasantly situated and contains from sixty to one hundred inhabitants with Meeting-houses for public worship in almost every direction within a very small distance, and a Baptist Church among the rest of the New School order within a few miles of the spot.

Mr. M. seems to be of opinion that a preacher of the *right sort*, might introduce and sustain our denominational preaching in that place. But it appears that *in the double night of ignorance and darkness which surrounds the churches of Orange county*, Mr. M. cannot find a right sort of a preacher; he seems therefore to make his appeal to the Home Mission Society, and we wonder if New York cannot furnish another like Elder Miller's good brother, S. White? Lest they might not exactly understand what *sort* would please Mr. M. we will give a brief sketch of Mr. White's course among us. Mr. W. made his first visit among us two years ago last June, and introduced himself among the old fashioned Baptists at Brookfield, in presence of a number of respectable elders and brethren, as a thorough going *Old School* Baptist preacher, and complained of his old pastor in N. York and other city preachers for their duplicity. He attended our Warwick Ass'n. with the Orange Church, at which place he managed so as not to commit himself, and soon after received a call to preach for the Orange Church, in the place of Elder Zelotus Grennell, who was then about removing to Patterson N. J. Mr. W. accepted the call, and as soon as he found himself in possession of the *seat, and power, and authority* of his predecessor, he threw aside his *Old School* mask and labored hard to persuade that Church to leave the Warwick, and join the New York Association. In this attempt he utterly failed, but without the loss of his standing among them; for having, as we were informed by members of that Church, in a passion demanded his dismission, it was immediately granted; and when he, like one of old, sought his birth-right again with tears and confession,

he could not find it. Being thus circumstanced, Mr. W. found a shelter in the newly organized Ch'h. at Mt. Salem, and subsequently prevailed on them to join the N. Y. Association. Since Mr. W. has had the charge of the Mt. Salem flock, he has been able from time to time, with the help of Messrs. Jackson, Teasdale, Smith, Grennell, Miller and others, to get up such revivals as are so common among all those who have forsaken the right way of the Lord, and are gone in the way of Cain. A man answering the above description may pass with Mr. M. for a *right sort*!—but of a *sort* that can never be admitted into the fellowship of Old School Baptists.

As we contemplate giving our readers an account of the Churches in this County as soon as convenient, we shall be the less prolix in refutation of that part of the letter which charges the churches of our region of country with being surrounded with a *double portion of darkness and ignorance*. If Mr. M. really believed his own statements, how could he, being one of those who lay an exclusive claim to the spirit of *benevolence*, pass thus hastily through our benighted land without even dashing his flaming torch in our eyes? Why did he, like some small *meteor*, dart through our county? Ought he not to have blazed out like a Comet, that such of us as are so awfully remote from Mt. Salem as not to be benefited with her fox-fire light, might have enjoyed at least a twinkling ray from his abundant store.

In closing our remarks, we will suggest an idea to Eld. Miller, as probably the thought has never occurred to him, viz: As he is so enamored with Mt. Salem, could he not send over a sufficient number of members from Delancy St. by letter into Mt. Salem Church, to raise a majority against Mr. White, and then serve Eld. White as he did Elder Chase of New York.  Does Eld. Miller understand our allusion?

 Acknowledgment of receipts will be made in our next.

The Lexington Association will commence its next Anniversary with the Church in Roxbury, Delaware Co. N. Y., on the 1st Wednesday in Oct. next, at 10 o'clock A. M.

On the Saturday following the first Wednesday of Oct. a General Old School Meeting will be held with the Church at Lexington, Green Co. N. Y. Those who attend the Association at Roxbury, can with convenience reach this Meeting in good time. Brethren who may come from up or down the Hudson River, will land at Catskill; Stages will there be in readiness to convey them 28 miles to Lexington. Brethren from Virginia, Maryland, Delaware, Pennsylvania, Kentucky, Massachusetts and Ohio, are expected to attend this Meeting.

## Poetry.

FOR THE SIGNS OF THE TIMES.

## ACROSTIC.

A m I a worm? yes, born to die!  
 M ost solemn thought! grant heaven that I  
 M ay measure out life's little span,  
 I n love to God, and love to man.  
 A las! with pain and grief we're all  
 B orn unto sin by Adam's fall.  
 B ut, when the last loud trump shall sound,  
 O! may this name in heaven be found;  
 T here with celestial spirits sing  
 T riumphant songs to Christ our King.  
 July 10, 1835. C. M. A.

## An Hymn

Sung at the Ordination of Bro. HILL, at Ebenezer Church, Fayette St. Utica, January, 1835.

Jesus accept our humble praise,  
 While we our Ebenezars raise;  
 Thou hast thy promise now fulfill'd,  
 Whereon our hopes were found to build.

A pastor, Lord, of thee we sought,  
 To feed thy fold so dearly bought;  
 Him from thy hands we now receive,  
 And to thee all the glory give.

For him thy blessings we implore,  
 Of gifts and grace, abundant store;  
 O let thy sacred spirit spread  
 Her love like pinions o'er his head.

Bold for his Master and his Lord—  
 Arm'd with the Spirit's two-edged sword,  
 Help him thy council to declare,  
 Nor men, nor foes infernal fear.

This day, let heaven and earth record  
 Our obligations to the Lord;  
 Our union bless, and from thy throne  
 Send every Covenant favour down.

Let converts his commission prove,  
 As trophies to Redeemer's love,  
 Who round thy throne another day  
 With him thy glory shall display.

Father thy blessing on our choice,  
 We ask with one united voice;  
 Oh, let our ardent cry prevail,  
 And thy Amen the union seal!

**B**LANKS.—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithica. Jas. Robinson, Peter Winchel, J. Vaughn B. Burt, A. Everit, A. Holmes Esq. E. Mosely, G. Westervelt, corner of 29th st. 3rd Avenue N. Y. T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, S. Allen 19 Watt st. N. Y. J. B. Preston.

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## PENNSYLVANIA.

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## DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

VIRGINIA.—S. Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittie, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode.

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INDIANA.—James Mason, Elihu Halcumb J. D. Pridmore, Eld. P. Saltzman, E. Saunders.

MISSISSIPPI.—John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock,

KENTUCKY.—Thos. P. Dudley, E. W. Earl, Wm. Stanley. Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson.

Conn.—A. B. Goldsmith.

Ms.—D. Hart, D. Cole.

Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C. Georgia.—Elder J. Henderson, R. Reese. Eld.

A. Cleveland, J. Greer, W. Hill.

Mas.—N. Y. Bushnell,

N. C.—Burwell Temple.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. SEPT. 16, 1835

No. 19.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*A few brief thoughts on the Atonement of Christ.*

CONCLUDED.

But to return ; neither do I wish you to suppose I have enjoyed a marriage feast every year, or sat under the salutary beams of the sun at midnight ; no, if I say, I speak thus : Behold I should offend against the generations of thy children, Ps. lxxiii. 15. No my young friends, special promises are rarely enjoyed by the Lord's family ; these are kept for special seasons ; but should I not be favored with another, I am satisfied this was a foretaste or earnest of the future inheritance, and it is our mercy to trust a faithful covenant God, believing he is not man that he should lie ; he cannot deny himself for he hath given a promise once ; his mercy is ever sure. Read for your consolation, Heb. vi. 17, and following verses.

But many years have passed since then ; many changes have I seen ; with David, Woe is me for I have dwelt in Mesech, and sojourned in the tents of Kedar ; perpetual warfare between corrupt flesh and spirit ; the plague of the heart, a daily cross, the innate stirring of corruptions, the furnace of afflictions, legal bondage, doubts, fears and misgivings, with the hi-

dings of God's face, peculiar to all God's dear children ; I have eaten the lamb with bitter herbs, and drank the wine with mingling. During my voyage through life, I have sometimes found no small tempest lying on me ; sailing mentally many days through life when neither sun nor stars appeared. Like Paul, I have found two seas met, and my unruly will running like an impetuous stream, counter to the will of God in the dispensations of his all wise providence ; my ship has stuck fast and remained immoveable. And alas ! what is far worse, I have plowed wickedness and have reaped iniquity ; yes, have eaten the fruit of lies, but I trusted in my own way, Hosea, x. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me saith the Lord, Jer. iii ; and should now be void of hope, and like David, fainted, unless I had believed to see the goodness of the Lord in the land of the living. But blessed be God, who, for our consolation, hath said, notwithstanding all our perverseness, rebellion and ingratitude : The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Now be it known unto you, brethren and sisters in Christ, that the subject I have feebly attempted to illustrate, I would not loose sight of for the treasure of the Indies ; the indissoluble union eternally existing between Christ and his body, the Church, and the atonement effected by his

mediatorial work, and made known to the heirs of salvation by the Spirit in regeneration; yes, I conceive this union to be the foundation stone, in whom all the building fully framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit, Ephesians iii. 16. This is likewise the Key of the house of David, without which a great part of the Scriptures are unintelligible, and without any just propriety in phrase; by this key the many great and precious promises are unlocked; it unfolds the love of his heart and the grace of his lips, for they are all yea and amen in Christ. This key endears our obligation and obedience to all his precepts, so that with David we say, I will meditate in thy precepts, and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy word, Ps. cxix. 11; by this key we view the blessed harmony of God's dispensations towards all his family, however afflictive and opposed to our carnal reason; they are among the all things that work together for good, to those who love God and are called according to his purpose; by virtue of this key we know that every member of his mystical body shall obtain a victory over death, and him that hath the power of death, which is the devil, and through this *union to him*, in the morning of the resurrection, our corruptible bodies shall put on incorruptible, and our mortal bodies immortality; and fashioned like unto his glorious body according to the mighty working whereby he is able to subdue all things to himself, as the Spirit by Isaiah declares, xxviii. Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust. This blessed key will unlock the glory-world; then the redeemed of the Lord shall return with singing unto Zion, and everlasting joy shall be upon their heads; they shall ob-

tain gladness and joy, and sorrow and mourning shall flee away, Isa. li. 11.

Nor do I conceive the method of Grace and Salvation, according to *union*, is at all contradictory to the sovereignty of God, that being sufficiently manifest, where he hath decreed the honor and glory of his Son, as the principle and leading maxim in all his divine appointments. But the limits of the Signs will not admit of further discussion on this very essential and important subject, which I would wish to dwell upon. I trust I shall never be permitted to write in the cause of God and Truth for filthy lucre's sake; but should light and life be communicated, and favored with pecuniary aid, I hope to publish a treatise on the Union existing between Christ and his Church, in connexion with a brief spiritual testimony of the *divinity, personality, work, office, influence and operations* of the Holy Spirit, in and on behalf of the family of God.

Now my brethren and sisters in Christ, rely not implicitly on my remarks; remember a man's hand is in it, and a very imperfect and feeble one; therefore, search the Scriptures, constantly relying on the teaching of God the Spirit, and comparing things spiritual with spiritual; recollect no man knoweth the things of God, saveingly, but by the Spirit of God; in his light may you all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; for we are members of his body, of his flesh and of his bones, which, says Paul, is a great mystery; but I speak concerning Christ and his Church, which, in other ages, was not made known unto the sons of God, as it is now revealed to us by his Spirit. May the Lord give you peace and be with you all; Amen.

Yours, to serve for the Truth's sake,  
GARNETT JONES, Senr.

FOR THE SIGNS OF THE TIMES.

Brookfield, Orange Co. N. Y. }  
August 5, 1835. }

In the examination of your paper from time to time, as the different numbers came to hand, I have occasionally discovered a *typographical* error, judging from the connexion, having no knowledge of the original or copy, except now and then a quotation from Scriptures with which I am familiar. These errors seldom embrace all the letters of which a word is composed, but generally one, two or three perhaps, and in some cases they are of but little consequence; but in others of great importance. The substitution of *one letter* in the place of another, will sometimes be the substitution of another *word* in the place of the original, in which perhaps only the first letter was wrong; and it is not unfrequently the case that *that word* governs the whole sentence. It follows then that by simply leaving out one letter, and supplying its place with another, a word is brought into requisition entirely different in its import, from the original, and the whole sentence effected by it in such a manner as completely perverts the design of the author in the idea or sentiment conveyed in the original.

For example; if the word Lord, should occur, and instead of the L, you place C, it will be another word (Cord) and of course convey something different from what was intended. Again in the word Cross, if you substitute the letter D for C, it will read dross, another word, and altogether different in its signification. I need not multiply examples, the idea is plain. It was upon looking over a piece in your 15th No. Vol. 1, over my own signature, that my mind was first impressed with the importance of a cautionary word to my friends of the type, and especially the proof-readers. In the article above mentioned, on page 227, in the right column, near the bottom, a sentence reads

thus: "As thus, the different individual members of Christ's body, are not independent of each other, so neither are the different collective branches of his church *one* body in this particular. However they may be so in another sense; inasmuch as the express design," &c. Here the word ONE is wrong; it should be *or*, and then, as in the copy, it would read, "His Church *or* Body." The pointing is also wrong here, which together with the error in the word, throws the sentence or two into confusion; it contradicts the idea in the previous connexion, and of course perverts the sentiment conveyed.

There are one or two others in the article alluded to, which are trifling in their effects, I therefore pass them by unnoticed. I know that errors of this kind will sometimes escape your notice, and I must say, that as far as my information and acquaintance extends with regard to the Periodicals extant, yours is as free as any other, not professing to be purely of a literary character. I exhort you therefore to go on unto perfection; endeavour to have your paper as free from the errors already noticed as possible, but especially and particularly from the flood of abounding errors in regard to the subject matter of the *Great Salvation!* O how much of that wisdom, strength, prudence, patience, humility and meekness, that comes from above, you need! I pray God to supply all your needs by Jesus Christ. Not only you, but I and all God's ministers and people need his *Grace* to make us what we ought to be, and keep us where we should be, for without it we are nothing but as "Sounding brass or a tinkling cymbal." This is the grace that brings salvation, the sayings of a great portion of the professed teachers in Israel to the contrary notwithstanding. The only apology possible to be offered for such sayings is, that to those who make them, this grace has never appeared, consequently to them the

salvation has not been brought; but the works of men, instead of the grace of God, teaching them to observe the traditions, institutions and inventions of men. But all to whom the grace of God appears, it brings salvation; teaching them that denying ungodliness and worldly lusts—whatever is contrary to God or his word is ungodliness, and a desire for, or a lusting after it proceeds from the world and may be denominated worldly lust—they should live soberly, righteously and godly in this present world. We say, that to those whom the commandments of men have appeared, salvation has never been brought; for those commandments bring no Christ, as author and finisher, in precept or example, and the scriptures inform us, without Christ, there is no salvation. The reason why those professed masters say, teach and preach so little about Christ and the grace of God, or the salvation that it brings, and so much about men with their virtues, powers and abilities, together with their various societies for religious purposes, and the wonders they are doing and intend to do, is obvious. Instead of being taught and teaching others to deny ungodliness and worldly lusts, they are taught and are teaching the reverse. By ungodliness we are to understand not only vice and immorality of every description, according to the general acceptance of the term. But in regard to religion, every corruption of the word—every perversion of the gospel—every erroneous sentiment in regard to faith or practice; in a word, whatever is taught or received for religion without a foundation in the Scriptures of truth, either expressed or implied, by precept or example, is teaching and receiving for doctrine the commandments of men, is but worship in vain at the best, and must be ungodliness in the highest degree.

I have somewhere seen written or heard remarked, that "*ignorance* was the moth-

er of devotion." I believe it to be a true saying, and strikingly illustrated in what are termed the "*religious things*" of the world. Witness, in addition to characters above referred to, the devotion of the Mahomedan, Pagan and Papist—look at the zeal, faithfulness and fidelity of the worshippers of Mahomet, of Juggernaut, and of the Pope of Rome, and it will be found they cannot be excelled! Whence, we enquire, proceeds their scrupulous exactness in attending to the forms of their religion? From what fountain flows the stream that glides them so happily and sincerely along? Why is it that their minds are so intensely fixed upon, and devoted to idolatrous worship? It is because of *ignorance*; they are born in it, brought up in it, live in it, and will die in it unless the Lord has mercy on them. Like those at "Mars Hill," they are ignorant worshippers—ignorant of themselves, or the "true God, and eternal life;" yet such is their devotion, that they do not fear to die in defence of their religion, nor shrink from a voluntary offering of their bodies to be crushed to atoms under the massy wheels of the car of Juggernaut.

The errors embraced and the prejudices imbibed by the human heart in consequence of ignorance, or "darkness having covered the earth and gross darkness the people," are never eradicated but by the light of knowledge that comes from above. When a baleful superstition, like that of the Church of Rome, gets rooted in the mind, it is not easily assailed by the weapons of reason and argument; the sword of earthly temper looses its edge when tried upon the scaly hide of this Leviathan. Nothing but the sword of heavenly or spiritual temper will do execution in such a case; the arrows of the Lord are so sharp and so well tempered, that they penetrate even the hearts of his enemies so that they fall under him. When

God, who commanded the light to shine out of darkness, shines into their hearts, then and not till then is the darkness dispelled.

In regard to typographical errors, referred to in the commencement of my letter—a word or two more before I close. You will bare with me I trust, as our object undoubtedly is to encourage, instruct and edify one another, so we wish to make our communications as intelligible as possible, both in matter and manner. I have discovered a number of errors of the *type*, in the Circular Letter of the Warwick Association, for 1835, as published in the Minutes, and more yet as published in the Signs, No. 14, Vol. 3; they are however of that character generally, that the reader acquainted with his bible, will be able to detect and correct. I will make a correction in one instance and let it pass:—For the word *Scriptural*, read *Spiritual*; the sentence will then read as follows: "We answer, not in a *spiritual* point of view."

Yours, as ever,

GABRIEL CONKLIN.

FOR THE SIGNS OF THE TIMES.

Waynesburgh, Green Co. Pa. }

July 28, 1835. }

DEAR BROTHER BEEBE:—After my christian regard to you as an Old School Baptist brother, I would inform you that a few weeks since there providentially fell into my hands four numbers of your religious paper, the "Signs of the Times devoted exclusively to the Old School Baptist cause, with which I felt myself much pleased. Finding, from the number of your Agents and the sentiments advanced in the work, that there were more Old School Baptists in America than I was aware of, in consequence of the New School Baptists by whom we are surrounded, who appear to be filled with a zeal of God, but not according to knowledge; being ignorant of God's righteousness, and are going about endeavouring to establish their own;

denying the imputed righteousness of Christ; harping on a *general atonement and free agency of man*; that men have power to comply with, or restrict the influences of the Spirit of God, and that the Spirit operates directly on the heart of every man; holding protracted meetings for the purpose of aiding the Lord in performing the good work he has began in the hearts of sinners; ridiculing the Old Baptist for doing nothing for the advancement of the Redeemer's kingdom.

They have already done a great deal of mischief amongst us; have divided our Association and several of the remaining churches, and are still rallying their forces against the rest. They often remind me of Balak and Balaam, in their exertions to curse Israel; our enemies, who hate the truth as bad as Satan does, will dispatch Messengers with the reward of divination in their hands, and their prophets are subject to every such call, and they will fix as many different places of preaching within the bounds of our congregations, as the former built altars. In short, they practice every subtle stratagem that can be invented to persuade our weak members that they are the Old Baptist, and the reason they do not preach their doctrine is, because it is not profitable; and by this course defile the temple of God, or Church of Christ, and consequently mar our peace as brethren. Yet among the churches under my pastoral care, their exertions have been attended with as little success as in any of the Redstone Association—I being an early opposer of their new fangled system of doctrine.

But, dear brother, pardon my freedom, and accept these few lines as an expression of my confidence in you as a Baptist Brother and fellow labourer in the Old School cause. Believing your paper would be of service amongst us, I have recommended it to my brethren and have obtained four subscribers besides myself; and in pay-

ment of our subscription, enclose a \$5 bill, which, according to the terms published in your work, will be received in payment for five subscribers, being paid in advance. We want the Volume of the present year, which, from what I gather from the numbers I have seen, commenced in January 1835.

If you can send them so as to reach here before the meeting of our Association, which will be the Friday preceeding the first Lord's day in September, and the work continues to please me as well as what I have seen, I shall endeavour to extend its circulation as much as possible—though our spirits are much retarded by Tract Pedlers and Sunday School Agents, who have much sickned us with their fallacies. Please, through the medium of your paper, let our dear Old Baptist Brethren know that the Red Stone Association is infested with New School Baptists, and that she needs an interest in their prayers. From your friend,

**BURNET WHITTATCH.**

FOR THE SIGNS OF THE TIMES.

*Wake Co. N. C. June, 1835.*

*To the Wake Cross Roads Church:—*

*Dear Brethren,* Having for some time been dissatisfied with the proceedings of your church in some particulars as you have reason to believe, I feel it my duty to express to you some of my dissatisfaction, not through prejudice or envy, but, as I conceive, in faithfulness and truth.

1st, I have ever disliked the Missionary Convention, which has descended into particulars, viz: that of the church sending delegates to it (or in the name of the ch'h,) without its unanimous consent, which, when handed into the convention in its name and spread in the convention minutes, I think is not true. And further, the the money to entitle the church to a delegate was partly collected from the non-professor, and so far as they contributed, it was the word *sending* a delegate—not

the church. 2d, As it regards the three specified objects to which this money was contributed—the foreign & domestic mission, and education fund—I disapproved; 1st, because those engaged in the home mission, diminished the foreign fund in proportion to the contributions to each object in payment to those engaged in the home mission; so that those who contributed to the foreign, and was opposed to the home mission, through this system supported the home mission. I disliked the home mission because it proposed to supply the destitute part of N. C. with preaching, and those engaged or sent by the convention spent much of their time in attending the churches who sent them, and never supplied the destitute. I am opposed to both the domestic and foreign, because they have no precept or example in the word of God for their basis, to wit—*money*; selling and buying membership into the convention for Ten Dollars a delegate, when the Word says, "*the love of money is the root of all evil*"; while some have coveted after, others have erred from the faith and have pierced themselves through with many sorrows. But thou man of God flee these things, and follow after righteousness, godliness, faith, love, patience and meekness.

My Brethren, can none of you witness the truth of the above scripture? I ask, has there not been a falling off from the principles of faith upon which your ch'h. was predicated? Yes, I answer, to the wounding of my soul; when I have seen some, who preach the Gospel of Jesus, rejected, and Arminians invited into your pulpit for no other reason that I know of but because of being opposed to the modern scheme of missions; these things, my brethren, have had the effect of making my love wax cold, and the word tells us where iniquity doth abound the love of many waxeth cold. As regards the education fund for educating young men for the mi-

nistry, my feelings have been wounded time after time; 1st, the funds were raised under the colour of benevolence to the poor, which does not, as I understand, turn out so, and reminds me of this scripture: "And through covetousness shall they with feigned words make merchandize of you," 2 Peter, ii. 3. "And said unto them that sold doves, take these things hence, make not my Father's house a house of merchandize," John ii. 16. I do not see one word from Jesus or his Apostles, giving directions to raise money to carry into operation a school to educate men for the ministry; surely, my brethren, you will admit the Apostles as our ensample. If so, see Phil. iii. 17: "Brethren be followers together of me, and mark them which walk so as ye have us for an ensample," so says Paul, and Christ gives us an example: "Neither as being lords over God's heritage but ensamples to the flock," 1 Peter, v. 3. Hence you will find, when Paul speaks of the manner in which the ministers of God are made, he says nothing about his receiving it of men: "Paul an Apostle not of man neither by man, but by Jesus Christ and God the Father who raised him from the dead. But when it pleased God who separated me from my mother's womb, and called me by his grace to reveal his Son in me that I might preach among the heathen, immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me. Now these things which I write unto you, behold before God, I lie not." See Paul to the Gal. i. 1, 15, 16, 17, 20. Mark the ensample as much as if he had said, I never received it at a Theological School, neither of a Wait nor an Armstrong, but by Jesus Christ; and Paul was not only thus clad with qualifications to the ministry, but the rest of the Apostles; "By whom we have received grace and apostleship for obedience to the faith among all nations for his

name," Rom. i. 5. Mark this—*among all nations!* so with all these scriptures and observations together. I feel convinced that it is not of God, ✓

When the above come from schools preaching another gospel, or in opposition to Christ's gospel; it wounds my feelings. There is another thing which has given rise to great dissatisfaction; it is this: Some time past your church upheld one of your members in going to law with Eld. Burwell Temple, contrary to the word of God—not for a debt contracted with said member, but one which he bought, or pretended to buy, on Burwell Temple; and did not even so much as let him know that he had it in hand, until the officer informed him with a warrant. All of which, I conceive, has grown out of Bro. Temple's opposition to the misson scheme of the day, and seems to savour much of that old persecuting spirit. 2d, The case of another of your members who contracted with his son, who was under age, and did not ask the father for it, only in this way: the account was sent by Bro. King, with the instruction, in case Bro. Temple did not accept it, to warrant him fourthwith. The account was as follows: Burwell Temple, Dr. to John L. Terrel, \$9 26, without a single article or price being named, and which I did not blame Bro. Temple for not accepting, as it was an illegal account. But this conduct you justified, yea, recommended it, after I laid a charge against him, you gave him a letter of dismission over my head—which treatment has wounded my feelings so much, that I viewed the church as acting as though I was not a member; and as such, I hereby take this opportunity of informing you, that I and my wife do not consider ourselves any longer as members of your church; but have attached ourselves by experience to the church with Bro. Temple, which seems to me, together with the Ass'n., to stand in the old path.

I expect to suffer affliction with those who will live godly in Christ Jesus ; but I had rather suffer affliction with the righteous, than to dwell in the tents of wickedness. I have not sent you these lines from a spirit of anger, but praying God that you with myself, may walk uprightly before God. There are some in your church that I love as God's children, and have some hope, should I meet them no more in this world, to meet them in heaven.

WILEY POWELL.

FOR THE SIGNS OF THE TIMES.

*New York, June 8, 1835.*

BROTHER BEEBE: Although I have in the course of Divine providence, which I believe was eternally arranged and everlastingly and unalterably fixed—very solemn and yet very blessed, and full of the highest consolation as the thought is—yet in the course or dispensation of the same, I have been hindered in the necessary communications which I ought to have made to you some weeks ago. Nevertheless, I am often refreshed with the gracious dropings of that heavenly grace with which Christ by the influences of his Holy Spirit, plants in the hearts of his beloved children. It is the presence of Christ that puts life into all our graces, and it is only when the King sitteth at his table, that our spiknard will send forth the smell thereof ; and satisfied I am that you and all into whose hearts Christ hath shined by his word and spirit, will cheerfully and willingly acknowledge, and that with profound veneration and humility, that without him, separate from him, apart from him, we can do nothing. Yet on the other hand, what said Paul ? I can do *all* things. He does not say, I can do *many* things, or difficult things, or great things, but I can do *all* things, through Christ ; yes, Paul exalts him high—through Christ ! What a double diminutive man—

a man less than the least of all saints—less in his own eyes and counted among the offscouring of all things ; this man do all things ! Yes, listen, my brethren, once more to him, for notwithstanding he is dead he yet speaketh for the encouragement of the weak, for the establishing of the wavering and for the direction of the enquirer. I can do all things through Christ which strengtheneth me ; who not only gives strength to bear up under one or two trials, but he strengtheneth, he continues to strengthen ; He giveth, not selleth, more grace, and saith unto every dejected sinner—every tempted and tried sinner—every law condemned and self-condemned sinner, look unto me ; my grace is sufficient for thee—as though he had said, you are toiling to release yourselves from those chains which your sins have brought upon you, but if you tug and toil until the resurrection morn, thou shalt not loosen a single fetter. Many I doubt not can testify to the truth hereof.

Me-thinks one look of love from Christ will draw from their hearts the humble acknowledgment, Lord, without thee we can do nothing ; but with thee, thou friend of helpless sinners, we can do all things. One or two examples from the multitude, must for the present satisfy ; “ Oh, how my heart leapeth for joy,” said Mr. Philpot the martyr, “ that I am so near the apprehension of eternal life ; I, with my fellows, were carried to the Cole-house where we do repose together in the straw as cheerfully (we thank God) as others do in their beds of downe.” And Vincenius, laughing at his tormenters, said, “ That death and tortures were to Christians jocularia and ludicra ;” i. e. matters of sport and pastime, and he joyed and gloried when he went upon hot burning coals, as if he had trod upon roses. Basil also exclaimed that “ Fire, sword, death, prison, famine, are all pleasures, they are all delightful to me.” So these champions



for Christ, did in Christ's strength, and not their own—for Christ's cause, and not their own—yield up all, even life itself, at Christ's command, and came off more than conquerors through Christ. But how can that be, says one? I understand the meaning to be, that those so called to fight with flesh, the world and the devil, do by precious faith in Christ, triumph in victory before the fight begins; they easily conquer and beat their enemies with their own swords.

Now, my Brother, thou knowest that Christ's Church is as an army with banners, and that Christ's ministers and suffering saints are leaders; that they courageously and victoriously make the onset, for the encouragement of the weak who are in the Lord's strength; followers of them, who through faith and patience, inherit the promise. Oh, that we may follow on to know the Lord, until we know even as now we are known; Farewell.

S. ALLEN.

FOR THE SIGNS OF THE TIMES.

North Berwick, Maine, June 30, 1835.

BROTHER BEEBE: As I have taken your valuable paper for more than a year past, and having the great satisfaction to find the perusal of it, as cold water to a thirsty soul, I have a desire to cast in my mite among the communications of brethren of different parts. You will discover that I have not the ability to do much in this way; but I nevertheless feel a desire to inform my dear brethren at the west, that I received a hope 37 years ago; that God for Christ's sake has forgiven my sins, and given me good hope through grace, and from that time until the present, I have believed the same doctrine which you now publish in the Signs of the Times. I have also been trying to preach and hold forth the same precious doctrine, and in so doing I have had to encounter great opposition. But I think I can say, "None of these things move me."

Dear Brother, we live in a dark day, notwithstanding the *great light* so much boasted of by those whose light appears to be darkness itself. I am almost alone in this part of the land, having but one or two brethren in the ministry with whom I can, or would exchange; and dear as christian intercourse and fellowship is to me, I had much rather be entirely alone, than to join with those who dare not preach the truth as it is in Jesus. I am now old and grey-headed, and do not expect to tarry much longer in this tabernacle of mortality, for it must soon be taken down; but as long as I do remain this side of heaven, I wish above all things to give the gospel trumpet a *certain sound*.

Permit me, my dear Brother, to name one or two things which I have noticed in your valuable paper, which I wish were otherwise. First, the plural *s*, which has sometimes been added to the word doctrine—when speaking of the doctrine of God our Saviour, which should always be in the singular number—Anti-Christ's doctrines are properly stated in the plural, for they are *many*—the faith of the saints is *one*.

The other thing to which I object, is, the appointment, a year before hand, of a Minister to preach what you call an introductory sermon; this looks to me too much like a limb of the *Beast*. My Dear Bro. God will provide himself with a Lamb. For my part, I must say that I fare the best when I go into the pulpit as empty as a bucket when bottom-upwards. It appears to me that when God's Ministers meet together for the worship of God, the Holy Spirit will specially impress the mind of some one to be his mouth unto the people.

But lest I should do hurt rather than good, I will forbear for the present. But this much I will say, your paper is the only one I have ever taken in my life, and I am determined to take them as long as I

live, provided they continue as good as they are now—only with the exception of the two things above named. I am so well satisfied with the communications of the Dear Brethren in the West, that it makes my heart glad to find that there are so many sound brethren in the western part of the world. Oh, may God increase their number a hundred fold.

I have only time to write a little now, as I have to earn my bread by the sweat of the brow, and the wages I most commonly receive for preaching is the lash of the tongue; but God be thanked I do not feel discouraged yet, and I trust in God I never shall. We have a sight of good folks all around us, but they hate the truth and all who preach it. I want to see you face to face, but the will of the Lord be done.

Yours, &c.

JAMES STEWART.

FOR THE SIGNS OF THE TIMES.

### THERE IS DEATH IN THE POT!

"And Elisha came again to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seeth the pottage for the sons of the prophets; and one went out into the field to gather herbs, and found a wild vine and gathered thereof, wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, *O thou man of God there is death in the pot*; and they could not eat thereof; but he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."—2 Kings, iv. 38, 41.

BROTHER BEEBE, Turn to 1st Kings, xix, 19, and you will find this same Elisha ploughing with 12 yoke of oxen, and Elijah passed by him, and cast his mantle upon him, and he became a prophet of the Lord. Now the sons of the prophets were sitting, or waiting before the prophet, but what were they waiting for? From Elisha's ordering his servant to put on the great pot, it seems they were waiting for

some of the pottage, for they tarried until one went into the field and gathered herbs, and prepared the pottage, and when they began to eat thereof, they cried out *O thou man of God, there is death in the pot*; they could not eat. Is it not probable there are some young men in this day of boasted light, who are, and have been waiting a long while at the Theological Seminaries, to have the pottage prepared and poured out for them; who, when they have begun to eat thereof, have cried out, *There is death in the pot*, until the legal forms, Jewish rites and idolatry were purged out by the Saviour's blood and righteousness—or the handful of meal.

The servant who put on the pot, was probably Gehazi; and although he had been living with the prophet a long time, he had not become a very honest man; he lusted exceedingly after money, and sometimes obtained it dishonestly, as you will see: turn to 2d Kings, v. 22: "My master hath sent me, saying, Behold even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver and two changes of garments." Mark! what a zeal this Gehazi pretended to have for the sons of the prophets—begging for them money and clothing to such an amount as required two servants to bear them before him.

How strikingly this trick of Gehazi resembles the conduct of a great train of Mendicants who are in this our day, scouring our country to beg money and clothing, which they tell us, in the name of their master, are for the sons of the prophets. But hear the language of the Lord's prophet to Gehezi. "The leprosy of Naaman shall cleave unto thee, and unto thy seed forever. My Brother, are not our streets filled with these unclean lepers, who, like Gehazi, have corrupted themselves by wickedly imitating his impious example?"

## SIGNS OF THE TIMES.

*And one went out into the field and found a wild vine, and gathered thereof wild goards, his lap full: for they knew them not.*

How much this is like those who attempt to preach, and to teach the things of the spirit, when they have not themselves been taught of God; and they are as likely to gather herbs from a *wild vine* as from any other, and there are many in the field at this time who know not the difference between a wild vine and a tame one, whose only object is to get a *lap full*. The Lord's prophet being told, there was death in the pot, did not hesitate, for he knew full well there was but one remedy for death. *He said then bring meal*, and he cast it into the pot, and there was no harm in the pot.

By *meal*, I understand the Gospel—which is Jesus Christ and him crucified. *Bread corn is bruised*, Isa. xxviii. 28. Jesus who is the Bread of life, and who is also represented as a corn of wheat, &c. was bruised for our transgressions; and corn when it is bruised, is *meal*. I think there is frequent necessity for handfulls of meal being cast into the great pot, in order to counteract the poisonous qualities of the wild goards, which the unskilful teachers of modern theology are throwing in so constantly by lapfulls. Pots are often spoken of in the scriptures, of different kinds and for various uses; sometimes they are applied to purposes of honor, as in the case of the marriage at Cona, of Gallilee, also the golden pot in the ark, in which the mana was deposited; and again, Zach. xiv. 20, 21: And the pots in the Lord's house shall be like the bowls before the altar, yea, every pot in Jerusalem, and in Judah, shall be holiness to the Lord of hosts; and all they that sacrifice shall come and take of them, and seeth therein: and in that day there shall be no more of the Canaanite in the house of the Lord of hosts. Happy will that day prove when

there will be no Canaanite left in the house of the Lord—no death in the pot. Death will be vanquished and swallowed up in victory.

But we read of another kind of pots in Psalms lxxviii. 13; and these seem to be a black kind which will soil the garments of those who take lodgings among them. The Psalmist says, Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Brother Beebe, when I wrote you last; I was a member of the Church at Hoosack, in the Shaftsbury Association; I am now a member of the Church at Troy, where Elder E. Raymond preaches. I still reside in Hoosock; I am not a public man, but a farmer. I do not send this scrawl for publication; and perhaps you may enquire why I send it at all? I answer, I am so full of infirmities, that I can plough but a short time before I am tired, and go into the house and read my bible; and sometimes I fling some of my ideas into writing for my own satisfaction. My object in sending you this, is in the hope that you or some of your correspondents, may take up the subject and do it better justice than I am able. I would like to see something published on this subject. I think, if I am any thing, I am an Old Fashioned Baptist. So I subscribe myself,

Yours, in Gospel Bonds,

JOHN HAYNES.

*Lawrence-Ville Ga. August 4, 1835.*

DEAR BROTHER BEEBE: Your paper has been *abused* into notice amongst us, and a number of brethren are so well pleased with it that they have voluntarily deposited their money in my hands, with a request that I would write to you to forward the Signs as directed below. Others will soon do likewise.

There are a goodly number of Old S. Baptists in this (the Yellow River) Asso-

ciation; but no doubt many of them, like myself, would seriously regret the action of the Flint and Ocmulgee Associations alluded to by Bro. Grier. There are many pious and precious brethren on both sides of the Missionary question, the loss of whose fellowship I should deeply deplore. Would to God my brethren were all possessed of that charity which beareth all things, believeth all things, hopeth all things, endureth all things, and that love which covers a multitude of sins. Then indeed would Zion arise and put on her beautiful garments; then would she truly appear fair as the moon, clear as the sun, and terrible as an army with banners.

KINCHIN RAMBO.

### Signs of the Times.

NEW VERNON. Wednesday Sept. 16.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

HOW TO MAKE DEISTS.—Man is by nature and education a rational being; his mental powers are sufficient to comprehend natural things when presented to the eye of his understanding in a rational manner; hence the arts and sciences of this world are taught to men of ordinary intellects, and "The children of this world become wiser in their generation than the children of light." Examples of the truth of these words are not wanting among men devoid of grace, who have made greater advances in Astronomy, Mathematics, &c. than what is common among those who know the Lord experimentally. Although man with all his acquirements in his unregenerate state, is dead in sin, and as destitute of spiritual life, light and ability, as the dry bones which Ezekiel saw in his vision were of the functions of natural life; yet by education, tradition, &c. he is habituated from infancy to pay

at least some regard to religion and morality. In fact man is naturally a sort of religious being; he views a moral difference between vice and virtue; he naturally inculcates the notion of rewards and punishments, and he hopes he shall eventually inherit the former and escape the latter. Such is the character of rational man; and in this character, even in an unregenerate state, it is not unfrequently that we find men who are honest in their dealings, moral in their deportment, and conscientious in their views. They have not a saving knowledge of God, but as rational beings they believe there is an eternal reality in religion; they respect the Bible, and believe that it contains the infallible truth of God. Now all this is infinitely short of experimental religion; the pharisees of old and many of the pharisees of the present day possessed all this, but yet were destitute of a radical change of heart, and consequently of a preparation for the enjoyment of spiritual things. Although man in this state is not a believer in our Lord Jesus Christ, in a spiritual sense; yet, he is far from being a deist, in the common acceptance of the term.

To make a deist of such a man, we apprehend nothing further is wanting than to let loose upon him a regiment of modern religious mendicants, and when he has given all that he is able and willing, towards the building of meeting-houses, supporting ministers, &c. let them present severally what they term the claims of their respective institutions. One agent solicits his money to constitute him a member or manager of the Bible Society; treading upon his heel, another presents the Home, and a third the Foreign Mission institutions. Before they are gone, a fourth calls for his co-operation in the Tract cause, and a fifth, the Sunday School Union; and while these are speaking, a sixth enters with a plea in favor of Theological Schools—for the manufacturing of more of these "greedy dogs;" and the seventh solicits his aid in behalf of the Temperance Society; but he pretends to require no great sacrifice—he simply asks him first to pledge himself to total abstinence; 2d, to chop down his orchards; 3rd, to prescribe, vilify and persecute all his neighbors who will not readily patronize the same institution, and give a little money with all to support the publications of the society, and the officers who superintend

the concern. An eighth calls on him to subscribe largely to the abolition cause; a ninth, to save the Great Valley of the Mississippi from the growing influence of popery; and a tenth, to aid McDowell & Co. in reforming the Magdalens. All these with an host of others equally fond of filthy lucre, pour in upon him, and with all their sophistry and cunning, tax his liberality; and when gentle words do not effect their object, threaten him with awful death-bed reflections, and the retributions of eternity, if he refuses to honor their demands; they tell him that the Lord wishes to convert the heathen and evangelize the world, and usher in the millennial glory of his church, but cannot effect this desirable work until his exhausted Treasury is by man replenished.

Let the reasonable man that we have described hear all these appeals, and the query involuntarily suggests itself to his mind: is this the religion of the Bible? Must I rob my children and my creditors of their due, and give my living up to aid in the salvation of the world? Does God require this? If he refuses, he is called an Infidel—a Deist—an enemy to righteousness, and is threatened with the damnation of hell.

If, on the other hand, his pride becomes excited, he dreads the consequences of refusing to give up his money, and feels anxious to have his liberality emblazoned in the public journals of the day, and he yields to be taxed in this enormous amount, for the professed purpose of helping the Lord on with his work; he cannot be permitted to rest here; they will be repeated as long as he has one dollar in his possession. After constituting himself, with his money, a member or director, a president or vice-president of all these institutions, he is now gravely told that all he has given is worse than lost, unless he will continue to give! And when he has given all, and much more than he can reasonably spare, to the above named institutions, the screws are put on to extort what little may remain in his possession; penny, or cent societies, shirt-collar or rag-bag-societies are got up, and the screws are turned, under one pretence or another, if possible, to drain him of the last shilling he has at his command.

Add to all these schemes for fleecing the people, the anniversary meetings, conventions, &c.

at which new spurs are suggested, new tricks devised, new taxes levied, new agents appointed, and new burdens bound upon men's shoulders grievously to be borne, and then say: is it to be wondered at, that men, who are thus oppressed and robbed by designing individuals, should seriously question the reality of religion itself? They see that the most current religion of the day is full of deception, and calculated only to raise up and dignify a religious aristocracy, beggar the people and enrich the priests, prostrate the rights of man, and eventually repeat those dreadful scenes of persecution which have in former ages drenched the world with human gore.

Is it, we enquire, strange that men of natural intellects, who can see and feel that they are oppressed by the abominable trickery of these spurious religionists of the day, and who have no spiritual light to discern the difference between this system of priestcraft and the religion of the bible, or experimental knowledge of the eternal reality and spotless purity of the sacred scriptures, should in their confusion conclude that the Bible, like the box of Pandora, had produced all this train of evils, and on this conclusion thrust from them the Bible, and assume the avowed ground of Deism. Instances of this kind are not rare; many men among us have been driven in this way into the wilds of skepticism, as Paine, and thousands of his followers were, by the like oppressive management of graceless men and greedy priests, in France and other parts of the world.

The very systems which are cried up as being calculated to save the world, are a ready machine for making deists; and although they profess to have made great progress in the salvation of souls, it is an awful truth, that they have in reality made thousands of skepticks. As our Bible is true, they never have, nor never will procure the regeneration or salvation of a single soul. They may, and do deceive their thousands—but save them, they cannot; for “While they promise them liberty, they themselves are the servants of corruption.” 2nd Peter ii. 19.

*Eatonton, August 4, 1835.*

MR. BEEBE, As you are the Editor of the Signs of the Times, and I one of your subscribers, I have one question to ask

you in order that *I* may stop the mouths of the New School in this section of country, viz: Are you, or are you not in favour of the *Abolitionist Society*, and are you not in favour of Emancipation? An unequivocal answer will much oblige many of your  
SUBSCRIBERS.

We would respectfully inform our Subscribers at the South, that our paper is devoted *exclusively to the Old School Baptist cause*, and of course has no connection whatever with the Abolition, or any other society on earth except the Church of God, which he has purchased with his own blood. As the Editor therefore of this paper, we answer the above question in the negative.

**MINISTERIAL SUPPORT.**—It has been supposed by some of our readers that we are opposed to a ministers receiving any remuneration from the people of his charge, for his time and services in the gospel ministry; this error has probably grown out of our known aversion to the Missionary system. We wish to correct the wrong impression by giving a statement of our views on the subject.

We wish in this, as in every other respect, the churches and preachers to be conformed to the word of God—and we believe the word is as clear and pointed on this point as on any other involved in the relation existing between churches and preachers. The obligations devolving on preachers and churches towards each other, are reciprocal; and both parties are viewed in the New Testament as *Stewards*: "For a Bishop, (Pastor, or Elder,) must be as blameless as the steward of God." Titus i. 7. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. And Peter writes to the Elect, to "Use hospitality one to another, without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 9, 10. Here we see that both the ministers and brethren are stewards of God; and as stewards are servants who are entrusted with their master's property, to deal it out according to his direction, so the minister of Jesus receives in trust the mysteries of God; these mysteries then they are bound to deal out or explain to the people of God, and this according to the gift

which they have received of the Lord. Now this is the preacher's business: he must preach the word, be instant in season, out of season, &c. and feed the flock of God which he has purchased with his own blood; nor is he permitted to take thought for the morrow, what he shall eat, what he shall drink, or where withall he shall be clothed. This is not his concern; and if he should take thought, what can he do? he cannot add to his stature one cubit, or make one hair black or white; hence it is unnecessary for God's stewards or ministers, to bargain with the mission boards or with the churches, by the day, month or year, to preach for a stipulated sum, and hold them bound to raise for him just that amount. There are good reasons why our Lord has otherwise ordered this matter: in the first place, the ministers are not so capable of calculating and providing for themselves as the Lord is for them, and besides their time is to be occupied in other matters; hence our Lord in the order of his kingdom, has kindly freed them from that distracting charge, and by this Divine arrangement, the minister is more immediately called to trust in the Lord for all he needs, both spiritual and temporal. The minister whose living is secured to him by the obligations of responsible men, whose sermons are written down and prayers committed to memory, no more trust in God for qualifications to preach the gospel, than they can in sincerity say, "*Give us this day our daily bread.*" Again, by making no provisions for stipulated salaries, there is less temptation to those who say, "Put me I pray thee into one of the priest's offices, that I may eat a piece of bread," 1 Sam. ii. 36. As it has pleased the Lord to enjoin upon his ministers that they should, "Seek first the kingdom of God, and his righteousness, and has given them the assurance that all these things shall be added unto them." Math. vi. 33; so he has also enjoined upon his church to provide for those who labor in word and doctrine. As stewards, they are intrusted with temporal things; and as they receive from the stewards of the word, of their spiritual things, they are required to administer to them of their temporal things. This requires no bargaining, between the churches and preachers, for a stipulated sum of money or a given term of service; the church has a right to expect the labors of the minister of Christ, and the minister has a right to expect from his

flock a competent support; neither are they to look for these things on the ground of legal obligation or contract, but from the nature of the relation which they stand in one to the other. No minister of Christ will refuse to do the best, and all he can to feed the flock of God; so we think no church or individual, (in gospel order) will refuse to make their minister as comfortable as themselves are.

We wish not to forget that there is a vast difference in the circumstances of those whom God has called to preach. Although God's ministers are generally poor, yet there are evidently cases where one minister is more in want of help than another; some have large and expensive families—others have none; some few are wealthy and need nothing from their flock—others are entirely dependent, and *are to live of the gospel*; some again, are not so closely occupied in the labors of the gospel, as to prevent their labouring some part of their time, and thus, in part, minister to their own necessities; yet generally speaking it seems highly desirable that the ministers should be so far liberated from the distracting cares of this world, at this particular time of trial to the church of Christ, as to spend every moment in the labor of the gospel. There was a time in the primitive church, when the ministers of Christ could and did attend to the widows, but there also came another time when *it was not meat, that they should leave the preaching of the word and serve tables*, Acts vi. 1. 4; and so it appears at the present moment, that the few who remain firm in the old track, should be encouraged to go among the scattered sheep and lambs, and confirm them in the truth by preaching the unsearchable riches of Christ. Our object in writing on this subject, is not to complain of any deficiency in the support of the Old School preachers; we hear none of them complain. Their savory meat, like that of Jacob, in a temporal as well as spiritual sense, is often made ready to their hand, while Esau's party are penetrating the wilds of mission boards for the former, and theological schools for the latter. But we wish to correct the wrong impression—that we are opposed to the idea of ministers receiving from the churches a competent support; when such a support is afforded them, in a scriptural manner, we do not oppose it; but believe on the other hand that

the obligation on the church to impart to the comfortable support of those whom God has thrust into his vineyard to labor, is as imperious as is that on the minister of Christ to preach the preaching which Jehovah bids him. We would pursue the subject farther, but our limits will not permit us. We hope that some of our correspondents will more fully present this subject in its scriptural light.

An Old School Meeting will be held with the Baptist Church at Hardeston, N. J. on Saturday the 17th of October next, at 10 o'clock A. M. Brethren from the South, on their return from the meeting at Lexington, are expected to attend.

RECEIPTS.

Garnett Jones, Sen.	N. Y.	3 00
Wm. Springstead,	do	1 00
A. I. Forshee,	do	3 00
B. B. St. John,	do	1 00
Wm. Kirk,	do	1 00
Lois Seely,	do	1 00
Garnett Jones,	do	1 00
Eunice Comfort,	do	1 00
Kinchin Rambo,	Ga.	5 00
Gibson F. Hill,	do	10 00
Elder. P. Meredith,	Del.	3 00
G. F. Findall,	do	5 00
R. A. Snow,	Ms.	1 00
David Hart,	do	1 00
Eld. J. H. Flint,	Ohio,	5 00
Col. Wm. Patterson,	N. J.	1 00
L. Jenks, Esq.	Pa.	1 00
Stephen Parker,	do	1 00
L. H. Chamberlain,	do	1 00
Total,		\$46 00

DIED.

At New York, on Sunday the 16th ult. *Edmond*, youngest child of Garret and Mary E. Westervelt.

On Tuesday, the 18th ult., *Isabella*, daughter of John and Maria Albertson, in the 13th year of her age.

"The dear delights we here enjoy  
And fondly call our own,  
Are but short favors, borrowed now  
To be repaid anon.

'Tis God that lifts our comforts high,  
Or sinks them in the grave,  
He gives, and blessed be his name,  
He takes but what he gave."

At New Milford, on Saturday the 8th ult, *Mr. Nicholas Miller*, formerly of this place,

## P o e t r y .

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE, Enclosed I send you a few verses, which, though not so spiritual, are nevertheless beautiful on the subject embraced—*"Divine Impress."* Insert them if you think proper. Yours, as ever.

GABRIEL GONKLIN.

### Divine Impress.

"There's not a tint that paints the rose,  
Or decks the lily fair,  
Or streaks the humblest flow'r that grows,  
But Heaven has plac'd it there.

At early dawn there's not a gale,  
Across the landscape driv'n,  
And not a breeze that sweeps the vale,  
That is not sent by Heav'n.

There's not a tempest dark and dread,  
Or storm that rends the air,  
Or blast that sweeps o'er ocean's bed,  
But Heaven's own voice is there.

There's not a star whose twinkling light,  
Illumes the distant earth,  
And cheers the solema gloom of night,  
But mercy gave it birth.

There's not a cloud whose dew distil  
Upon the parching clod,  
And clothe with verdure, vale and hill,  
That is not sent by God.

There's not a place in earth's vast round,  
In ocean deep or air,  
Where skill and wisdom are not fond,  
For Christ is every where.

Around, beneath, below, above,  
Wherever space extends,  
There Heav'n displays its boundless love,  
And power with mercy blends."

NEW AGENTS—*Wm. Springsteen*, Rockland Co. N. Y. *Dea. William Alman*, Wilming-  
ton, Del.

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ing such as Cards, Handbills, Blanks, &c.  
will be neatly executed for those who may please  
to favor us with their work.

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large and extensive assortment of Blanks, con-  
sisting of Deeds, Mortgages, Bonds, Summons,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. SEPT. 30, 1835

No. 20.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

The following epistle is from the pen of the venerable JOHN LELAND. The bare announcement of the fact will secure to it an attentive perusal.

"I will give thee the opening of the mouth in the midst of them."

"The Priests bear rule by their means, and what will ye do in the end thereof?"

In a world, where the power of God—the power of Satan and the power of Men, have their respective courses; it cannot be expected, that religion, in all its purity, will be possessed—understood and practised without an alloy of error. From the entrance of sin into the human family, more or less, until the present time, darkness has covered the earth, and gross darkness the people. From creation to the law of Moses (almost 2500 years) except what was known of God by his works; but very small gleams of light were given unto men to teach them the moral character of God and what kind of worship he required of them. The mosaick ministration was glorious, but made nothing perfect: (except by sacrificing figures) it gave no hope for pardon of sin and eternal life. When the writings of Moses, and of the Prophets (who lived a thousand years after him) were read, the veil remained on the minds of the readers. When they prophesied of the coming of Christ and the

glory that would follow, their predictions were greatly obscured by mystery and Judaism. God having provided some better things for those that should follow. When John the Baptist, like the morning star, came before and introduced the SUN OF RIGHTEOUSNESS, the dayspring from on high visited the world. The true light then shone. The examples and preaching of Christ, with the inspired addresses of the Apostles, recorded in the New Testament, form a perfect creed of faith and directory of life, for the followers of Christ, to the end of the world. No man may add thereto or diminish therefrom. Those parts of the Old Testament which are brought forward and incorporated into the New Testament are binding on christians. Other parts of it serve to show the conduct of men—the changes that have taken place on earth, and the wonderful works of God in the world. The remainder are purely Jewish and have no great bearings on others. The establishment of christianity introduced a change of the priesthood—a change of sacrifice and a change of the law; of course the divers washings and carnal ordinances, which were to continue no longer than the reformation, ceased to be obligatory; and a new code of laws (contained in the New Testament) became binding on the saints. Here was a radical change of the rituals of religion appointed by God himself. Since the close of inspiration, thro' the weakness of some, and the love of power and wealth of others, christianity, in its exterior forms, has ever been changing its measures, but no length of time ever

has or ever will change *internal* religion. From the righteous Abel to the last sinner that shall be brought into the fold of Christ, each must be created in Christ—renewed in the spirit of his mind—receive an unction from the Holy One—drink of the water of life—fear God and work righteousness to be accepted of God and be admitted into the everlasting Kingdom. It would be an herculean task to give a history of the various sects of nominal christians, and their religious creeds, that have existed at the same time, or followed in succession, since the close of inspiration. The present state of things calls for our attention. The religious world (particularly in the United States) seems to be much in the condition that it was in Europe, when the people protested against the claim of the Pope, and ran hither and thither, until the civil arm settled the controversies.

As citizens, it is our joy and boast, that the government of the United States proscribes all *religious tests*, and guarantees unto every citizen his religious opinions, with the freedom of the tongue and the press to support them. As *John Wickliffe* began the reformation from popery, so the banished *Roger Williams* began the reformation from Hierarchy: he established the first form of government ever known, in Rhode Island, which excluded religious opinions from the civil code, on the true maxim, 'That *legal rewards* should never be given for *religious services*.' This novel nest-egg was soon followed by the illustrious *William Penn*, in the government of Pennsylvania, and the inhabitants of New York pursued the track. The principle which at that time was considered so dangerous, immoral and anti-christian, is now interwoven as an integral part of the Constitution of the government of the United States. The beginning was small but the latter end has greatly increased. From this it does not follow, that from our liberality and benevolence

to others, we are under obligation, or have any permission to believe all that others say (tho' they support their schemes by signs and lying wonders;) no: tho' men or angels speak not according to the law & testimony, they have no light in them—we are forbidden to go after them, but ordered to consider them accursed. The greater sanctity they show, the more they are to be dreaded and shunned: for the greatest religious errors that have ever been among men, have crept in under the robe of superior piety. They come with a great pretence of universal benevolence, crying aloud against bigotry and extolling union; but as soon as they gain influence enough, they forget their creed and draw away disciples after themselves. The cry of some of them is 'Be ye reconciled *one with another* in union that *we* may live (and make a gain of you) while another voice sounds 'Be ye reconciled *to God* that *your souls* may live.' I will here add, that the universal forgiveness to our enemies and benevolence to all men, enjoined on us by the voice of God, lays us under no obligation to sacrifice our judgments and say that is *right* which we believe is *wrong*.

It is now 63 years since my attention was solemnly engaged to serve the Lord. When first alarmed, I forsook my loose behaviour and ran to the law, as a covenant of works, in hopes of being delivered from condemnation by my reformation; but soon found that by the deeds of the law I could not be justified. It was then presented to my mind, that repentance for sin and faith in the Lord Jesus would secure my salvation; and was assured from the pulpit and from the bible, that Jesus would receive the chief of sinners that came to him with all the heart; but here I found that I could no more repent, believe, come to Christ, and give up my whole heart to him than I could create a world.—That unless I was drawn by the

*Father*, all the exertions of my natural powers of body and mind could not bring me to the *Son*.—That unless I was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and saved by grace, I must sink into hell. In this inquietude of mind I continued 15 months; until it pleased God, by his truth and grace to draw me, by the cords of love (not against my will, but with my will and strong desire) unto the hope of the gospel, which removed my guilt and set me free.

O, what immortal joy I felt,  
And pleasure all divine!  
When Jesus told me I was his,  
And whisper'd he was mine.

Soon after this, by the moving of my spirit and application of several texts of scripture, I felt myself bound (though unacquainted with men, manners and books) to engage in the ministry, in which I have continued more than 61 years. From the prophecy, that many should *run to and fro*; and from the commission of Christ, *Go*, my impressions were, that travelling and preaching repentance on the way was the path for preachers. Accordingly, without going to Jerusalem or any presbytery of preachers, or any theological school, or indeed any church, for licence or approbation, without conferring with flesh and blood, I began to preach, '*Ye must be born again.*' And the third chapter of John has been text for me ever since, The doctrine I have preached may be summarily described in two words, '*Ruin and Recovery.*' There are many commands given and many promises made to nations—to them in relative and social life, and, to individuals, which respect their happiness or misery in this world; but when the eternal salvation of the soul is treated of, three things are either expressed or implied, viz: Redemption by the blood of Christ—Renewing of the Holy Ghost—and, Good Works. In preaching this doctrine, I have traveled distances that would more than girdle the Globe

four times, and am not yet weary of it. In my journeyings, I have marked my own destination; observing the openings of providence—the request of people—the drawings of my mind, and the circumstance of things. I have never received any thing from a missionary fund to aid me; but have relied on the promise of God and the benevolence of the people for all that was necessary. My wants, fatigues and persecutions have been small, compared with what many have sustained; and recede to nothing when placed in competition with the sufferings which Christ endured. I have baptized 1525 by immersion, on profession of their faith in Christ. My success has been small to what some have had; but when I reflect on my barrenness and langor of soul, I wonder more that God ever blessed my labors, than I do that he has blessed them no more. And now in the eve of life, with a hoary head—decrepit limbs and a faltering tongue, I cry, *God be merciful to me a sinner! Save, Lord, or I must perish!*

In these days of novelty we are frequently addressed from the pulpit, as follows: 'Professors of religion, you stand in the way of God and sinners—give up your old hope and come now into the work—God cannot convert sinners while you are slumbering blocks in the way—sinners are stumbling over you into hell. Profane sinners, I call upon you to flee from the wrath to come—come this minute and give your heart to God, or you will seal your own damnation—God has given you the power, and will damn you if you do not use it—God has done all he can for you and will do no more—look not for a change of heart; a change of purpose is all that is necessary—to pray the Lord to enable you would be presumptuous. Some of you are mourning for the loss of a friend—I tell you your friend is in hell, and has gone there on your account—had

you done your duty your friend would now be in heaven, but for your neglect your friend is damned. My hearers, you may have a revival of religion whenever you please—begin in the work, and the work will begin among the people—continue in it and the work will continue—keep on and the work will become universal.\*

Had I the spirit of infallible inspiration, I could fix a standard of orthodoxy; but as I have no claim to that high attainment, I shall only remark, that I have not so learned Christ—I do not understand the Scriptures in that light—it is not the voice of my beloved—it sounds like the voice of a stranger and I dare not follow it. But, my brethren, while we believe that God saves us, not for works of righteousness that we have done but according to his mercy in his love and kindness towards man, by the washing of regeneration and the renewing of the Holy Ghost; let us never lose sight of the *holy law*, the eternal rule of right, which is founded on the relation which exists between God and man and between man and man, and will be binding on rational beings as long as the perfections of God and the faculties of man endure: this law runs through the Bible like a gold chord, and enjoins on men at all times, to believe what God reveals and obey what he commands. Every transgression of this law is *sin*, called a *debt*. That all have sinned and are ten thousand talents in debt, is abundantly proved: and that they have nothing to pay is equally evident; but the bankruptcy of

\* If these preachers really believe what they preach, we commend their honesty but doubt their religion: but if they do not believe it themselves, but do it to terrify their hearers, to immortalize their own names, as GREAT REFORMERS, who turn sinners from the error of their ways; verily they will have their reward, which is a poor one.

To this note I add, that the expressions, Moral—Severeign—Anxious—Probation—Total Depravity—Means of Grace—Purchased Salvation—Seal your own damnation, are not in the Bible.

the insolvent never destroys the justness of the law or the obligation of the debtor. Christ did not come to destroy the law, but to fulfil it; and those who are redeemed by his grace from the dominion of sin, do not make void the law through faith, but establish it. Any defect from the pristine innocence of Adam, is a charge on the human family: and the law cries *pay*: 'Turn to the Lord and make yourselves new hearts—put away all your sins and be perfect, &c. is as reasonably required of the human race, as any debt is required of a debtor. From this it does not follow that the insolvent sinner has any thing to make payment with. No. Whether his bankruptcy consists in the want of *will* or in the want of *strength* or both; still he hath nothing to pay; and is led to see and feel his entire poverty before he is frankly forgiven.

Societies of various kinds are now formed, with ostensible views, to extirpate drunkenness, masonry, ignorance, slavery and idolatry from the earth; and the people, from the aged to the infant, are called upon to enroll their names and take a bold stand to moralize and christianize the world. (*Lying, fraud, love of money, hypocrisy, gaming, duelling, and fornication, as yet seem to be considered too sacred to be meddled with, for no society is formed to check them.*)

The missionary establishment, in its various departments; is a stupendous institution. Literary and theological schools—bible and tract societies—foreign and domestic missions—general, state, county and district conventions—sunday school union &c. are all included in it. To keep it in motion, missionary boards—presidents—treasurers—corresponding secretaries—agents—printers—buildings—teachers—runners—collectors—mendicants, &c. &c. are all in requisition. The cloud of these witnesses is so great, that a sober man (who doubts the divinity of the measure)

is naturally led to think of the locusts in Egypt that darkened the heavens and ate up every green thing on earth; while the punster will compare them to the Connecticut pedlars who ransack every street and lane with their shining tin and wooden nutmegs. This machine is propelled by steam [money] and does not sail by the wind of heaven. Immense donations and contributions have already been cast into the treasury; and we see no end to it, for the solicitors and mendicants are constantly crying 'give, give,' with an unblushing audacity that makes humble saints hold down their heads.

There are a number of religious denominations in the U. S. so equally balanced, that no one of them can tyrannize over all the rest: the present scheme seems to be, for each society to sacrifice its peculiar characteristics, and all unite to form a *Christian Phalanx* to be established by Congress, as the religion of the U. S. If my painful fears, on this head are ever realized, the glory of America will depart—the blood and treasure expended in the revolution will all be lost—and the asylum for the distressed turned to a prison and an inquisition. But I forbear. The subject sickens. I close in the words of God himself, 'Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' *Are these thy ways, O Lord! hidden from him who wishes to know and do thy will?*

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KEY.—Begin at capital J in the centre, and  
Read up if you please,  
Or down, like Chinese;

To the left, like the Jews,  
Or to the right, as we use:  
and you will see the name spelt twice as many  
times as there are letters in it.

FOR THE SIGNS OF THE TIMES.

Guilford, Ct. Aug. 24, 1835.

BROTHER BEEBE: Seeing a few lines in the Signs from Brother C. T. Coote of Washington City, on a subject which I have had at heart ever since I began to love the truth, and with much anxiety and many fears I have commenced laboring upon. It revived my spirits, the bare fact that any one had felt the inconsistency of singing hymns directly contrary to our faith, inspires me with new courage.

It has ever appeared to me that it was as contrary to the gospel to sing lies as to pray or preach them. From observation of late I find that very few of our brethren have given any attention to the matter, but have sung what they have been accustomed to hear sung, without examining whether it accorded with the testimony of God or not; but the moment they looked on the various collections of hymns with the thought of discriminating between truth and error, they see with astonishment what a mass of corruption has been poured forth to the God of salvation, under the name of devotion. There is no want of hymn books as to number and quantity; there is no lack of poetical talent in a great proportion of them, but when tried by the standard of truth, alas! they fail. Watts is in most common use, and he wrote some few most excellent hymns, which the christian can sing "with the spirit and the understanding also. Witness this: "The Lord my Shepherd is," also the 146th Psalm, and then contrast them and the 14th hymn, 1st book, and others like them, with the 88th hymn 1st book. The last verse of which would have been a most appropriate motto for the works of the French Atheists of the school of Mirabeau; they chose the words "Death is an

eternal sleep," but the following conveys the same idea in language far more sublime :

"There are no acts of pardon past  
In the cold grave to which we haste,  
But darkness, death, and long despair,  
Reign in ETERNAL silence there."

See again Hymn 55, Book 2nd :

"The eternal state of all the dead  
Upon life's feeble strings," &c.

Then directly we shall see him applying the song of the Psalmist, praising the Captain of salvation and the glorious triumphs of his arm, to the British military and naval officers, and the triumphs obtained by their skill and prowess: see Psalm 18th. Again those Psalms which speak of the Church figuratively, and of the blessings of grace in the language of nature he has taken literally: See Ps. 65.

'Thou crownest the year with thy goodness,' &c. The year is the year of the redeemed; his paths are his ways, which are strength to the upright; his dealings, which are truth and grace, drop on the pastures in the wilderness, or the Gentiles and the little Hills, or Churches, rejoice on every side. All these blessed and soul comforting truths he has given to the literal shepherds, cattle and grass; "barren clods," green meadows, &c. &c. Furthermore, Watts has sacrificed truth to interest, directly and knowingly for aught I can see, in composing hymns some for Baptists and some for Pedo Baptists, so as to accommodate both parties; but he could not and did not believe both to be right, and I can see no cause but interest, knowing it would help the sale of his books. I may be thought severe, but if I am wrong I am open to conviction.

I have only specified a few, in one book, of the errors of the best, far the best of our Hymn Books. In all of Watts' Psalms and Hymns, 50 I presume cannot be found which are proper to be sung through as they are. I ask our brethren to examine them critically, not to make allowances

but to detect errors, and they will see the necessity of doing something or having something done. I feel to say, "Who is sufficient for these things?" but the Lord can make "the weak say, I am strong," and the stammering tongue say, "here am I, send me." Believing it to be a duty, I have begun to select from all, gleanings here and there, amending some, and endeavoring to keep my eyes fixed on truth as the first thing. How I shall speed, I know not; but I feel much encouraged of late, as brethren seem to be aware of the need of the labor, which will not be in vain in the Lord. If the Lord will, I shall briefly notice in due time some errors in all the collections which have come into my hands, and give a little outline of what my own intentions are, wishing advice from brethren on the subject, and a free interchange of views.

In haste, I remain yours,

A. B. GOLDSMITH.

FOR THE SIGNS OF THE TIMES.

Woodville, Rappahannock Co. Va. }  
August 22, 1835. }

BROTHER BEEBE: Although the faith, which was once delivered to the saints, is, according to my conception of it, earnestly contended for, and ably defended in your little messenger of gospel truth, yet it meets with much opposition from a large majority of the Baptists, as well as from the whole tribe of the Arminian school in this region of country. Indeed I can discover little or no difference between our modern or new light Baptists, and the disciples of Arminius, except in the mode of baptism; and did I not know that all things work together for good to them that love God—to them that are called according to his purpose—I should more deeply deplore, than I do, the success that our free will Baptist declaimers have met with in proselyting Arminians to immersion. It seems to me that they have, like the pharisees of old, compassed sea and land

to make proselytes, and now that they are made, they make them, if not two fold more the children of hell than themselves, at least ten fold more the disturbers of the peace of Zion ; for they have gotten them into the bosom of the churches, set about in every nook and corner, where they are, like the troubled sea, casting up mire and dirt continually. But woe unto them, if indeed they are like unto the scribes and pharisees whom our blessed Saviour pronounced hypocrites, and compared to whitened sepulchres, which indeed appear to be beautiful outside, but are within full of dead men's bones and of all uncleanness.

Repentance and Faith, we are told, are the conditions upon which our salvation is suspended—a cold unsavory dish, my Brother, to set before a sin sick soul, that is hungering and thirsting after righteousness—a dish not adapted to the palate, nor suited to the stomach of a poor languishing soul, that needs the sweet savoring cordials of the gospel. But, I suppose they preach what they know, or rather what they think they know ; they seem, however, not to know that Jesus, which signifies Saviour, hath saved his people from their sins, and from the curse of the law, by bearing their sins in his own body on the tree, and that he had obtained eternal redemption for them, as the Apostle speaks ; and that the holy Father hath blessed them with all spiritual things in heavenly places in Christ, according as he (the Father) hath chosen them (the Elect) in him (Christ) before the foundation of the world, that they should be holy and without blame before him in love, having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved, in whom they have redemption through his blood, and forgiveness of sins

according to the riches of his grace. And here let me remark, that Christ has left no conditions to be fulfilled by his people, as the meritorious or procuring cause of their salvation, having by his obedient life and meritorious death, fulfilled all the conditions of the covenant in their room and stead, and upon their account, as the holy Scriptures abundantly testify. Hence the Apostle boldly asserts, in vindication of the grace of God, that the elect are saved by grace ; for says he, By grace are ye saved through faith ; and that not of yourselves ; it is the gift of God ; not of works, lest any man should boast. For we, (believers) continues the Apostle, are his (not our own) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. But lest I may weary you, I will drop the subject, as I do not feel capable of writing for the edification of others.

I am, yours, in the Gospel of Grace,  
W. W. COVINGTON.

FOR THE SIGNS OF THE TIMES.

*Chemung, Aug. 15, 1835.*

DEAR BROTHER : It has seemed good in providence to have my lot cast in this town, where I have bought 50 acres of land for a home for my family, which with health and prosperity they may be comfortable. In this section of country there are a number of good Brethren who hold the truth in righteousness, and delight in the life-giving sound. There are also some who have crossed the ocean, that have heard and learned of Jesus in a foreign clime ; they were friends of Mr. Gadsby, of whom you have heard, who chose to stay at home and read his works, *Toplady & the Bible*, rather than be found with the monstrous Woman. There is some shaking among the bones of Large Ch'h. in this place, which I view as favorable of the separation of the saints from the Hagarites among them. It is almost death to

find the Signs with any, and therefore it increases a desire to read them; the result time will show. I feel assured, if the good shepherd feeds them, they will ere long have strength to stand in and on the truth; I have thought some of Jacob's words: "Joseph is yet alive;" teaching me the bare possibility, in the old man's mind, of his being alive, altho demonstrated by good evidence; but Jacob would go and see him before his death. Now if Joseph is typical of Christ, and Jacob the Church, I now see as great a famine in the souls of God's people as me-thinks Jacob experienced. Jacob took his money to buy food of Joseph, he obtained some and his money sent back; this food strengthened him until he concluded to go and see him before he died.

The famished state of the Church at this day, barely supposes that he is yet alive, altho demonstrated by sufficient evidence he lives. That darkness prevails, want of love, joy in the spirit, works of meekness, sobriety, and truth; the inaction of the spiritual mind, cold forms of prayer and dry preaching, all shows much leanness, although the form of godliness in sound words may be apparent. But thanks be to God, Joseph is yet alive and is governor, and all the spiritual Israel will go and see him before they die of the famine; hence they are counseled of him to buy gold, tried in the fire that thou mayest be rich, white raiment that thou mayest be clothed and the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see. So they get food, raiment and salves for their wounds, and receive strength to stand in and with truth against all the workers of iniquity, until he will send his chariots to meet them and receive them to the full enjoyment of himself.

This life, which is in the Son or is the Son, is in his people looking for the truth; hence the enquiry, Watchman what of the

night? Reply. Famine in the land, not of bread but of the word; I charge you, Oh ye daughters of Jerusalem, if ye see my beloved, tell him I am sick. Jesus is the governor; He is the reservoir, full of food, raiment, balm, health strength and eternal life; your cup shall overflow, your bread shall be sure, and ye shall enter into rest; all things are yours, and ye are Christ's and Christ is God's. No wonder then that those who tire, though sickly, should enquire, where is the Governor's word or authority for giving the children's meat to dogs, or for associating clean and unclean things together—such as jewels in the hog's snout, a fleece of wool on goats, dogs and wolves, sheep and goats, oxen and rabbits, owls and dragons, cocatrices and lambs all in one fold, when their nature and disposition is so opposite; truth and error, darkness and light, Christ and Belial are all one and the same thing to most of professors.

The anxiety manifest in many of the Brethren who write in the Signs, shows their desire to have the truth only, as many have been delivered from the most prominent parts that compose Anti-Christ. I yet mistrust that we have lived with the old lady's daughters—that we yet have some of her appendages which still eclipse the glory of the Church of Christ. I am pleased to find a disposition to look to the rise and authority for the creature called *Association*. I for years have had no fellowship with her, although I have attended when convenient to see the brethren. She has been generally supported by arguments from our best brethren, as being prudent, conducive of good and useful; the inference drawn from scripture by men, horse power or steam power, has never satisfied my mind that God established such a creature. The Church is the establishment of God; alone kept by him, increased or diminished as he saw fit, as the only body of Christians authorized to



act, in a Gospel sense, in the same spirit and in agreement with his revealed will. The idea of Correspondence, is evident from several scriptures. At present it appears to me simply a letter written on the then state of the Church, or epistle of love sometimes accompanied with relief to brethren in another church or location, which tenderness of feeling was manifest by their regard to their brethren perhaps in affliction circumstances; and as was the case of some churches whose minds were burdened with meats. These being young ch'hes. they thought it good to go to Jerusalem where God had sent out the Apostles (perhaps many of them members there and the oldest church) to tell them their trials. They did so, and the Lord was there and spake through James to the edification of the Body—the Church; therefore it was salutary and remains as such to this day. I see here no moderator but Jesus, no numbering of Israel, no resolutions passed by a majority, no authority exercised over each other, but the advice of a mother to her daughter. Neither do I see any amalgamations whatever, but a perfect oneness in an action of righteousness.

I do hope the Lord will, yea, I know he will, turn the ungodly away from Jacob, for that much has arisen out of this creature, all the churches can testify. You may look for the introduction of Wesleyism; for all the institutions of men have been so highly recommended by this creature that the land is overflowed with darkness and burdens so grievous to be borne, that the beauty of worshipping God in spirit and in truth by a spiritual people manifesting the life of God, is nearly eclipsed. I also think it mete to send Paul, Titus, Timothy, Gilbert or Henry or any Brother who can go in the fullness of the gospel, to relieve the necessities of the poor saints, either temporal or spiritual, in any place where they may be located

if the same duty is enjoined that was there spoken of in the New Testament or by the same spirit.

Yours, in the Kingdom of Christ.

H. ROWLAND.

FOR THE SIGNS OF THE TIMES.

Cow Marsh, Del. July 1, 1835.

BROTHER GILBERT: I herewith send you a description of the Image of the Beast, as the subject has been presented to my imagination in a vision or dream. See Acts ii. 17.

First, a large vulture head covered with horns (with which to slay the Lord's two witnesses,) called *Theological Seminaries* for the preparation of young men entering the ministry. This head is well mounted upon a neck of *spiritual pride*, with veins and pipes to convey the corruption from the head to every member of the body.

The Body or trunk, called *Bible Societies*; right fore limb, (a little raised) called *Mission Societies*; left dito, *Tract Societies*; right limb behind, *Sunday Schools*; left dito, called *Temperance Societies*; a Peacock's tail, called *Protracted or Camp Meetings*.

If you think proper to exhibit this Beast, please represent him as standing upon an anxious bench in some conspicuous part of the Capitol of the United States, with the Old Serpent and his seed admiring the Beast, and praying Congress to give life to the Image by stopping the Sunday Mail, and in sundry other particulars legislating upon the Divine Law.

I think this an image of that Beast on which the Whore of Rome was seated, and which received a deadly wound by the hand of Bounaparte, but has been healed by the crowned heads of Europe.

Dispose of this scrap as you may think proper; from your unworthy Brother

PETER.

N. B. I think it unnecessary to add, this Beast is *cloven footed*.

## FOR THE SIGNS OF THE TIMES.

*New York, Aug. 19, 1835.*

BROTHER BEEBE: Through mercy I arrived here safe. I called on Bro. Spencer and found him a God-tearing man in the furnace of afflictions, which were increased by the loss of 500 volumes of his publication on Redemption, which remained in one of the Printing Offices destroyed during the late fire in this City. I consider that God's people have sustained a loss in so valuable a work. Possibly you will undertake its republication; if so, it will be advisable to omit the frontispiece and appendix, for it then can be afforded at a lower price and meet a greater demand—and all must be aware that the Lord's people are generally poor. I obtained two volumes which shall be delivered as directed.

I went to hear their minister, but he has left the Arminians in *name only*. Indeed Brother, to me it is a solemn reflection, that the Baptist preachers in our day appear to have received a commission to do as the Israelites did with the Land of Moab: "To smite every fenced city, and every choice city, and to fall every good tree, and to stop all the wells of water, and to mar every good piece of land with stones." I was pleased to find Bro. Pitcher truly contending for the Faith once delivered to the saints. He has proposed taking, on next Sabbath, a collection in our behalf.

Your affectionate Brother,

GARNETT JONES.

## FOR THE SIGNS OF THE TIMES.

*Turin, N. Y. June 24, 1835.*

DEAR BROTHER BEEBE: It is good to be zealously affected in a good cause, but the zeal that is not according to knowledge is not good. If I have ever discovered the zeal of Saul before he was converted, it was last week at a meeting held in this place for many days. They had a place for the unconverted to be prayed for by

those who were denominated righteous. I heard the old Pelagian doctrine preached in all its purity: that the free will of man turns the whole scale of our salvation, and that the final happiness of all is wholly suspended upon the choice of man. But to leave the doctrine, I shall try to describe the place where the poor unconverted were to be made christians—They were to come to a place called the altar—not that altar which the ark of the covenant prefigured, no, no, talk of that! but a place fixed by themselves for the unconverted to kneel down at, where the great men who are called *skilful* in prayer, and able to lay hold of the arm of the Almighty in behalf of the poor souls that were on the road to hell. Skilful men indeed they were, if they told us the truth, viz: that the eternal salvation of many souls depended on them, to pluck them as brands out of the burnings.

I saw many who were going to them like sheep to the slaughter, bowing before them, and after a few moments repose, orders were given by some one for a volley of prayers to God, and for them not to take a denial on such an occasion, for souls by scores and hundreds were going to hell because christians would not pray for them. After this for the space of an hour they cried, yelled and shouted glory! glory!! I waited to see them get through their stent: I heard them say that God had heard their prayers, and that their souls were converted!

Dear Brother, if this meets your mind, give it a place in your paper.

I will give my feeble judgment from whence this zeal arises:—It arises from ignorance of the righteousness which God requires in the law. The law is holy, just and good, and requires a perfect righteousness, both as to the matter and manner of its performance; all that the law has commanded must be done as it is commanded, or it is no righteousness, Deut. vi. 26. The law is spiritual and reaches to the heart,

spirit and soul of man; it forbids sinful thoughts, inward lusts and irregular affections, as well as outward sins; it allows of no little sins, but condemns all. So extensive is the law, and such the spirituality of it, which the Pharisee being ignorant of, sets up his own and zealously endeavours to establish it; but it will not be of any service: Mat. v. 19, 20. This ignorant zeal arises from a want of knowledge of the righteousness of God revealed in the gospel, which is no other than the righteousness of Christ, who is God as well as man; being ignorant of this, its excellency, fullness and suitableness, men submit not unto it, stumble at this stumbling stone, and the rock of offence. It arises from ignorance of their own righteousness, the spirit of God not having convinced them how imperfect and polluted it is; that it is not answerable to the law of God and how short it comes of its demands and requirements, and how insufficient it is to justify them before God. It arises from a want of faith in Christ; being destitute of this, these zealots eagerly follow after righteousness, but do not obtain it because they seek it not by faith, but as it were by the deeds of the law. Now what is not of faith is sin, and therefore zeal without faith cannot be right; zeal without faith in Christ must be without the knowledge of Christ, and that which is without the knowledge of God in Christ, cannot be well pleasing and acceptable to God. Such a zeal goes contrary to the will and way of God, therefore this zeal must be a false one; the way and method that God takes to justify men, is by grace, freely imputing the righteousness of Christ unto them; therefore it must be a blind and ignorant zeal, which sets up a man's post by God's post to advance his own righteousness above that of Christ. It reminds me of the great zeal of Jehu, when he said, "Come with me and see my great zeal for the Lord," when at the same

time he took no heed to walk in the law of the Lord, nor did he depart from the sins of Jeroboam; for though he destroyed the images of Baal, yet he worshipped the Calf at Dan and at Bethel.

I must conclude, my sheet already being nearly filled. I can assure you, dear brother, that I can distinguish but a very little difference between the new zealots and their old mother at Rome; all the difference that I can see is, that old lady claims the power of remitting sin hereafter and getting people out of hell. Her daughter can do much while her subjects are this side; for she says publicly and without any dread of fear, that the salvation of the world is invested in her breast; and if so, she will soon have horns and speak like a dragon, and all the power of her mother, or first Beast, will be given unto her, and as she progresses in this work of darkness, she will soon be able to give life to the image of the Beast. Rev. xiii. 15. She has, and does deceive many, but they must be men of *the earth*.

I will conclude, believing that God permits these floods of delusion to take place for the very purpose of trying the faith of his people. Reader do not be alarmed, our God hath judged the great whore which did corrupt the earth with her fornication. Brother, may the Lord give you health of body and mind, to stand in these evil days of darkness, to exhibit the truth.

Yours, in the Bonds of the Gospel,  
E J. WILLIAMS.

James City, Va. Sept. 2, 3835.

DEAR BRO. BEEBE: The enclosed \$5 you will place to my credit for the Signs of the Times. The multitude are fast increasing in Virginia, in consequence of their Protracted and Camp-meetings, from 30 to 40 converts at a time, or rather proselytes. When the work of God is going on, all his true Israelites will rejoice; but alas! when the work of men is set on foot, they must and will mourn. May peace and union abound among the Sheep of Christ. I am, yours, in the best of bonds, DANIEL JAMES.

## Signs of the Times.

NEW VERNON. Wednesday Sept. 30.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

MEETING IN SARATOGA Co.—After traveling about 170 miles, we arrived on Wednesday the 2nd inst. at the Meeting-house in Wilton, where we met with a number of the dear disciples of the Lamb, in whose company we enjoyed a most delightful season. The following ministering brethren were present, viz: Elder John Leland and Noah Y. Bushnell of Mass., Jacob St. John, Job Champin, John Coleby, —Bennet, E. Raymond, G. Conklin, G. Beebe, E. Finch, and brother Carr—the two last named belong to the Wilton Church. Of these brethren five are aged and hoary headed, the others were middle aged, and young men.

At 10 o'clock A. M. the worship of God was introduced with prayer and preaching by our venerable brother Leland, who was followed by nearly all the ministers present. Our readers may form some idea of the tenour of the preaching, by the subjects or texts which were selected and dwelt upon. The following is a list of them, viz: Leland—Eph. ii. 8, 10, "For by grace are ye saved," &c. Beebe—Rom. viii. 35, "Who shall separate us from the love of Christ?" &c. Raymond—Acts x. 42, "And he commanded us to preach unto the people, and to testify," &c. Conklin—Ps. lxxix. 29, "But I am poor and sorrowful: let thy salvation, O God, set me upon high." Bushnell—Math. vi. 13, "For thine is the kingdom, and the power and the glory." St. John—Ps. cx. 3, "Thy people shall be willing in the day of thy power," &c. On Thursday afternoon the Elders and brethren present were invited to assist the Church in setting Brother Stutely Carr apart to the work whereunto (they believed) the Holy Ghost had called him; after receiving satisfactory testimony from the Church, and

from the mouth of the candidate, of his moral and christian character; his call and qualifications for the work of the ministry, as also his doctrinal sentiments; by request, Elder Leland preached on the occasion from Mark xvi. 20, "And they went forth and preached every where," &c. After prayer hands were laid upon the brother. The fellowship of the brethren was then expressed in primitive form by the right hand, and an appropriate exhortation to the newly ordained brother by our aged brother Elnathan Finch, pastor of the church, to contend earnestly for the faith once delivered to the saints, which closed the solemnities of the occasion.

We learn from the brethren who attended this meeting, that there is a general shaking among the churches throughout their respective sections of country. Nearly all the churches of their acquaintance were once supplied with the preaching of the gospel, by men of God, who knew, who loved, and who proclaimed the truth as it is in Jesus; but these fathers have, many of them, ceased from their labors, and since their departure grievous wolves have entered among the churches, not sparing the flock, and of their own selves many have risen up and have drawn away disciples after them. But amidst the mighty deluge of error and iniquity which has in many instances seemed to sweep all before it, God has graciously preserved a few of his aged veterans in the truth, and has raised up others to blow the trumpet in Zion, and sound an alarm in the Holy Mountain; to smite with the fist and stamp with the foot, and shew unto Israel their transgressions, and to God's people their sins. In most places where the churches have suffered the woman Jezebel, who calls herself a prophetess, to teach, she has not only seduced God's people, but she has greatly multiplied the number of her children, inasmuch as to enable them to outvote and proscribe the children of promise, and by this means the heirs of promise have been greatly oppressed and afflicted. Some among them have been captivated by the seducing spirit of old Jezebel, and have contended for her, and have plead the number of her progeny as an evidence of her being the legitimate bride—the Lamb's wife; others being rather timid, have not had sufficient resolution to dash her little ones against the stones;

and thus they have suffered her to hold her standing among them, until she has been heard to say, 'I set a queen, and am no widow—I am increased in goods and have need of nothing,' and until she has been able to feed at her own table a mighty host of prophets.

But, as we before observed, there is now a shaking among the churches. The Jezebel family are now turning their screws so intolerably tight upon the saints, as to cause them to groan; and as in the case of Israel when in Egypt, so in their present affliction; their groaning has reached the ears of the Lord of Hosts, and we have reason to believe he has come down to deliver them. Many little groupings of disciples have taken a stand—not a new stand—but have returned to the old apostolic platform; some few have received letters of dismissal from the *mixed multitude*, but the greater part have been either *thrust forth in haste*, or have withdrawn themselves from such as walk disorderly by coming out from, and protesting against the abominations which they have separated themselves from.

On the whole we have great reason to be humble before the Lord—to bless and magnify his great name that he has neither forgotten nor forsaken his people. He has evidently remembered our state; he rideth upon the heavens in our help, and in his excellency on the sky. It was to us peculiarly gratifying to witness the firmness of our aged fathers, who, leaning upon their staff for very age, exhorted us to be steadfast in the faith and order of the gospel of Christ.

The Minutes of the Ketocton (Va.) Association, have reached us: from which we extract the following Resolutions:

On motion of Bro. S. Buck, *Resolved*, That we discontinue our correspondence with the Hudson River Association. It was then required, on motion of Elder Oglevie, that the mover should give his reasons for said motion, when the following reasons were stated, i. e., that that Association warmly advocates missionary, bible, and other societies, and theological schools, &c., as important in the salvation of sinners.

*Resolved*, That this Association have no fellowship with any Baptist Church, or individual member of a Baptist Church, who connect themselves with any of the societies commonly known by the name of the *Benevolent Institutions* of the present day.

To this last resolution, there were nine dissenting votes.

LUTHER RICE, ONCE MORE.—In answer to an enquiry made by us in our 14th No. of the progressing volume, page 219, concerning the pecuniary circumstances of Elder L. Rice; our Brother C. T. Coote, Esq. of Washington, D. C. has informed us that the information on which we based the assertion, that *Mr. R. commenced his career poor; but by some means has now become wealthy*, was incorrect and perfectly groundless. We feel obliged by the kindness of our Brother, and as we had no intention to misrepresent Mr. Rice, we take pleasure in retracting that part of the article.

We are happy to learn from Brother Goldsmith that he is progressing in his work, and we feel impatient to see the work completed. The confidence we have in the ability of Bro. G. responds to the language of Brother Coote, and we also feel a satisfaction that the labor of publishing a volume of Hymns has fallen into his hands.

PENN. BAP. MISS. ASSOCIATION.—The eighth annual meeting of this body was held in Philadelphia, June 1st, 1835. The Editor of the Am. Baptist, in reference to this institution, holds the following language:

"The missionary cause will go on. The progress of that sun which is the *Light to lighten the Gentiles*, and will yet be the *glory of Israel*, shall not be retarded. The cause of missions stands pre-eminent among the institutions of the day, and is one of the noblest ever presented to the admiration of the world. Do any wish to witness its benign and heavenly influence, they will see it on the hearts, and in the habitations of those who have shared its blessings, where the morning and the evening prayer ascends, that blessings rich and abundant may be returned upon those who have *"remembered the poor."*

This society commends itself to every heart. Clothed with charity, it contemplates the divine nature, and assimilates man to the image of his God.

When we say to our readers that the system of Missionary mendicancy is a system of Idolatry, we are accused of infidelity—want of charity—opposition to the spread of the gospel—the salvation of souls, &c.; and when we say that that system claims to be the efficient cause of the salvation of souls, and that it claims such honors as are unlawful to render to any being or institution, but God alone, we are accused of misrepresentation and falsehood. But let any man who fears God and is familiar with his

word, read the language above quoted from the 4th No. of the present volume of the Am. Baptist and compare the same with the Scriptures of truth, and then tell us if they can that there is no idolatry in the pretensions of those institutions. *The Missionary cause will go on*; i. e. those which are instituted by men like that of which the Editor is speaking. And we doubt not this assertion: What would hinder its progress? "He who now letteth will let, &c. until that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." To this boast therefore we object not; we know that they will go on until the cup of their iniquity be full, but to the wicked perversion of those sublime and scriptural emblems of the Son of God, which hail the exalted Messiah as the *Sun of righteousness*, and as the light of the world, or light to lighten the gentiles, and the glory of Israel, so as to make them apply to such humanly devised machines, we do enter our most solemn protest. We dispute not the declaration, that what the Editor calls *the cause of Missions*, stands pre-eminent among the institutions of the present day, and that they elicit, from a world lying in wickedness, their co-operation, admiration and applause; but still we number ourselves among those who *wish a witness of its benign and heavenly influence*. Nor can the two witnesses referred to, by any means satisfy us. The first we cannot see—i. e. the heart—and we leave it therefore to Him who judgeth the heart. The other witness is not in point. Men pray without any heavenly influence, as did the Pharisees of old; they make long prayers too, to be heard and seen of men. Christians have in every age prayed from an heavenly influence from above, before Mission societies were even heard of; they prayed as the spirit (the Holy Ghost) gives them utterance—not by an influence originating in, and proceeding from human inventions.

The charity in which this Mission system pretends to commend itself to every heart, is of that kind which will, if possible, rifle every pocket of its cash, and lead captive silly women for filthy lucre's sake. In this extract we are farther told, that it contemplates the divine nature, and assimilates man to the image of his God!! If the writer will prove to us by the scriptures

that this last declaration is true, and that the Missionary machinery of the day will in reality assimilate man to the image of God; we will pledge ourselves, immediately upon the receipt of such testimony, to pay all our earthly possessions into the treasury of that institution. But until he shall furnish such testimony, or retract his assertions, we shall hold him guilty of perverting the scriptures, teaching a system of Idolatry, and of laboring to hoax the unsuspecting citizens out of their money.

**TENT FOR PREACHING.**—We notice in the Register a resolution of one of the Churches of the Genesee Association in the western part of this State, recommending the appointment of evangelists to labor in the feeble churches, to act in conjunction with pastors in holding protracted meetings; and another appointing a committee to procure a **TENT** of suitable dimensions to seat at least 1000 people, to be used for the purposes of religious worship in such meetings, in such places as are unable to support the regular ministrations of the gospel, and much less to build meeting-houses.

We see not why the project is not a good one. It has been experimented with success by our denomination in several sections of country, and of late in Pennsylvania by brethren, who inform us that the presence of the Lord was with them.—*American Bap.*

It would appear that the wits of man were upon the rack to invent something novel in regard to religion—something to excite curiosity and secure attention. Matthias, the pretended prophet, arrays himself in splendid garments sparkling with gold, and draws the attention of thousands.

The machinery for protracted meetings, like that of steam-boats, require skilful engineers—such as understand the wireworking of the machine; hence we find the enterprising magicians of our day, have at length provided for this purpose, such men as will in their judgment answer. It is proverbial among the new school of Baptistis, Methodists, Presbyterians, &c. that old fashioned doctrinal preachers will not answer for protracted meetings, or for revival making. One sermon of doctrinal preaching, such as was considered sound and orthodox in the Apostolic age, they tell us will completely

upset all the proceeds of a whole camp, or protracted meeting.

The scheme then of providing a moving Tabernacle, and men who are expert in the proselyteing business, is altogether in tone with the whole system, and only needs a few more improvements to get this Machine in proper order to convert the world by Steam.

We learn that nine persons were baptized at Southampton, Bucks co. Pa., as the fruits of the camp-meeting recently held in that place. On the 20th, three others were baptized at Hatboro', an adjacent place. The baptized brethren have requested a council to meet on the 8th of September next, to constitute them into a new church. Hatboro' is said to be a growing village, with no place of worship in it, so that it would seem that there is a fair prospect for the new interest contemplated.—*American Bap.*

Such are the fruits of Camp-meetings. But the Prophet Isaiah has informed us that they hatch cockatrice eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper; they trust in vanity and speak lies; they conceive mischief and bring forth iniquity. Such are the boasted fruits of the inventions of those who are described by the inspired prophet of the Lord; who call not for justice—who plead not for truth. But "Their webs shall not become garments, neither shall they cover themselves with their WORKS; their works are works of iniquity, and the act of violence is in their hands." Perhaps there never was a case known since the prophets day, to which the words above quoted would apply with more force than to the camp meeting and its fruits at Southampton.

The Baptist Church at Southampton, is large and wealthy; they remain on the old apostolic platform, and have hitherto refused to be led off from that ground by all the cunning craftiness of men who lay in wait to deceive them. The fact of a large, respectable and wealthy church, existing within eighteen miles of Philadelphia, which will not come into the new measures of the popular clergy, is very mortifying to the feelings of such troubled spirits as Leonard Fletcher and those of the same school. The new school have frequently attempted to draw

off this church after them; they have also requested the use of their meeting-house, for protracted meetings, but having been refused, the present plan is to endeavor to divide the church if possible, by appointing their camp meetings in the immediate vicinity. They have held two and the fruits thus far, as stated by the Editor of the Amer. Bap. is 12 persons baptized, which seem to be about organizing into a church. We doubt not the whole missionary influence will cast in their mite to build up this new interest; but let our brethren at Southampton remember that no weapon formed against Zion shall prosper.

**LEXINGTON ASSOCIATION AND OLD SCHOOL MEETING.**—The Lexington Association will commence its next Anniversary with the Church in Roxbury, Delaware Co. N. Y., on the 1st Wednesday in Oct. next, at 10 o'clock A. M. On Saturday following the 1st Wednesday in Oct. a General Old School Meeting will be held with the Church at Lexington, Green Co. N.Y. Those who attend the Association at Roxbury, can with convenience reach this meeting in good time, the distance from Roxbury to Lexington, being only 18 miles. Brethren who may come from up or down the River, will land at Catskill; Stages will there be in readiness to convey them 28 miles to Lexington. Brethren from Va. Maryland, Del., Penn., Ken., Mass. and Ohio, are expected to attend. Those Brethren who may wish a passage from Catskill directly to the Association, without going by Lexington, will take the stage through Windham and leave it at John T. Moor's, Roxbury, where vehicles will be in readiness to take them to the Ass'n. The Old School Meeting will be on the return route to Catskill. We are requested by Eld. Pettit of Lexington, to say to our Brethren, that it is the especial desire of himself and brethren in his vicinity, that they should all attend this meeting. Brother John Leland is also expected.

**RECEIPTS.**

Abraham Sperry,	Ohio,	2 00
Elder S. Gard,	do	3 00
Mathew Gunton,	Pa.	2 00
Eld. Hez. West,	do	5 00
Eld. T. P. Dudley,	Ky.	5 00
E. W. Simpson	N. Y.	1 00
Elder J. St. John,	do	1 00
" Daniel James,	Va.	5 00
" H. Cool,	do	5 00
" Jas. Henderson,	Ga.	10 00
Total,		\$39 00

## Poetry.

FOR THE SIGNS OF THE TIMES.

**The Final Rest.**

While we sojourn below  
Mid cares and toils and woe,  
We think of home, our final rest,  
And faith supports us thro.'

Tho' many a billow roar,  
And darkness clouds the shore,  
At thoughts of home, our final rest,  
Faith views the voyage o'er.

Tho' foes beset the road,  
And we thro' fire and flood  
Must reach our home, our final rest;  
Faith smiles and trusts in God.

Tho' we are weak and poor,  
Yet mercy opes her door,  
And we've a home, a final rest—  
Faith, joyful, counts her store,

Tho' many are our fears  
And wearisome our cares,  
One thought of home, our final rest,  
And faith smiles thro' her tears.

A few more steps we mourn  
And we shall meet above,  
In our last home, our final rest,  
And sing Eternal love.

Guilford, Aug. 24, 1835. A. B. G.

**We are too cold for those whose love.**

We are too cold for those whose love  
Should centre, Lord, alone in thee;  
And like the generous flames above,  
There glow and shine eternally.

We are too mute for those that soon  
Expect to sing in temples, where  
The light is one all-glorious noon,  
The hymn is that which millions share.

We are too trifling, whose brief walk  
Is to the tomb's forgetfulness;  
Along whose chambers comes no talk  
Of the earth's giddy nothingness.

We are too faithless for the men  
Whom God hath girded to the fight;  
Whose victory's only certain, when  
The armor of belief is bright.

We are too proud for those whose sin  
Brought the veiled God to weep below;  
And feel the malison for sin,  
Due only to his ingrate foe.

We are too groveling whose high aim  
Should look away from earth to heaven;—  
O' Christ, to our acknowledged shame  
Let thy redeeming robe be given.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conk  
lin, L. L. Vail Esq. Charles Woodward, near 14th  
Jas. Robinson, Peter Winchel, J. Vaughn B  
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Geo. Doland, Col. Wm. Patterson, R.R. Drake,  
G. Van Duzer.

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land, Wilmet Vail, Henry Rowland, Ed. J. Ash,  
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Gideon Simpson, John Halcumb, Thomas Ray,  
Alexander Coneley, Pleasant Lemay, Isaac  
Raily, Guy Beck, Ransom Gear, Rich-  
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Maine,---P. Hartwell, Moses Clark, Esq. Phil-  
lip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District,  
C. T. Coote Esq. Washington City, D. C.  
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N. C.---Burwell Temple.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO, N. Y. OCT. 14, 1835

No. 21.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### NUMBER 1.

*The "finished work of Christ," or the complete Salvation by which HIS PEOPLE are saved.*

Some few thoughts which have passed through my mind, together with my views on this all-important subject, I have committed to paper, and send them, if worthy, for an insertion in your periodical; if not, lay them aside. The most prevalent notion, the standard of orthodoxy among anti-christians, is, that Christ suffered to appease his Father's wrath, and satisfy divine justice; that the blind attribute must have a victim, and so took the innocent for the guilty, to exhibit the characteristic "*most Just*;" that nothing was accomplished by the death of Christ, except the removing of obstacles in the way of the sinner's return, and opening a door whereby he might save himself if he would, thereby making it morally possible that all mankind might be saved; but securing the safety of none positively. Now salvation, or its opposite, damnation, is nothing abstractly considered, separate from its subjects. Christ is not the salvation of those who perish and are destroyed forever, for they are not saved, and those

who are not saved have no salvation; if they have no salvation, they have no saviour; for saviour, saved, and salvation are relative terms, and have no force when separated from their antecedents. This seems to be implied in the prophecy of the messenger to Mary: "His name shall be called Jesus;" why so? "for he shall save *his people* from their sins." So then the name Jesus loses its significance, when we lose sight of the peculiar people, of whom he is the Saviour. If he only made salvation possible, for all, and secured none, those who are saved, are indebted to themselves or other men, for whatever they enjoy of divine favour; for God has done no more for them than others, and those who perish have as much grace as those who are saved, and those who are saved can no more say by grace we are saved, than those who are damned, for all have equally shared in grace; therefore something else must really be the salvation, and not Christ, and if that something else is lacking, the testimony is far from being Gospel or good news, for it adds to the misery of more than it comforts. If they happen not to believe it, they are in a far worse condition than if they never had heard it; this makes the Gospel a ministration of wrath rather than grace, and puts the philanthropy of modern missionaries in a very questionable light.

But we will not waste our paper in commenting on error, but open to the truth. The Gospel is good news—a testimony of truth, and believing or disbelieving it, neither adds or diminishes its verity. It was as true before the day of Pentecost as af-

terwards, and most certainly if it was not a truth, telling it or believing it would not make it true. But the Apostle calls it "the word of truth, the gospel of your salvation;" and as it is always spoken of as tidings or testimony which requires and implies a settled character for truth or falsehood—if it is tidings or testimony, what does it tell or testify?—of what does it treat? Of the salvation of God; "Whosoever among you feareth God, to you is the word of this salvation sent;" not "to you is the salvation sent," but the word of it, which plainly implies, and the conclusion cannot be avoided, that the subject of which it testified, was a finished matter—an accomplished work; and when that work is understood and the declaration of it believed, the gospel is understood and believed. But if an exhortation to perform something in order to the obtaining of salvation as a reward, or as a condition on which our safety is suspended, is given out, no matter whether it is to pray, to repent or to believe, it is evident that 'tidings' is an improper appellation. There is nothing good to tell as yet, and we must wait till the last judgment before we can hear the gospel, or good news, for all the ifs of modern theology will not be disposed of till that supposed period; therefore the story cannot be told till then, for nothing can be plainer than this, that the history of an affair cannot be written, or the story told till it is accomplished. So there is no good news, or gospel. There is news, but the good depends entirely on after considerations—the amount of human effort, and the proper application of the great mass of moral machinery.

The Scripture declares that "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." The promise of God was, that "Israel should be saved in the Lord with an everlasting salvation," that thy people shall be righteous." "More-

over *I will* appoint a place for my people Israel, and will *plant them* that they may dwell in a place of their own, *and move no more*, neither shall the children of wickedness afflict them any more as aforetime." "*He shall let go my captives*;" "the pleasure of the Lord shall prosper in *his* hand." "In the Lord shall all the seed of Israel be justified and in *him* shall they glory." "Thou in thy mercy hast led forth the people whom thou hast redeemed, thou hast guided them in thy strength to thy holy habitation." Such with many others are the promises of God including in them a perfect salvation, and a new covenant, "*not according* to the covenant made with their fathers," but says the Lord, "*I will put my law in their inward parts and, write it in their hearts and I will be their God, and they shall be my people*," "*they shall all know me*," for I will forgive their iniquity, and *I will remember their sin no more*." All these glorious and precious promises are yea and amen in Christ Jesus, and no where else—including the glory of God, peace on earth, and good will towards men—not a solitary condition annexed as depending on the will or ability of men, but on Christ. Hear him: "*I have laid up on one that is mighty*; my Covenant shall stand fast with *him*; the government shall be on *his* shoulder; I have given *him* for a covenant; my loving kindness *I will not take from him*; thou hast made with *me* a covenant well ordered in *all* things and sure." Again, the condition in which men were placed, or their situation in a moral point of view, was never named by the Lord or his Apostles as any hindrance to his grace; he had provided for that too in Christ. "Thou hast given him power over all flesh;" for what? "That *he might give eternal life to as many as thou hast given him*;" all power surely will not be thwarted; "all that the Father hath given me *shall come* unto me." Here seems

to be ample provision for all those which the Father has given to Christ. As for those whom the Father has not given to Christ to save, we do not know how they will be saved. Modern religious sophists may speculate on that question, and endeavour to obviate the difficulties which stand in the way of their multifarious schemes of fancied benevolence, and reconcile those between whom God has put enmity, and try to preach peace to the wicked continually and call it gospel, and pervert the right way of the Lord. But they and their vain deceptions, deluded followers and idle speculations will soon be swallowed up in the Eternal realities of *truth*—in the fulfilment of the word which they have despised.

But to return; the necessary companion of power, in accomplishing a work, is wisdom, and is there any thing said in prophecy, or gospel, about the wisdom of men as a helper to faith or salvation? Hear the word of the Lord: "*In him are hid all the treasures of wisdom and knowledge;*" where then else is there any? surely nowhere. So then if all power in heaven and earth, and all wisdom and the love of God are in Christ Jesus our Lord, then we can see the propriety of Peter's exclamation: "There is no other name given under heaven among men whereby we must be saved, neither is there salvation in any other," He was "the end of the Law for righteousness;" he came to "bring in everlasting righteousness, to make an end of sin, to seal up the vision and prophecy," or fulfill them. If all this work above named, does not constitute salvation, nothing does; and all this, and many times told, is all this declared of Christ as *his* work; "His arm brought salvation alone;" no responsibility was attached to men or angels, for "He putteth *no* trust in his saints, and his angels he charged with folly." If all this work was salvation, and was given to Christ to per-

form, did he do it? Let him answer: "*I have finished the work thou gavest me to do.*" Is not this enough? But let us recapitulate: "Thou hast given him power over all flesh, that *he might give* eternal life to as many as thou *hast given him;*" "all the Father hath given me *shall come unto me,*" "he that cometh unto me *I will in no wise cast out,* but will raise him up at the last day."

Add to the foregoing, Paul's statement: "Whom he did foreknow he did predestinate to be conformed to the image of his Son, whom he did predestinate them he also called, whom he called he justified, and whom he justified he also glorified." This chain encircles the elect with both ends in the hand of Omnipotence, and who, or what is the power that can break it or separate us from his love? The Apostle declares there is none. Let us again count the links in this chain, and see if there is not one conditional one in it, or one in whose composition humanity has a share. "*He foreknew—He predestinated—He called—He justified—He glorified.*" We defy the most subtle casuist of the schools to find a flaw or place for the least particle of human agency in any manner or form, in the old Apostolic description of salvation; it rises in the very character of God; "God is love," "because the Lord loved you," says Moses. It rises we say from God in beautiful gradation—to God again the stream rises to the fountain, and our eyes "behold the things which are equal." Infinite wisdom and power find the people in the foreknowledge of God—in the eternal purpose which he purposed in Christ Jesus our Lord—and that there is grace stored up with the purpose in the same place for them before the world began; and that he who *cannot lie*, had promised and confirmed his promise by an oath, that this people should be saved, and hath given it to wisdom and power to fulfill. The people possess nothing, they are

poor, blind and deaf, yea, dead in trespasses and sins, and nothing is expected of them; the great Messenger and minister of the covenant brought all his riches with him—every good and perfect gift; he finds them in their low estate—he raises them and carries them step by step through every intermediate stage, and presents them faultless before his Father's throne; while the spectacle of the wise taken in their own craftiness—the counsel of the froward carried headlong—the proud scattered in the imaginations of their own hearts—the wicked snared in his own net, and his violent dealings brought down on his own head, and the great adversary and accuser cast down to rise no more, shew plainly that no weapon formed against Zion shall prosper, and that every tongue that riseth against her in judgment she shall condemn. This is the heritage of the saints, "and their righteousness is of me" saith the Lord. All this mass of testimony proves beyond a doubt that "Salvation is of the Lord," and that his people have nowhere else to look for the fulfilment of his word but to himself; "He will have mercy on whom he will have mercy." I AM, is his memorial; his language is, I kill and I make alive; I wound and I heal, neither is there any that can deliver out of my hand. All His saints are in thy hand, and they sat down at thy feet every one shall receive of thy words." *Amen.*

A. B. GOLDSMITH.

#### FOR THE SIGNS OF THE TIMES.

*Dear Brother Beebe:* You are presented with an outline of the Baptist Predestinarian Conference, held with the Church in North Berwick, Maine, September 2d and 3rd, 1835.

We met at 10 o'clock in the morning, and the services of the day were introduced by Elder J. Osbourn of Baltimore, who delivered an interesting discourse to a very large and attentive congregation. Under

it the hearts of many were made to rejoice and to be exceeding glad, for the spirit of the Lord evidently rested on the speaker, and on us the hearers; and by the same, the Lord made the place of his feet glorious and lovely to our souls.

At 1 o'clock another discourse was delivered by our much esteemed brother, Joseph Macomber of Jay, Maine. After this, the Conference was organized, when Eld. *James Steward* presided as Chairman, and Elder P. Hartwell as Clerk. Brethren from churches in the different States united in the Conference. Many remarks were made by the brethren in reference to the state and condition of the respective Churches to which they belonged; and to our satisfaction and encouragement, Brother Osbourn related many things relative to his extensive travels, and acquaintance with Churches and Associations, and many private individuals of the Old School order; of their firmness in the truth of the gospel, and of the pleasure he had enjoyed in their company. He also stated, that among those churches and associations he had of late introduced the Signs of the Times, and that the prospect of giving it a more extensive speed, is more flattering than it ever was.

We would also very cheerfully recommend the "Signs," to all our brethren and friends throughout the country, as a proper medium through which to receive information concerning Old School matters. We likewise heartily recommend to all Old School people, and to the children of God at large, the works of Elder Osbourn, and especially his life—a volume lately published of great worth, and calculated to be of great service to the Church of Christ.

On the second day we met at 10 o'clock in the morning, when the services were introduced by Elder Osbourn, who delivered an interesting and lengthy discourse, of which all present took a deep

interest. After this the Conference again convened and unanimously voted that bro. O. should draw up a short address to all the Associations and Churches of the Old School order, throughout the U. States.

It was voted that our next Conference be holden with the Baptist Church in North Berwick, on the first Wednesday, and the day following, in Sept. 1836, and that an outline of the proceedings of this meeting be forwarded for publication in the Signs.

P. HARTWELL, *Clerk.*

*To all the Associations and Churches of Christ, of the OLD SCHOOL order, the brethren composing the PREDESTINARIAN CONFERENCE in the State of Maine, send Greeting :*

*Grace be with you and peace from God.*

Inasmuch as the Lord hath remembered us in our low estate, even when we were far from him by wicked works, and in his own good time made known unto us his great salvation, enlightened our minds, granted unto us the remission of all our sins, comforted our hearts by his shining presence, and confirmed us in the precious gospel; and also brought to our view the worth of divine truth, its inseparable connexion with the glorification of our souls, and his honor and praise in the Church below. We, his poor and needy ones, deem it meet and right, not only to walk in all his holy commandments blameless, but also boldly to contend for the truth as it is in Jesus, and according to our ability to vindicate the slighted cause of God in the world; and likewise to publicly protest against the false light and spurious doctrines, and all the Anti-Christian schemes and customs of the day in which we live.

Also, we as living members in Christ the heavenly root, feel a spirit of condolence for Zion in her present dark and sickly condition; nor would we fail to petition our Almighty Lord on her behalf,

that she may have the care and kind attendance of the great Physician of souls, in this her state of unnatural imbecility, believing as we do, that her sickness is much more to be dreaded than peril or sword, especially as one is now at hand and the other afar off.

And you, brethren, we cheerfully hail in our glorious Christ, and unfeignedly congratulate you all on the firm decision to which you are arrived, in setting your faces like a flint against the enthusiasm and madness of the day, and vigorously supporting the glorious cause of our exalted Prince Emmanuel; and may gospel success attend all our lawful endeavors to promote an interest so vastly momentous and honorable, as is that of the scriptural welfare of the Church of the living God. We also sincerely wish and pray, that the Holy Spirit of promise may lead your minds, and ours, into the various departments of the gospel system; give us all grace, wisdom and strength to do the will of God, and to bear up, with christian fortitude, under trials and afflictions which may come upon us by the way. May this blessed spirit strengthen our faith, encourage our hope, brighten our prospects, confirm our confidence, increase our comforts, make our love to God and to divine truth, and to each other much more abundant than it now is, that we may walk in the light of the gospel as dear children.

Beloved, as our object is purely that of exalting Christ in the salvation of sinners, and in the increase of his kingdom on earth, so of course it must and is based on the everlasting gospel of the Lord of Hosts, and made secure by the fixed decrees and purposes of the Eternal Deity; and this being the case, we are sufficiently encouraged to pursue, with fervor of soul, the course which the oracles of God prescribe for us to take, without being held in fear by man or any set of men. As for

the scandal and scorn which we may receive from carnal preachers and graceless professors, should be viewed and received by us as one of the component parts of that badge which true gospellers have always had the honor of wearing; and the Lord grant that we may wear it with cheerfulness, and in it glory, and also speak of it as a token of our heavenly calling, instead of feeling indignant under it, or seeking revenge of, or showing any bitterness of spirit toward those poor things who may see fit to scandalize us. As *men of grace* have always the advantage of *graceless men*, so they ought to act very dispassionately under all reproaches from those men which they have such signal advantage over.

And, brethren, be ye sure to bear in mind, that as we live in a day of sickness, so no antidote against this sickness and imbecility of soul, is equal to heavenly dew, and the blessed influence of the spirit of God; and hence seek, and diligently seek, unto the Lord for this antidote; and with the same in your souls, you will be sure to escape most of that sad sickness under which the greater part of God's children are *now* mourning. Yes, *now* at this very period in which we live; and it is a condition in which the Lord, in the depth of his wisdom, hath permitted his church to be brought in for the trial of her faith and hope, and every grace, that she may thereby the more highly prize good health when it is restored to her, which will be the case when the full time is come for the spirit in a more copious manner, than is now the fact, shall be poured upon us from on high and act upon us all as the rain, the former and the latter rain unto the earth: Isa. xxxii. 15; Hosea, vi. 3. When thus our spiritual health is restored to us, we shall be prepared for whatever conflict may be in readiness for us; and the Lord grant that this heavenly dew may once more descend in rich profusion

on Mount Zion, so that her fruit may shake like Lebanon, and all her sons and daughters flourish like the grass of the earth, Psa. lxxii. 16. Such a state of things is desirable, and it may be expected, and greatly will it differ in glory, brightness, joy, peace and quietness from our present condition. But even *now*, in proportion as we enjoy in our souls, the anointing oil of the gospel, and the sweet influence of the Holy Ghost, shall we escape most of the present sad sickness; and shall also know very well what is meant "by that holy unction which the few have," and which so many are all in the dark about.

May the God of peace and love, direct our hearts into the knowledge of his will, and into the fellowship of his dear son, and then it will be well with us here, and in a world to come. *Amen.*

Signed, in behalf of the Conference,

JAMES STEWARD, *Mod.*

PHILANDER HARTWELL, *Clerk.*

FOR THE SIGNS OF THE TIMES.

*Brighton, Mass. August 29, 1835.*

BROTHER BEEBE: A few weeks ago as I was rummaging among my loose papers, I happened to meet with the copies of *five letters*, quite of the Old School character, which I wrote in the autumn of 1828, to a Baptist Minister of my acquaintance, and concerning whom I was then induced to judge favorably of as a christian and a laborer in the vineyard of Christ; and perhaps I was correct in my judgment of his state and standing before God. I wish it may yet turn out so in the end of his mortal race, but I have my fears of it; and yet I know that the eternal destiny of his soul is suspended on a decision paramount to my petty judgment, and I am glad this is the case.

But at the same time, we cannot help forming an opinion of men by the things which we discover to be connected with those men concerning whom we form our opinion. At present, therefore, I must

needs say, that I stand in doubt of Elder ———, for he has joined himself to the Ishmaelish party, and professes an esteem for what I fear is but *another gospel*; and what in fact I know to be but *another*, peradventure that was the gospel of the Son of God, which Jehovah the Spirit, many years ago, led my soul into the sweet savor of, and I doubt it not. Indeed, the salutary effects which that glorious gospel then produced, and now produces on my heart and life, forbid the rising of a single scruple in my mind concerning this weighty matter. And that this precious gospel of the kingdom, which the Holy Spirit from time to time has so palpably revealed to my soul, and confirmed me in the belief of, stands not in the wisdom and strength of man, but wholly in the wisdom and power of God, my happy soul well knoweth; and to say that its divine efficacy and soul-saving benefits, are suspended on the will of the creature, or on his natural exertions, endeavors, resolutions, promises, desires, and wishes, is a gross subversion of the gospel of Christ—a flagrant outrage on the Deity—and a base libel on the New Testament. And yet I know, and am sure, that the current religion of the day, is fraught with sentiments just thus *pernicious and subversive*. Hence the man who goes over to such licentious sentiments, and forms an alliance with such a kind of Ishmaelites, makes his pathway perilous; whereas, he who stands fast in the testimony of Christ, walks in the love of truth, lives in the fear of the Lord, and keeps a conscience void of offence before God and men—we of course have a right to conclude that he is a christain in heart as well as in profession.

But farther than this we dare not go; & hence when we find a man to be slipping and sliding about, and leaning towards popularity; tapering off from that gospel which St. Paul used to preach, and what the saints of God now love; taken up with

a system of religion which unregenerated men are in love with, and which graceless professors also admire, feed on, and glory in, and which is well calculated to exalt human nature, to pamper a proud heart, to elate a vain mind, and to gratify a boasting Pharisee. I say, when we find a man under these circumstances, we are obliged to stand in doubt of his christianity, painful as it may be to our natural feelings so to do. But all selfish considerations and fleshly feelings, ought to vail to the unequalled dignity of our exalted Prince; and indeed, if the glorious honors of the Deity are not held in our esteem above every other consideration, it is at once demonstrated how grovelling our ideas are of the supreme Being. But from a condition so very grovelling, our minds, I trow, have been raised by an act of pure clemency, and that we by happy experience can now testify, that the gospel of Christ, when received in an honest heart with the broad seal of God to it, never fails to bend and form the mind to the legitimate and oriental genius of that most adorable scheme, which God, in a trinity of persons, devised for the salvation of his Church. And hence if the mind is not thus bent and formed by the power of the gospel; but still indulges in views, sentiments and practices which are hostile to the genius of the gospel, we cannot consistently hold such a man in reputation.

For my own part, I am free to confess, that although in my breast there is not so much as one malignant feeling against a human being on earth; yet at the same time, against the sentiments and actions which I deem to be detrimental to the soul, and also prejudicial to the gospel of Christ, I feel myself in duty bound to impugn, both from the pulpit and through the press. Yes, and to do it too with all that divine power and strength of mind which the God of my fathers has put me in possession of. I doubt not but that this very

course, is one of the component parts of that ministry which the Lord, in the depth of his wisdom, hath seen proper to commit to my charge; and in the strength of his never failing grace, I am resolved strictly to adhere to this very important branch of my holy legation. And to this very branch of my ministry, have I thus far closely attended, as thou also very well knoweth. But in doing this part of my office work, I have strangely discommoded some men—I mean men of an Ishmaeliteish spirit; nor can I in reason expect to gain their applause by such sentiments as are advanced in the above named five letters.

But as I said before, so now again—I wish the person to whom I wrote those letters, may not at last be found on boggy ground, and a mere speculator in religion. According to what I hear of him from different friends, he most assuredly is on boggy ground at present; and as the prophet of the Lord says of the idol shepherd in his day, so perhaps may we say of this man: "His arm shall be clean dried up, and his right eye shall be utterly darkened," Zach. xi. 19. If this text is not pertinent to many preachers in our day, I miss my mark; and we may expect to see much more of this thing than we now do. Sad is the predicament which we are already in, but we may safely calculate on its being much worse than we now see it—worse I mean in point of darkness and error. Errors make a part of Satan's dark domain; and just in proportion as errors break in upon us, darkness will increase and cover the land, and gross darkness the people. But we have not yet got into *gross darkness*, nor shall we for some time to come; but this we are sure of, viz: that God will by and by "cause the mystical sun to go down at noon, and darken the earth in a clear day." Amos viii. 9. Now, sir, I am confident that there are but few people, even among the Lord's called

ones, that know any thing at all of what the Spirit saith to the Churches in this abstruse prophecy. Many of us know very well that it is now dark, and that the gospel, both in the letter and in the spirit, is fast declining. Yes, "Truth has fallen in the street," Jer. lix. 14; and we may add, "another gospel fills its place." And inasmuch as this is the case, it is certainly high time for *men of grace, and real lovers of sound doctrine*, to bestir themselves, and openly to bear their testimony in behalf of God and truth.

I say it is high time for *men of grace, and real lovers of sound doctrine*, to bestir themselves; for indeed and in truth, for men destitute of grace to attempt to vindicate the letter of the gospel, is as Mr. Milton says in another case,

—————Like breath against the wind,  
Blown stifling back on him who breathes it forth.

It is not the mere letter of truth from an *empty professor*; but truth in the spirit from a *man of grace*, that proves so very confounding to the Ishmaelitish mockers of the day. Perhaps upon the whole, it would be better for the church of Christ, were all those *graceless people* who pretend to love, and to be in favor of sound doctrine, to say less by way of vindicating it, than they now do; for it is certain that the gospel contention lies not between carnal professors who may be sound in the letter of truth, and this sort of Ishmaelites who are opposed both to the spirit and the letter of it; but between *men of grace* and Ishmaelites. Wine, you know, without alcohol is of no strength; and so truth in the letter, without the spirit, is but *mere sound*. It is not *mere sound*, but *divine power*, that constitutes the *impregnable bullwark* against heresies and heretics; and the dry and insipid manner in which most men preach and write, shows to me clearly the wide difference there is between *sound words* and the *holy unction*. I wish all the children of God had more light on



this important subject, than they now have:

Again permit me to observe; although the man to whom I wrote the five letters, has somewhat changed his ground; yet it is a most reviving consideration, that the gospel of the Son of God has undergone no revolution since that time; and to the praise of redeeming grace, I can say, that my religious views and sentiments, are now as they were twenty years ago, and so I expect they will remain till I in this life am no more. I must needs confess that there are two things in special which appears to me the Lord is making use of to confirm me more and more in my present views of the gospel; and one is, the great inward comfort, pleasure, satisfaction and delight, which the Lord's poor and needy ones have in all ages of the world received from those very points and branches of the gospel, which I for many years have, and do now, most heartily believe in. The other is, the great dislike and strong opposition which all the Ishmaeliteish children manifest to those precious and soul-refreshing doctrines in which I rejoice, and on which my soul feeds from day to day, and on which also I am willing to venture my eternal salvation.

I am just as confident as I am of my own existence, that these very doctrines and sentiments, and views of the gospel which thousands of our modern Baptists are setting at nought and fighting against, have been the glory and honor of the Church of God, from generation to generation; nor has this church ever had any more real gospel fellowship with the popular doctrines of the day in which we live, than she has with the popish doctrine of transubstantiation. Such is the vast disparity between men of grace and graceless men, that no spiritual amalgamation can possibly be effected here. The Eternal God has drawn all these lines of demarcation between those two bodies, and

we cannot cross them, stretch them, contract nor alter them in any wise. All his wise decrees shall firmly stand to perpetuate his wisdom and power to men and devils, and give them to understand that he "worketh all things after the counsel of his own will." And here I must be permitted to exclaim, O my soul, pause here! stand still and gaze, and wonder much at the profundity of thy Maker's wisdom! Meekly vail, my soul, before the Lord, and confess his grandeur and grace, and acknowledge him to be thy rightful sovereign!—fail not to justify him in all his works and ways, for he is God and there is none else.

It is strange to see how I have run on with my pen. When I began, I designed nothing more than a few lines by which you might be informed of my five letters, written seven years since; and that they were at your service, should you think proper to accept of them. I have felt, and do still feel the more solicitous about your having the said letters, as there are so many of my warm friends subscribers to your paper; and I know they will not consider the Signs of the Times disparaged by the work of my hands, so long as I keep in the same track I have been in so many years. In all probability I shall next year visit Virginia, the two Carolinas, Georgia, Tennessee, Alabama, &c— at least the people in those States have written for me, and I am under a partial promise to go; and in case I should, you may safely calculate to receive, through my medium, an accession to your subscription list.

I am now with a few poor sheep in the town of Brighton, four miles from Boston, and the same distance from Charlestown. I left home on the 12th inst. and preached twice at Welch Tract, twice at Bethel, once at Wilmington, once at Philadelphia, once at New York and wice at this place. I am on my way to an Old

School meeting in Maine, then back here, and from here to Cheshire to see Elders John Leland the aged, and Noah Y. Bushnell; from thence to Albany and far above there, and then take New York in my way home. I am, yours, respectfully,

JAMES OSBOURN.

Bro. O. will please forward the manuscripts.

FOR THE SIGNS OF THE TIMES.

Lexington, Ky. Aug. 1835.

DEAR BRO. BEEBE: Your two letters came duly to hand, and but for absence from home in the discharge of ministerial duties, should have answered them sooner. It would give me much pleasure to be with the Old School brethren who meet with you in Oct. next; and I indulge some hope that it will be in my power to accomplish it. The matter is however involved in doubt. I have sent you the "Cincinnati Journal" of the 17th July, which contains an unprovoked attack upon me and the society to which I belong, together with my reply to the attack. I had not heard a sentence of such a piece being in existence, until our Bro. Trott visited us in the latter part of December last. He came across the piece copied into the Southern Telegraph, printed at Richmond, Va. on his way out. After he had given me the information, I used some industry to get hold of the paper containing the original attack; having obtained the loan of it, I wrote a reply in January, but owing to the continued absence of my brother (who lives in Cincinnati) from the city during the most of the latter part of the winter and spring, I did not send the article first written (I may say that some friends urged that it was too lengthy) because of its length, and wrote a second which did not reach the press, owing to the absence of my brother until July.

You may form some idea of the nature of the war waged against me upon reading Mr. Brainard's piece, as also the prospect of my "capitulating to the enemy," when

you shall have read my reply. A desperate struggle is making to build up *their systems* by the *worshippers of the great goddess Diana*; and no wonder, for her "*craftsmen live by their craft*," and it is in danger. I think they find *heavy pulling*, deep roads and *balky oxen*; which renders the onward march of their *machinery* rather tardy. I think the gospel in its simplicity and purity is sweeter to me than ever; and when I find a brother here and there (and there are yet some amongst us, and occasionally we have visitors from a distance) who have firmness and independence enough to speak out plainly the language of the Jews—who can pronounce the "*Shiboleth of Jordan*" distinctly, he feels nearer my heart than ever. This consideration somewhat reconciles me to persecution. It always did, and always will tend to strengthen the cords of christian affection.

The Apostle has said, "yea, and all that will live godly in Christ Jesus *shall suffer persecution*." O, my dear brother, if we can only have *grace* (for on it alone am I dependent) sufficient to live as the faithful in *Israel*, "though an host should encamp against us," we have nothing to fear; "for the Master has said, One shall chase a thousand, and two put ten thousand to flight." O that we may always remember that "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of the strong holds." The Poet has said of Jesus:

"He is a solid comfort when  
All other comforts fail."

May we feel in our souls what another Poet has said,

"If bliss thy providence impart,  
For which resign'd I'll pray;  
Give me to feel the grateful heart,  
And hourly watch and pray."

Affliction should thy love intend,  
As vice or folly's cure;  
Patient to gain the gracious end,  
May I the means endure."

We live in an evil day, when "the love of many seems to wax cold." I have frequently been reminded of the language of the Psalmist, within the last few months, "Help Lord for the Godly man ceaseth, for the faithful fail from among the children of men."

Within the last three weeks a friend has placed in my hands the "Cross and Baptist Journal" published in Cincinnati, in which I find another attack on myself and our Association, over the signature of "R. T. Dillard." The ostensible cause of this attack is, the remark contained in my letter to Bro. Reis, viz: "Our Association remains firm *as a body*; we still have a few disaffected among us, but their number has been diminished since I was with you," and which was published in the Signs at the request of the Old School brethren. I take no exception to its publication. Eld. Dillard admits that dissatisfaction exists; that a majority of the Association is opposed to Missionary operations; and admits and denies that the number of disaffected have been diminished. My reply is written and will be forthcoming shortly—provided the Cross and Journal will agree to publish it; if not, some other medium will be sought. My best love to dear brother Conklin and all the brethren who enquire for me.

Your Brother and companion in tribulation.

THOMAS P. DUDLEY.

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"THE REV. THOMAS P. DUDLEY, OF KENTUCKY.

Last Sept. more than NINE MONTHS ago, the editor of the Journal spent a week in Kentucky, and on his return, he wrote a short account of his visit.—Among other things, we referred to the operations of the particular Baptists, of whom the Rev. Thos. P. Dudley is a leader. The following is an extract from our observations:"

*Georgetown.*

'This is one of the most delightful towns in Kentucky, containing about 1500 inhabitants. Situated on rising ground, furnished with excellent water, surrounded by the rich and beau-

tiful landscapes, so common in the centre of Kentucky, it will hardly lose by comparison with any town of its size in the United States. It is on the direct route from Cincinnati to Lexington, twelve miles distant from the latter, and sixty-eight from the former. A company has been chartered to construct a Macadamized road between the two cities, and when this work is completed, Georgetown can hardly fail to become one of the most flourishing and populous towns in the state.'

'We have mentioned three kinds of Baptists. The Regular, the Cambellite and the Newlight. There is another kind still, called Dudleyites, or more familiarly Iron Jackets. Their great leader here, is the Rev. Mr. Dudley. He preached at Georgetown the Sabbath we were there. His sermons are often two hours and a half or three hours in length. Wherever he starts he is sure to travel over about the same ground in each sermon. He and his party claim to be the original *Simon Pure* Baptist denomination, and they everywhere, like another party we could name, denounce as heretics and innovaters all those *pretended* Baptists, who offer salvation to sinners, and endeavor to persuade them to repent and believe on an all-sufficient and accessible Saviour. They believe that all efforts by men, to save souls, savor of sacrilege, by invading the sovereignty of God. They are wonderfully afraid of revival excitements; and without scruple, collect and trumpet forth to the world the slanders which the world is willing to originate against revival preachers. The Rev. Mr. Dudley does not scruple to take up Presbyterians, Methodists, Regular Baptists, Episcopalians, &c. by name, and lacerate them without mercy. We know of but one other minister, in any denomination, who deals in this personal abuse, and he in all respects above named is a true yoke-fellow of Mr. Dudley. Against our Bible, Tract, Missionary, Sunday School and Temperance Societies, the Dudleyites have a special antipathy. They rail at these as *new measures*, calculated to take the work of God out of his hands; as Arminian devices opposed to Calvinism, and not named in the Bible. We know of at least one lady, a member of this ultra Calvinistic and essentially bigoted sect, who tried to break from her chains, by sending her children to the Sunday School. *For this she was disciplined, and persuaded to make a public confession.* Another, a father, whose son had joined the Temperance Society, came in a great rage and ordered his name to be stricken off. In these churches is still heard the old song about 'man-made preachers,' ministerial hirelings,' &c. The leaders of this denomination are striving to reform the Regular Baptists, by persuading them to give up their revival preaching, and benevolent societies, that all may lie down together and sleep, and 'wait God's time to gather in the elect.' They are willing to trust sinners throughout a perishing world, to God's naked sovereignty, but they are afraid to trust the church to such keeping, and stir them

selves right heartily to hold their own, and gain proselytes. Marvellous consistency!

Pity that all antinomians of all denominations, who are afraid sinners will be converted too fast, could not be collected into one body, and laid away quietly to sleep, where their slumbers would not be disturbed by the rolling wheels of the gospel chariot, and where they would no longer disturb, by their croaking, those who are fighting the battles of the Lord. Their number we know not, but they are scattered here and there over the west.

TO THE PUBLISHERS OF THE CINCINNATI JOURNAL.

Gentlemen,

Within the last few months, your paper of the 17th October last, has been placed in my hands and my attention especially invited to an unprovoked *libel*, published (under the editorial head) against me and a respectable proportion of the Baptist denomination, as well, in our own, as other countries.

Were the circulation of your paper confined to the limits of my acquaintance, I should treat that vituperative article with the contempt it merits. But learning that it has been copied into several of the eastern journals, amongst others, the 'Southern Telegraph,' printed at Richmond, Va.; I feel it a duty I owe myself, the society to which I belong, and to the cause of truth (unaccustomed as I am to newspaper controversy) to disabuse the public mind by exposing that tissue of misrepresentations. As your journal has been the medium of communication for the 'visiter's' attack, I ask it as an act of justice that you publish my reply.

With the author, I have no personal acquaintance, nor do I recollect ever to have heard of him, except in connexion with his *unchristian* and wanton attack on a body of people, who for *integrity, honesty and real piety*, would lose nothing by comparison with any sect in Christendom. It is true, the Particular Baptists stand aloof from the *system of mendicancy* (erroneously called benevolent institutions) peculiar to those days of invention in religious matters; believing that God has ordained the *means* which shall infallibly secure the salvation of his elect, and that not one word is said in the Bible (the standard of our faith and practice) about missionary, bible, tract and temperance societies, as conducting to effectuate the eternal purposes of Jehovah. Nor do we feel disposed to impose upon the credulity of the religious and irreligious; male and female, bond and free, by telling them, that contributing to *rear and sustain those institutions of human invention*, they are throwing into the *Lord's treasury*. Nor yet, that approaching an *anxious seat*, front bench, or emphatically a *work bench*, is a means appointed by the Eternal of securing an *interest* in a Saviour's blood. We rely on stronger and more effectual *means* than such *trumpery* as this. We rely on the atoning blood of the Lamb as efficacious in the 'purchase of his church'

and the *irresistable* work of the Spirit to sanctify and prepare them for the Master's use. Such was Paul's reliance, as we learn from the following declaration: 'We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation (*the end*) through sanctification of the spirit and belief of the truth' (*the means*;) 2 Thess. ii. 13. It is not surprising, however, that the young man has manifested so much bitterness of feeling, when we remember what the Master said to his disciples, 'Marvel not, if the world hate you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you.' We have long since learned that to maintain consistently, that God saves his people by his own uncontrollable power, 'according to the eternal purposes which He purposed in Christ Jesus our Lord,' is enough to secure (from the children of the bond woman) the title of antinomian, fatalist, &c.; and to refuse worship to the great goddess Diana, and withhold patronage from her craftsmen, rarely fails to secure (from the same source) the epithet of *uncharitable*. Yet it is said, 'Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you *falsely* for my name's sake,' and we are exhorted to 'bear hardness as good soldiers of Jesus Christ.'

Had the 'visiter' made himself acquainted with the doctrine and practice of the 'Dudleyites or Iron Jackets' as he is pleased to name them, and given to the world a fair and impartial representation of them; not a murmur would ever have escaped one. But it is evident such was not his intention. The interest of *many* is promoted by suppressing the truth. Hence with them 'the end sanctifies the means.' If he *really* has a desire to know something of the doctrine and practice of the 'Particular Baptists' (of which he seems entirely ignorant) if he will examine what is commonly called the Apostle's creed, supposed to have been written shortly after the ascension of the Head of the Church; the Confession of faith published by the Waldenses, who inhabited the valleys of Piedmont in the 12th century; the London Confession of Faith, adopted by a number of Particular Baptists near two centuries past; or the Philadelphia Baptist Confession of Faith, adopted in 1742; he may learn something of them. The church of which I am a member, was constituted in 1786, and received as her declaration, the last named Confession. From it we have not departed. If there exists discrepancy between our views and those of the Regular Baptists, it is because of their departure from *original principles*, and not from our adopting a *new theory*, whether called 'new-school divinity,' or by any other name.

I might with confidence appeal to the First Presbyterian society, and the various Baptist churches in Cincinnati, (at each of whose hou-

ses of worship upon *special* invitation, I have several times tried to preach) in refutation of the slanders of Mr. Brainerd. His allusion to the length of my sermons and my traveling over the same ground in each, is too contemptible to merit serious notice. That I believe the doctrine and practice of the Particular Baptists to correspond with the Bible, is most true; but that I denounce all those who differ from us as 'heretics and innovators' is a perversion of truth, for which the author of the attack is holden responsible before the religious community. That I descend to 'personal abuse' is equally destitute of foundation in fact. To assign the reasons why I conceive other denominations are in error, and to expose such errors, is my privilege as a minister of the gospel, in doing which, I have studiously avoided misrepresentation, and Mr. Brainerd is challenged to produce a single instance in which I have misrepresented any creed. His cause is indefensible, hence he is disposed to meet *argument*, sound argument, with *abuse*. I have again and again said publicly, that I believe there are many heaven-born souls attached to the various denominations of professed christians, but that, in so far as they differ from us I conceive them to be in error.

If I abuse and denounce all other denominations, as Mr. Brainerd accuses me of doing; or if I 'collect and trumpet forth to the world slanders,' is it not passing strange that our congregations have increased since Mr. B's. visit to his classmate in Georgetown, and that those congregations are composed of Presbyterians, Methodists, Episcopalians, Regular Baptists, Reformers and Unitarians, &c? which is known to be a fact. Gentle reader, ask yourself the question: Is it rational to suppose, that those congregations meet me month after month, to *hear themselves abused*? Shameful perversion of truth! We believe that Jesus is an all-sufficient Saviour *only* for those whom he has redeemed, and that he will save all such with an everlasting salvation. We believe *him* the only medium of access to the Father; 'For through him we both (Jews and Gentiles) have access by *one spirit* unto the Father.' Eph. ii. 18. We warn the impenitent of the claims of the *LAW* upon them, their duty to turn from sin; but we dare not *promise them salvation upon their obedience to the law*. 'By the deeds of the law there shall no flesh be justified in his sight.' Rom. iii. 20. Men are 'dead in trespasses and sins;' when made alive by the Spirit, (whose province it is to give life, 'it is the Spirit that quickeneth, the flesh profiteth nothing:) *then and not till then are they the subjects of gospel address*, 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.' Hence it is seen that the agency of the Holy Spirit is indispensable to the production of gospel faith, without which it is impossible to please God. The law, and the law alone has to do with men in an unregenerate state; the gospel has to do

with those who are *alive* unto God through Jesus Christ our Lord.' The Saviour said 'make the tree good and his fruit shall be good,' in reference to the principle of faith, whence flows good works.

A heavy charge is leveled against us for our *supposed* opposition to 'revival preaching and benevolent institutions.' Whence the term '*revival* preaching I know not; I am very certain it is not drawn from the sacred volume. The gospel of Christ is the same whether preached in times of revival, or when Zion is languid, and the ministry is required to 'preach the gospel.' Why then is this distinction drawn? In relation to 'benevolent institutions,' as they are called, I remark, we have no earthly objection to men associating together for the suppression of vice and substitution of virtue in its place; but we do object to setting up those institutions as '*religious institutions*.'—They are unknown to the Bible (the standard of our faith and practice) hence we are unwilling to dishonor our divine Head by saying (*virtually*) he has been deficient in the appointment of the *means* to secure *his ends*, and that we will supply that deficiency with our societies. Or that the laws for the government of Zion are inadequate, and we will therefore, supply that inadequacy. Religious and irreligious may, and have become members of most or all of them, by paying their *money*. In such association, are we not violating the command of Christ:—'Be ye not conformed to this world'—'Be ye not unequally yoked together with *unbelievers*'—'Touch not, taste not, handle not?' But, it is said we 'are willing to trust sinners throughout a perishing world to God's naked sovereignty.' In this, he has said truly; but as untruly has he said, we are afraid to trust the *church* to *such keeping*. We have no city of refuge but the eternal God; hence we cannot trust ourselves or others any where else. 'Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain.' Ps. cxxviii. 1. Every soul who has experienced regeneration, who has been made acquainted with the holy character of his Creator, the purity of his law, the heinous nature of sin, the corruption of his own heart; who has tasted, figuratively, of the *wormwood and gall*, being 'ten thousand talents in debt and having nothing to pay,' is brought to cry 'Lord save, we perish.' 'God be merciful to me a sinner.' 'Lord, if thou wilt, thou canst make me clean.' Here he relies *exclusively* on God's naked sovereignty and here must Mr. Brainerd be brought to rely, or he will assuredly hear the sentence *depart*.—'Not unto us, but unto thy name give glory.'

Mr. Brainerd says, we know of at least one lady, a member of this ultra calvinistic and essentially bigoted sect, who tried to break from her chains, by sending her children to the Sunday School. *For this she was disciplined and persuaded to make a public confession.* There

is not the least shadow of foundation in fact for this charge, and Mr. Brainerd should be holden up to the world as a calumniator for asserting it. The case of the father, which he says he knows to exist, is alike untrue in every essential particular. It is humiliating indeed to see a man professing to be a minister of the gospel, so reckless of truth.

Tenacious as we are of our principles, believing them to be gospel principles, I rejoice that no individual is to be found in our ranks, who seems to regret that all those who differ from us 'could not be collected together, and laid away quietly to sleep (ay, the sleep of death) where the rolling wheels of the gospel chariot can no more disturb their slumbers.' No, they may 'croak' on, until the Lord shall stop them. Christians of all denominations, has it come to this, that because an individual or body of christians want 'precept or example' drawn from the bible to sustain the *inventions of men*, before they can yield their heart or purse—that they are to be proscribed; yea, but for the *laws of the land*, deprived of their *liberty*, and *perhaps of life*? Charity would hope that the young man's pen wrote that which his heart did not dictate. But that I may do the Rev. T. Brainerd, a presbyterian preacher of Cincinnati, Ohio, no injustice, I quote his own language. 'Pity that all antinomians of all denominations who are afraid sinners will be converted too fast, could not be collected into one body, and laid away quietly to sleep, where their slumbers would not be disturbed by the rolling wheels of the gospel chariot, and where they would no longer disturb, by their croaking, those who are fighting the battles of the Lord. Their numbers we know not, but they are scattered here and there over the west.' The above sentence closes Mr. Brainerd's phillippic against me and the society to which I belong. We have cause of gratitude to God in that we enjoy religious toleration. Had Mr. B. the sanction of *law*, we know not how soon he would engage in exterminating all who dare proclaim 'salvation is of the Lord.'

THO'S. P. DUDLEY.

Fayette, Co. Ken. April 1, 1885.

#### FOR THE SIGNS OF THE TIMES.

*American Baptist*.—It has appeared to me for some time past that "American Presbyterian," "American Methodist," or almost any other name than "*Baptist*," would be much more appropriate for that periodical. Heretofore it has been considered, by *Baptists* at least, that all who professed this name, held to, and contended for the doctrine of the bible; but it does seem that the paper in question, as well as many others, although very tenacious of the ordinance of baptism, has giv-

en up every other thing commanded for the government of Christ's house upon earth and substituted therefor the inventions and traditions of men; and I see no good reason why it should not abandon this with the rest.

Let any impartial reader compare the matter contained in this paper, with that in the N. Y. Observer, and he will find them in perfect union in every thing *except* the ordinance of baptism—each has its Missionary department, Temperance department, &c. Now it strikes me that such a paper is calculated to do much more harm to the cause of truth, than if it did not assume to be what it is not. Many Baptists may be induced to take and read it, for the very reason that it bears the name of a *Baptist* publication; whereas if it was divested of the *name*, they would reject the doctrine set forth in it; but coming as a wolf in sheep's clothing, they are led by it into error. When we read the productions of any denomination that notoriously holds false doctrine, we *expect* to meet with error and consequently are not deceived by it; but when baptists send forth sentiments under that name, those that have looked upon them as adhering to the doctrines of the bible are very liable to be deceived by them, and should read them with the same caution that they would if they were called by any other name. Hence I should prefer to see them abandon the *name*, when they depart from the doctrine; for if error is to be propagated, let the reproach rest where it belongs; let it not be promulgated by those professing the name of *Baptists*. W.

While we fully agree with the views of our correspondent 'W,' in regard to the cognomen of American Baptist, we would rejoice if we were prepared to say that this was the only prostitution of the name of *Baptist*. It is but too obviously true, that the same remarks will apply with equal force to nearly all the papers professing to be devoted to the Baptist cause in America.—Ed.

**Signs of the Times.**

**NEW VERNON. Wednesday OCT. 14.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

Having on hand a number of very interesting communications from abroad, we have reserved but a small space in this number for editorial matter. It will be seen by communications in this paper, that the batteries of the New School at the west, are open upon Bro. Dudley and the Brethren who stand with him on the Apostolic platform. We also have on hand another specimen of *Signs of the times*, in Ky. which we shall lay before our readers soon. The communication from Fredericksburgh, Va. came to hand too late for this number; it will appear in our next. Copies of the Minutes of the Baltimore, Ketoc-ton, and Columbia Associations, are received, and will soon receive attention.

**DIED,**

In Warwick, on the evening of the 14th ult. Mr. Joseph Sayer, in the 50th year of his age.

In Warwick, on the morning of the 15th ult. Mr. Benjamin Burt, in the 47th year of his age.

Mr. Sayer and Mr. Burt, were both raised in same neighborhood, and cousins—were school-mates together and married two sisters. They also entertained corresponding views of the great plan of salvation, and although neither of them had publicly professed religion, yet they were in sentiment Bptistis of the Old School, and but few had deeper or more correct knowledge of divine things. Mr. Burt was the eldest son of Dea. James Burt, who has long been known to the citizens of this State, as a Member of the Assembly and Senate. By one almost simultaneous stroke of Divine Providence, they were, within a few hours of each other, called to bid the world adieu—leaving their widows and fatherless children, with a numerous circle of friends, to mourn their absence from society.

In Wallkill, on the 22d ult. after a lingering illness, Oliver, son of the late Eld. Thomas P. Terry, in the 22d year of his age.

At Otisville, on Saturday the 12th ult., Lewis, son of Elisha S. Cadwell, aged 6 years.

NEW AGENTS—Eld. *Barnet Whittatch*, Green Co. Pa. *James Burt, Jun.* Warwick, N. Y. *Theodoric F. Webb*, Franklin, Co. Va. *Collier Foster*, Monroe Co. Ga. *Elder Wilson Thompson*, Fayette Co. Ia. *Edmond Brummet*, Coswell Co. N. C. Eld. *Parham Pucket*, Richland, N. C.

**RECEIPTS.**

Charles Woodward, N. Y.	\$3 00
Erastus West, do	2 00
J. Williams, do	1 00
Eld. J. S. Nash, Ga.	5 00
Joel Colly, do	5 00
Eld. J. Henderson, do	5 00
William Thompson, do	1 00
Eld. J. Osbourn, Me.	3 00
Eld. P. Hartwell, do	2 00
Nicholas Wren, Il.	5 00
C. B. Hassell, N. C.	10 00
Edmond Brummet, do	1 00
Eld. B. Temple, do	3 00
John Westfield, do	5 00
Eld. S. Trott, Va.	5 00
Theodoric F. Webb, do	10 00
Eld. B. Whittatch, Pa.	5 00
David Cole, Esq. Ms.	1 00
I. T. Saunders, Ohio,	2 00
Eld. W. Thompson, Ia.	5 00
Eld. T. P. Dudley, Ky.	10 00
Eld. A. B. Goldsmith, Ct.	2 00
<b>Total,</b>	<b>\$91 00</b>

A SCRAP FROM LELAND.—If, in the civil department, *eternal vigilance* is a tax on the people to secure themselves from the usurpation and tyranny of ambitious aspirants; a greater tax of *perpetual watchfulness and resistance* is levied on the people, in the religious department to escape from the snares of those who lie in wait to deceive—who, with good words and fair speeches, deceive the hearts of the simple—who spoil the people through philosophy and vain deceit—who, with sanctimonious faces, solemn awe and holy fraud, threaten condemnation to all whom they cannot flatter to receive their dogmas,—who suppose that gain is godliness and make a gain of the people,—who beguile unstable souls; crying *peace*, and he that putteth not into their mouth they prepare war against him, &c.

These last lay deeper schemes—use more deceit, and inflict more cruel punishments to support Hierarchy, than the first do to establish and support Monarchy! And therefore beware of them.

## Poetry.

FOR THE SIGNS OF THE TIMES.

The following verses formed a postscript to a letter, which I wrote a few months ago to a female acquaintance of mine, and which letter was headed thus: "To a Lily among thorns, a Reed shaken with the wind, sendeth Greeting."

A man of wisdom us informs,  
There once was known to stand,  
A lily fair among the thorns,  
Right in the promis'd land.

And surely we may safely say,  
This lovely lily then,  
Held forth a christian in this day  
Among rebellious men.

And thus are you, as I conceive,  
A lily bright and fair;  
But plac'd at present I believe,  
Where graceless mortals are.

And yet a lily ne'er can thrive,  
But under heav'nly dew;  
Though there, 'tis sometimes all alive,  
And grac'd with verdure too.

But on a surface parch'd and dry,  
It must and will complain,  
And look at times as if 'twould die  
For want of heav'nly rain.

Yet I hope you will thrive and grow,  
Though plac'd among the thorns,  
And put on, while you dwell below,  
A thousand lovely forms.

May fruit immortal—fragrant fruit,  
Be on this lily seen;  
For nought but fragrant growth will suit,  
The lily which I mean.

May odours too perfume the place,  
Where stands the lily now;  
It then before the Saviour's face,  
With gratitude will bow.

J. O.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

**JOB PRINTING.**—All kinds of job print. ing such as Cards, Handbills, Blanks, &c. will be neatly executed for those who may please to favor us with their work.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ethica Jas. Robinson, Peter Winchel, J. Vaughn Burt, A. Everitt, A. Holmes Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, Wm. Springstein.

N. YORK CITY.—G. Westervelt, corner of 29th st. 3rd Avenue, S. Allen, 19, Watt st. J. B. Preston, 382 Pearl st.

N. J.—C. Suydam, W. Garrison, P. Hoyt, Jr. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

## PENNSYLVANIA.

Thos. Barton, Hez. West, J. B. Bowen, G. Chamberlain, N. Everitt, Nathan Greenland, Willmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

## DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

VIRGINIA.—S. Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour, Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode.

ILLINOIS.—C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, John Halcomb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

OHIO.—S. Gard, Wm. Niffice, J. Flint, J. Tapscott, C. Hill, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson.

INDIANA.—James Mason, Elihu Halcomb J. D. Pridmore, Eld. P. Saltzman, E. Saunders.

MISSISSIPPI.—John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway. Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock,

KENTUCKY.—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson.

Conn.—A. B. Goldsmith.  
Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District, C. T. Coote Esq. Washington City, D. C.

Georgia.—Elder J. Henderson, R. Reese, Eld. A. Cleaveland, J. Greer, W. Hill.

MAS.—N. Y. Bushnell, D. Hart, L. Cole. N. C.—Burwell Temple.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3. NEW-VERNON, ORANGE CO, N. Y. OCT. 23, 1835

No. 22.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

### THE COLUMBIA ASSOCIATION.

*Mr. Editor :* The sixteenth session of this body was held a few weeks since in the town of Alexandria, D. C., and as there was transacted some business which I conceive of vital importance and deep interest in Zion, I feel constrained briefly to notice some of its proceedings. The Minutes, which will be shortly forthcoming, will show such of the proceedings as were admitted to record, and such as were under discussion and finally excluded. I propose to contrast with these that all who are interested, and especially the Churches composing that body, may understand and judge of the case.

The introductory sermon was preached by Eld. Trott; after which the Association convened, and letters from the several Churches were called for, according to the order of the minutes of last session. It appeared that the churches of Alexandria and Fredericksburg, during the last associational year, had both divided; and the respective parties in each, claiming to be the church, had sent up their messengers and letters to the Association. The letter from Alexandria, was first called for reading, when forthwith two letters were presented; but as the messenger

from that party which had conducted the worship in the meeting-house, since the separation, sat nearest the chair, his letter of course was first upon the table and obtained a reading; whilst the messenger from the other party, who, though he lost no time in bringing forward his letter, lost the race on account of the advantage which his opponent had in the distance. But as the good Book tells us, "The race is not to the swift nor the battle to the strong," so the Association concluded to lay both parties over to appear before a committee who should identify the church and report to the Association. The disposition of this case, you will discover, formed a precedent for the Fredericksburg case; so accordingly when the letter from that church was called for, two were immediately presented, and after a few remarks from one of the brethren, the case was disposed of in like manner.

Thus far you will perceive the cases were parallel, and so considered by the Association. But when the committee in the case of the Fredericksburg church presented their report, it appeared that the Constitution was applied, to exclude all right whatever in the Association to investigate the difficulty existing in that church; and the report, just as it stands in the minutes, after a lengthy discussion, passed by a vote of twelve to eleven. A motion was made to have the votes recorded by ayes and nays, but upon the question being put it was negatived. I, however, know the brethren who voted on each side, but shall mention no names without their consent. There were four-

teen churches represented in the Association, exclusive of the above mentioned, and to the best of my judgment, six voted for the majority and eight for the minority; so the minority, *alias* the true church, had the majority of churches although the minority of votes, which was owing to some of the messengers of those churches being absent. It is but justice to all parties for me to state, that the committee, which consisted of five brethren, stood four to one in favour of the report. Bro. Seymer Lynn, a highly respectable member of Brent Town church, dissented therefrom, both before the committee and the committee and the Association, in a bold and fearless manner. *May his bow abide in strength!* and may the Lord raise up many such in his churches!

The Committee, in the Alexandria ch'h. question, identified the church. (See report in the minutes.) Thus you will see, brethren, in reference to the two cases, which were precisely similar, the Association is considered as having no right to investigate the subject of difficulty in the one, and exercises the right in the other. I am aware that the majority of the Fredericksburgh church, will contend that the affair was investigated by the committee in that case, but that such was not the fact, is manifest from the following resolution which originated with the chairman of that committee, was supported from that quarter, and which was adopted by the Association, viz:

"On motion, *Resolved*, That in conformity with the suggestion of the churches at Hartwood and White-Oak, a council of brethren be now appointed to visit the brethren in Fredericksburg, to *investigate the subject of the difficulty which exists among them*, to use their utmost endeavours to effect a reconciliation among them, and to make report to the next meeting of the Association."

Whether this resolution harmonises with the report of that committee, does not concern me to enquire; I use it now to show that those brethren who sustained

the majority, done it without "*investigating the subject of the difficulty*." Having stated that the above resolution was adopted by the Association, and its not appearing upon the minutes, makes it necessary for me to give the reason why. After the adoption of the 2d resolution, it appeared to be the will of the Association to suffer the messengers from the respective parties in Fredericksburg, to nominate each three brethren and the Moderator one, making seven—the number agreed upon to compose the council. Whereupon the messenger from the minority desired to know, through the Moderator, of the messengers from the majority, if the business of the council should be to *identify the church*—to investigate the whole affair so thoroughly as to be able to *put their finger upon the true church in Fredericksburg*. When this inquiry was understood, they (the messengers of the majority) very wisely objected to any interference of that character, by the Association or council, as a thing "quite useless," since they were already recognized by the Association\*.

As therefore the council was objected to upon those terms, the resolution being rendered inefficient thereby, the order was expunged from the records. Whatever may be the religious principles of those brethren who sustained the majority, or whatever might have influenced them in the vote which they gave upon that question, I know not; but one thing I am assured of, that if they had been fully apprised of the iniquity and corruption which they thereby contributed to cover up and hide from view, they never would have given their votes as they did. The veil has been partly drawn aside by the circu-

\* Some of the ministers of Corresponding Associations on witnessing the refusal of the Messengers of the majority to have the investigation proposed, expressed their conviction that *they were afraid to come to the light*. (This was good judgment.) So it has ever been of those who *doeth evil*.

lar which the minority published upon that subject, and I am authorized to say, that (God willing) efficient measures will be taken whereby the *whole truth* relative to that subject will be brought to light, that the churches and the public may be no longer deceived, but that they may know of what kind of materials that party is formed, (at least in part) according to their own showing—*what they say of each other.*

To advert again to those two churches (Fredericksburgh and Alexandria) by way of comparison, I will suggest an enquiry, which no doubt has already started in the mind of the reader: Why was a different course pursued in the adjustment of the difficulty in the Fredericksburgh church, from that pursued in relation to the Alexandria Church? If the case of the Fredericksburgh church was disposed of according to the Constitution of the Association, (and which, for argument sake, I will not now deny,) that of the Alexandria church was not; for it is a clear case that if the constitution of the Ass'n. as the report on the Fred'g. question says, "precludes all investigation by the Ass'n. into the correctness of the church in its acts of discipline with its own members" in relation to one church, it must in like manner of each and every church; and therefore the Ass'n. in its appointment of a committee to "identify the Baptist Church in Alexandria" violated its Constitution, as said church could not be identified without such investigation. Moreover, the report in the Fred'g. case, says: "The only legitimate subject of inquiry being, whether the majority of said church have departed from the faith on which the Association is constituted." I ask then if, according to this, it is not manifestly evident that the *subject of inquiring* in relation to the Alexandria church was *illegitimate*, forasmuch as that was not a subject of *faith*, but of *discipline* and *practice*?

Lest it should be considered that I am

an advocate for a supremacy in the Ass'n. over the churches, I will give the following extract, from the letter of White-Oak Church to the Ass'n., upon this subject, in which I cordially acquiesce: "We consider them (Associations) formed of independent churches, which were free in uniting upon principles which they loved, and which are also free in seceding at pleasure; and that such an Association, alias, *advisory council*, is wholly destitute of any power or authority over the respective churches of which it is composed; that the several churches when thus associated together by representation, does not constitute a higher tribunal to which the churches may or ought to, appeal for redress of their greivances in such a manner as to surrender their independence; nor have those churches any more authority when thus united in an advisory council, than they possessed without this union. As Christian Republicans we would be as much opposed to *consolidation* in church as in *State*.

But in order, if possible, for us to come to some definite conclusion as to the *reason* of this disparity, I will briefly refer to the cause of division existing in those two churches respectively, and leave it for the reader to make his own comment, and draw his own conclusion thereon. In the first place, in the Alexandria church controversy no doctrine or article of our faith whatever was involved; and as the parties were about equally divided as to numbers, (and, for aught I know, as to wealth and influence,) there was but little to loose, if any, on either hand; let the scale turn whichever way it might, the same *principle* would be sustained. But not so in the controversy in the Fred'g. church; in that fundamental doctrines were involved. The question there included *faith*, *practice* and *discipline*, and justice required, in the investigation of this affair, that both parties should have united in the choice of a coun-

cil, or have agreed to one appointed by the Ass'n ; which council should have made, in the matter of the identification of the church, the Creed and Constitution of said church, the law and standard by which they were governed, instead of the Constitution of the Ass'n. This the minority courted, nor could the others object upon any other ground than that they were afraid to come to the light. If this had been done, the weight of testimony, and power of truth on the side of the minority, must have secured for them the support of a large majority, if not the whole, of the Ass'n. The minority have nothing to loose by comparison with the others, nor have they any thing to fear from an impartial, critical and thorough investigation of the whole affair. "Truth, like our first parents, is not ashamed to appear naked;" and to bring the truth to light, in reference to this subject, is what the church alone desires. Facts are stubborn things, and such as are mainly relied upon by her to establish what is contained in the Circular which they published upon the subject, are the records of the church which were confirmed by both parties when they were one, and of course cannot now be objected to by either party; and such other testimony as they are in possession of, is from a source, and of a nature and kind, against which no weight of character can stand.

Did my limits allow me to state all the circumstances which led to, or was in any wise connected with this division, it would be unnecessary, as they are contained in the circular letter referred to above. This letter is either in possession of, or accessible to all who feel interested upon the subject; the whole of which the church, in their public letter to the Association, have pledged themselves to prove beyond all contradiction. The total number of members reported to be in communion in this church last year, was 427. The majority, in their letter to the Association, reported

their number to be the same as last year, with the exception of 12 or 15—the number, I suppose, they judged would stand identified with the minority. There were however, 17 mentioned in the letter from the minority, which would, according to the showing of the opposite party, leave them 410. But that the churches may not be deceived by this seeming great majority—tho' neither the majority nor minority, simply considered, is of any consequence in a question involving principle—I subjoin the following as strictly authentic in reference to the white members. There were, at the time of the division, considered in communion, 16 males and 75 females. Of the males, only 9 were acting members, the other seven scarcely ever attended communion or church meeting, until they were brought into requisition to aid in the crusade against the Gospel of Christ and the discipline of his house. Indeed, of the 7, there are two who have stood upon neutral ground, as it regards *effort*, during the whole controversy. Of the females, there were, say, 15 with the minority, and about 60 with the others, though it is thought at least one third of these are dissatisfied. As the majority reported none received by them since the last Ass'n., (the truth of that, however, will be enquired into hereafter) the case, allowing all who are not with the church to be against them, stands thus: *minority*, 18; *majority*, 73. Where the coloured members are, I know not, nor shall I attempt to search for them.

While this subject was under discussion in the Association, I stated, that upon the reception of the majority, I should withdraw from the Association, and messengers from other churches, both in private and in public, also expressed their determination to do so; but by the earnest solicitations of some of the brethren, we concluded not to withdraw under those circumstances, so no motion was made or

resolution offered, whereby it could have been admitted to record.

In conclusion, I will remark, that, as it has been my lot for some considerable time, to set to the credit of some of this majority (so called) many persecutions and slanders, so I expect for this, my public notice of them again, a display of renewed diligence in the same work: but *none of these things move me*. And should they say, as they did upon a similar occasion, that "I had better be about my own business;" I reply, "Wist ye not that I must be about my Father's business? I am never more about *my own business*, than when I am defending the people of God—my Father's children—and exposing Anti-christ. And if for any thing, in reference to my feeble services which have been freely contributed to the aid of the Lord's chosen few in Fredericksburgh, I should make apology, it is, that I have not helped them more; and now I am left only to look to Him in whom all fullness dwells, for the renewing of his grace whereby I may henceforth more effectually exhibit Christ, and expose and contend against Anti-christ, whether he appears in the character of the *fawning sycophant* or *hissing serpent*.

If, in the notice I have taken of the proceedings of the Association, I have in any particular overrated or misrepresented them, I will cheerfully stand corrected by any brother who will show me wherein. The truth, which *we can do nothing against*, is what I want established.

JOHN CLARK.

Fredericksburgh, Va. Sept, 5, 1835.

FOR THE SIGNS OF THE TIMES.

Chesterfield Co. Va. Aug. 27.

BROTHER BEEBE: When I address you I feel as though I was addressing one of my own family, and am not afraid that my letter will be spurned at, and thrown under the table because it will not bear the

scrutiny of the more accomplished scholar. My address is seeking seeking redress; if you think my course improper and cannot grant my request, I will try to submit to your better judgment.

By reference to the Religious Herald, No. 25 of the present Vol., you will find that I have been held up by one "Justice" as giving an unfair specimen of the times with us as regards religious matters; and as he has so far abused his title, I thought it proper, with the approbation of many of my brethren, to give a true representation of the subject which engrosses his letter; but have been denied the columns of the Herald. I have had an interview with Mr. Sands, and his main objection for not publishing my letter seems to be, because it is too much identified with Black-Rockism. Now I do not know what Black Rockism is, but if it is contained in the Signs of the Times, I think it cannot be better defined than by calling it adherence to the scriptures; would that Heraldism could be as easily defended. I wish you to insert the enclosed letter of "Justice" together with my own.

Yours, as ever,

CYRUS GOODE.

We have delayed the publication of the following letter, in hopes of finding a copy of the Religious Herald containing the article to which this is an answer.—Ed.

*For the Religious Herald.*

MR. EDITOR: In the slow, but effectual march of the despised Signs of the Times, it seems they have met the resentment of some of your correspondents, to whom you have opened your columns to make such extracts and remarks as best suited their purpose.

I hope you will not refuse me a short space to give a right coloring to some things, of which I have been charged with representing, relative to religion in my own neighbourhood. I allude to an arti-

cle in the Herald of 26th June, signed "Justice"—which name I suppose implies injustice in my letter noticed by him. The author I know not; yet I will say to him, that he has disqualified himself for the title he has assumed, by connecting my letter with the circumstances of Skinquarter Church, of which I am not a member, and of which I said nothing in my letter. He commences his remarks by saying, "The writer ought to have reflected a moment, before he thus openly and unhesitatingly pronounced the benevolent efforts of the day the works of darkness &c." I did not designate any works as being the works of darkness; but as 'Justice' has placed the benevolent efforts of the day under my denunciation, I hesitate not to say, that many moments of reflection have not changed my mind; and I think that there is not yet wanting more evil and inconsistency in the present benevolence of this day, to justify us in pronouncing it the works of darkness.

The writer is correct when he says, "I do not pretend to set myself up to be judge in Israel surely;" no, had I the presumption so to do, I would have concealed my own proper name, and assumed the name of 'Justice,' or some name significant of my office. 'Justice' says my remarks are entirely correct when I place myself and party in opposition to the learned; where he finds such remarks I know not, but not in my letter; for I said nothing of learning, except "the learned wish to move our old fathers in the corner, &c." The correctness of this remark he denies, and cites the case of Skinquarter church to show the enormousness of my views; but in this case I think he has proved my view correct, for does not the fact of an intelligent part voting for an efficient preacher, confirm my view?—except the intelligent voted against their wish.

I think it apparent from the turn in his letter, that to answer my article was not

so much his object, as to speak of this missionary church. It is not my business to say aught for, or against the proceedings of this church, further, than I have been made the instrument in arraigning it before the public. Of the opposers of her proceedings I think it can well be said, when their chaff is in danger, they speak of narrow heartedness and other favorite terms of the new school; and when all hope of their gain is gone they resort to slander and ridicule. I think the language of 'Justice' is calculated to make a false impression abroad, when he makes the following statement: "One old fashioned father has been appointed pastor of a neighbouring church over the head of an efficient preacher who had laboured faithfully among them for many years, merely because he had joined a temperance society, and was favorable to other benevolent institutions of the day, the latter receiving the vote of the most intelligent part of said church." I can hardly think that he is acquainted with the affairs in this neighborhood, which he makes the subject of his letter; for he is in error if he wishes to represent the old church as acting in accordance with the modern missionary plan of appointing preachers over the heads of people and districts, prescribing their limits, term of service, pay, &c. The old church, in my opinion, still acts on the gospel plan, and according to the old baptist rule, that a majority rule in all cases of discipline, or of choosing servants and officers, and that each member has a right to vote for whom he thinks fit. As to one of the preachers being honored with the epithet "*efficient*," and the other not, I think that the consciousness of one will not suffer him to be injured by the flattery; nor is the other so young and timid as to hide his face by such disparagement. I think I will not err when I say, that the pastor chosen, has preached more than five times as often to the church and neigh-

bourhood as the other, who was never pastor of the church in question or any other. Whether "Justice" has judged right or wrong, when he says, "for no other cause than for joining a temperance society," I think will appear from the proceedings of the church; for to my own knowledge the question was taken to know if the reason for not communing or taking the sacrament at certain times, was because some members had joined the temperance society; and the voice was unanimous that that was not the cause. 'Justice' says, that the consequence has been a division; yes, a part of the intelligent, which was less than one third, thinking the majority had not the mind of the Lord, submitted not, nor rested until they obtained a pastor to their wish, and I suppose according to the mind of the Lord.

I hope some of my old friends of the new school will remember what they once were, and not suffer their sanity to drink in too much of the flattery of their friend justice; for I think the *intelligence* of which he speaks, is that which makes us wise above what is written. Those who have taken letters for the purpose of organizing another church, 'Justice' says, "are thorough going active christians." I suppose by the term "christians," he simply means professors of religion, for neither he nor I can know the heart; but for the qualifying term "thorough going," I think it is well they should be, for when a captured flock sets sail under the guidance of well qualified leaders, it would be well for them to be active to every effort, and obedient to every call made by them, or they would not be wiser in their generation than the old school professors, who, with sorrow of heart, have to acknowledge their disobedience to their leader—Christ.

As to the latter clause of his benediction, I cannot say a hearty amen. He seems to think the great opposition hither-

to manifested against the temperance cause is subsiding, except by those who appear determined to oppose every thing of the kind. Of this last kind he seems to despair; yes, there are some, I think, who, not only in appearance, but in reality do, and will oppose every thing of the kind so long as the scriptures are the rule of faith and practice. As far as my knowledge extends, I know of but few old professors who have had their eyes opened enough to see that the Scriptures do not contain a sufficient rule for the Church of Christ. As to their number of members, I know nothing, except that I learn they seem to win the gay and fashionable females by immortalizing their names, and threatening them the woes of future life; and the little children are compelled to swell largely their number, while their list appears abroad, as being made up of so many men and women of mature judgment and reflection.

CYRUS GOODE.

July 29th, 1835.

FOR THE SIGNS OF THE TIMES.

Fairfax C. H., Va. Aug. 28, 1835.

BROTHER BEEBE: The sessions of the Ketocton and Columbia Associations being now past, I will give you a sketch of the more important transactions.

In the Ketocton Ass'n. the Resolution which was last year submitted to the consideration of the churches, expressing non-fellowship for the various societies and institutions, called *Benevolent*, considered as religious institutions or means of grace; and for persons who commune with churches which advocate them considered in the sense above expressed, was found to have been sustained by Ten, and objected to by Five, out of the fifteen churches belonging to the Association. In obedience to the decision of this large majority of the churches, the Association by about a corresponding majority, adopted the following, viz: *Resolved, That we*

have no fellowship with any church or person that engages in any of the Benevolent enterprises, so called, of the day. As I quote from memory I will not affirm the above to be the precise words of the Resolution; but it is, I think nearly. The subject of this Resolution was discussed at some length in the Association, in quite a cool and dispassioned manner. The result as to a separation, or not, of the churches, is to me, and I presume to others, yet unknown. In the Columbia Ass'n. things went very different. Whether a majority of the churches, actually go against the Old School stand or *Black-Rock-ism* as the opposers call it, I am not prepared to say. In the votes of the Messengers this session, the majority on every important question, with perhaps the exception of one or two, went decidedly against the Old School brethren. In the first place, a query was sent in from the Fryingpan Church, having designedly, and professedly, for its object, to test whether the Ass'n. would maintain and carry out the stand it took in 1833, against that system of New Schoolism of which Wm. T. B. is noted as a prominent leader. This was thrown out of the Ass'n. on the assumed ground that it was debarred by the Constitution. The Ass'n. however, and I feel disposed to acknowledge it as a favour, very liberally consented afterwards to this query's being inserted in the Minutes and referred to the consideration of the churches, with a request that they should severally report thereon next year. In relation to the division in the Alexandria church which has made considerable noise abroad;—The report of one committee referring the decision to another committee to be appointed and to meet with the church and investigate the whole affair and report to the next Ass'n.—was rejected; and a second committee appointed, with instructions to decide which party should be recognized as the ch'h. Their

report which recognized the party adhering to Elder Cornelius as entitled to be represented by their Messengers in the Ass'n. whilst it recognized the other party as still composing a part of the church, 'was perhaps as good a one, as the Constitution together with the special instruction of the Ass'n. to the committee, would admit of their making. But I am very much mistaken if there was not a disposition manifested and some art used, by the majority, to screen Eld. Cornelius and his party in the church from any *exposure* of improprieties on their part, which might have been made, had the report of the first committee been adopted and carried out. I do not say that improprieties would not also have been found in the other party.—All I wish to say on the point is, that I do detest this wrapping of things up to prevent the truth's coming forth for the information of those brethren and churches whose fellowship is to be affected thereby.

But that which manifested most clearly the prevalency of New Schoolism and its arts in the Ass'n., was the disposal made of the Fredericksburg difficulty. The certificates from the Hartwood and White-Oak churches, sent on by Brother Clark, and published in the 'Signs,' Vol. 3, No. 10, have relation to this difficulty. Bro. Clark had been invited by a resolution of the Fred'g. church to preach a part of his time for them. He is a predestinarian, and preaches the old fashioned baptist doctrine, that *salvation is*, from first to last, *of the Lord*.—He soon found trouble. In that little church, which had just before professedly cleared themselves of Campbellism, in its windings—was found one of their Deacons, (G. Rowe,) to accuse Bro. Clark of preaching a doctrine which made God the *author of sin*; not to his face, nor before the church, but to members individually where it would have an effect, and before the world, in the market place &c.



Bro. Jas. Williams the other Deacon of the church, laboured with Rowe to convince him of the incorrectness of his inferences from Bro. C's doctrine and of his impropriety in seeking to destroy his usefulness. All having no effect, and other circumstances transpiring to wound the feelings of Bro. Williams and those with him who were struggling to sustain the church on its constitutional principles, and the stand it had taken in separating from Campbellism, a private meeting was had to try for a reconciliation; this utterly failing of the desired effect, Bro. Williams concluded on bringing the case before the church. But Rowe was beforehand with him, he had drilled a selected majority to his hand. When therefore Bro. W. presented his charges against Rowe, at the next meeting of the church, for heresy and other conduct inconsistent with the gospel, after meeting with several unpleasant rebuffs which I will not now detail, he had the mortification of seeing his charges voted out of the church without any investigation. The minority thus finding not only the doctrine professed by the church, but regular discipline also trampled under foot; saw but one alternative, that of submitting to such disorder, or of taking the discipline of the church into their own hands as being according to the constitution, truly the church. The latter they chose, appointed a special meeting, cited Rowe to appear before them, he not appearing by the advice of certain ministering Brethren, called to sit with them, they voted a sentence of exclusion against him. But the ministry not willing to have the matter rest here, invited a council of brethren from a distance to meet and investigate their case. But two met, Bro. James of Madison Co. and myself—we did not organize. They next by our advice applied to the majority to unite with them in calling a council—they were refused this. They then applied to a ma-

jority of the churches in the Ass'n. to send them helps. They were again disappointed in obtaining a council. These disappointments were principally owing to the influence of one Brother, who having by the majority just before the separation, been called to take the pastoral care of the church; and fearing that he might be involved in the decision of the council, and certainly without just grounds, inferring that the object of the minority and others was to injure him, he set his face against the obtaining a council, instead of seeking a fair investigation.—Things thus standing, both parties came up to the Association by their Letters and Messengers.—The case was of course referred to a committee. That Committee reported, four out of five concurring, that the majority should be recognized as the Frederick's church.—The ground of their report was, that by the constitution, the Ass'n. disclaimed all right to interfere with the discipline or government of the churches, and that by the same constitution the Ass'n. is bound to recognize every church which shall professedly adhere to the associational articles of faith. Hence as the majority claimed to be the church on the ground of their numbers, and also adherence to the associational articles of faith, the Constitution sustained the committee in their report. This I saw and acknowledged, and attempted to show the difficulty the Association was involved in, as the Constitution and matters of fact relative to the Fredericksburg church, sustained the minority in their claims to be the ch'h, and the associational Constitution sustained the majority; and seeing this I felt more than ever the evil of churches giving up their independence by coming under an associational compact. The committee did not pretend to impair the claims of the minority on the grounds of the constitution and transactions of the Fredericks-

burgh church. The Chairman of the committee, Eld. O. B. Brown, bore public testimony that in all cases of church difficulty which had come under his notice he had never witnessed in a party to a difficulty, such a display of a truly christian spirit and deportment as was manifested throughout by Bro. Williams.

An attempt was made to throw aside the report of the committee on the ground that it was not constitutionally necessary in a case of such difficulty to recognize either party at that time, and that a committee might be appointed to meet with the two parties in Fredericksburgh, and investigate the case according to the Constitution; records, &c. of that church and report to the next Association which was properly the church. This was the ground taken by the dissenting Brother of the committee, and was attempted to be sustained in the Association.

On the other hand we were told by the Chairman of the committee and others, that the report could be received and then a committee could be appointed to investigate the case &c. In vain was it urged that it would then be too late, the majority being recognized as the church, they would not wish such a committee &c. But a majority of the Ass'n. manifestly preferring to have a New School church though in disorder to having one of the Old School stamp, against which they could allege nothing, received the report of the committee and recognized the majority. Now mark the sequel.

A resolution was now offered by one of the majority, and of course carried, to appoint a committee to visit Fredericks'g. and try to reconcile the difficulties &c. When it came to the appointment of this committee, Bro. Williams obtained leave to speak, addressed the Ass'n., in language, in a spirit, and under the influence of feelings, that must have touched the corresponding chords of every *heart of flesh* pre-

sent. He sketched the trials that church had passed through for several years past; the fond hopes they had at times entertained of being united in the truth and living together in peace and how those hopes were blasted by fresh parties arising in the church, until that now he stood before them the representative of a diminished, oppressed and rejected minority. He stated that if he knew his own heart, he had but one object in view throughout these struggles, and that was to maintain the truth of the gospel in poor Fredericks'g. overrun as it was with error,—and concluded with saying, that it was his wish to have their case fairly investigated, that if he was in the wrong he wished to be showed that wrong, if in the right he wished to be sustained, that if the other party would consent to have their respective right as to being the church fairly investigated by the committee to be appointed, and to abide by the decision thus made, he would in behalf of the minority cheerfully submit the case to them, trusting in God to bring forth the truth to the light;—but without such an understanding he was admonished by past experience to have nothing to do with the committee. He was replied to, by the *now seated* messengers from Fredericks'g., that they were willing for a committee to try to settle the difficulties, but that being now recognized as the church, they had no occasion for a committee to enquire which was the church; they would not therefore consent to the proposed investigation. And in this they were seconded by the chairman of the former committee with all his ingenuity of argument. Bro. Williams finding there was no hopes of an investigation being had, such as the case called for, arose, and in mild but dignified language declared in behalf of the church he represented, a withdrawal of all connexion with the majority, and with the Association. When I looked at the deportment of Bro. Williams, and the feel-

ings depicted on the countenances of the opposite party, it forcibly reminded me of a renewal of by-gone times, when others had had to stand before councils; and made me feel an entire preference for the case of that little oppressed minority, to that of the others with all their self-complacency at being recognized by the Columbia Association. Indeed I cannot describe the solemnity which even now pervades my mind whenever I contemplated on that scene, viewing it as a specimen of what we must expect a frequent recurrence of.

Your readers are ready to enquire whether the Old School brethren did not generally follow the example set by Bro. Williams in withdrawing from the Ass'n. I answer, No: several Brethren wished to do it, but I persuaded them to wait and give our churches an opportunity to consider the subject, and to let the move come from them; hoping that thereby all having time to reflect would choose their proper side.

To conclude this subject, I would in behalf of that minority request any Old School preachers who may be travelling in the direction of Fredericksburg to visit them. By calling on Bro. Jas. Williams or Eld. Daniel Davis, or John Clark they will be introduced to a little church rejected it is true by the other baptists in the place, and by the Col. Ass'n. but for trying to defend the ministerial character of one who is a worthy Brother and able minister of the New Testament, and for contending for the constitution, the discipline, and the former stand of that church against innovations.

Having had an opportunity as an individual of investigating this whole affair, I have no hesitancy for myself in saying that I fellowship that minority as the proper church in that place. Yet for the sake of good example, and that the acknowledgment of them as the church may come from the proper source, sister churches, I

would advise, unless they think of dissolving and joining another church, that they should make one more attempt to obtain helps from several churches, to examine into and pronounce on their standing; and I would request that the churches applied to, would send them brethren, whose judgment they can rely upon; and that the brethren appointed would forego their own convenience to attend to this matter. Brethren this is but the beginning of this kind of sorrow in this section of country, and let a correct and spiritual course now be marked out.

One word, Brother Beebe, in reference to the expectation of my attending the Lexington Ass. and Old School Meeting. I assure you it would give me great pleasure to meet the brethren there, but on reflection and having made it, a subject of prayer, I feel it, for several reasons, rather my duty to forego that pleasure at this time. I am encompassed here with enemies, of different religious casts, some of whom not only manifest the disposition, but express the wish to drive me from my churches, and from the State. They of course do what they can to prejudice the minds of brethren and of the public against me as a disturber of the peace &c. I do not at this time feel any disposition to rebut their efforts, but rather to turn to them the other cheek. And I desire to bless God for the calmness I feel on this subject, under the intention of pursuing a straight forward course, and leaving the cause with God. Yet I think it proper, that I should let my *doctrine, manner of life, purpose, &c.* be known among the churches as far as practicable; to this end it is important I should visit among them. Again there are those who need strengthening by the visits of their brethren, such as the little band in Chesterfield Co. noticed in Brother Goode's letters in the 'Signs,' from there I have received a pressing solicitation by letter, that I and other Old School brethren should visit them. These visits I must dispense with if I took the proposed journey to the North in Oct.—But in giving up this visit to your country, I do it under the pleasing hopes of being able to attend the Warwick Association, at your place, in June next.

Yours, affectionately,

S. TROTT.

FOR THE SIGNS OF THE TIMES.

*Williamstown Aug. 20th. 1835.*

BROTHER BEEBE: It is with much pleasure that I occasionally relax from the strict duties of a business life, to hold converse with my Brethren about those momentous concerns which make for our eternal welfare. And in such a situation I consider myself when addressing you, especially if that address is to be published thousands of times over on little papers that make their way like winged messengers of love over rocks and hills and blooming vales, & find a safe and sweet abode in the bosom of many brethren scattered abroad in this country. This indeed, Bro. Beebe, is why your paper is so valuable—if it may be called *your* paper, for it is so nearly used up by your correspondents as to have little to yourself; hereby answering to the end for which it was established, viz: of being a medium by which Bible Baptists might hear from each other, and understand their desires and feelings, their hopes and fears, and their christian course in general, while pursuing the narrow way that leadeth to joys on high through this world's wilderness of sin and sorrow. For instance, instead of receiving five, ten or a dozen written letters addressed particularly to me, every two weeks, from brethren situated in different and distant parts of the country, I now receive them printed in pamphlet form, so as to be easily perused and readily referred to at any time that occasion may require, addressed through you to the household of faith in general; and each member of the adopted family of God may claim them as his own, and take to himself all the comfort and consolation therein contained.

How great the contrast then between the Signs of the Times and those popular periodicals of the day called religious—that set themselves up as the wise ones of the earth wishing to monopolise all secular and ecclesiastical knowledge—binding upon men's shoulders heavy burdens grievous to be borne, and endeavoring by every stratagem or device that human ingenuity or satan can invent, to ensnare the souls of men and bring them under their unsanctified influence; then issuing their fulminating decrees against all those who are not entirely so subservient to their purposes as to contribute most of what they possess in furthering the grand scheme of evangelising the world, as they term it, by the forma-

tion of those various institutions, that in this day and generation are springing up in every direction to supersede the gospel of Christ, and throw contempt upon the divine plan of Redemption made and confirmed by the most adorable Trinity in the ancient sentiments of eternity.

Yes, we repeat, great is the contrast and wide the difference between such periodicals and that one in which is contained the brotherly talk from one to another of the children of the heavenly kingdom—the exercises of the christian mind—the wants of the lambs and the advice of the older sheep—the hungerings and thirstings after righteousness—the craving & panting after holiness—like as David said, “As the hart panteth after the water brooks, so doth my soul pant after thee O God.” And instead of the Signs being a dictator or standard to which its patrons must pin their faith, as some would pretend, it is rather an expression of sentiment by those whose standard of faith and practice is the Bible, and whose communications rather give tone to the character and directions of the paper than receive that regulation from it; for its editor professes to be no lawgiver in Israel, but merely enters the list as an equal with his correspondents.

Yours, in a dear Redeemer,

C. B. HASSELL.

FOR THE SIGNS OF THE TIMES.

*Elizabeth City, N. C. Sept. 18, 1835.*

DEAR BROTHER BEEBE: I have this week received a communication from a member of a Baptist Church, (so called,) from which I intend to give you an extract. I would give it entire, but that his sentiments may be more fully known I wish to refer to his other communications. In one he says;—“No Kehukee member has ever disapproved of some of the measures of the friends of missions more than I do. Begging money of the world—expending large sums in costly College Buildings, and in costly array—and in being much conformed to the world.—Still they do much in preaching the gospel and something valuable in the cause of education, particularly by Sunday Schools. If I am not capitally mistaken, the great error or sin of both parties in this wicked division is the same.—*It is the love of money or covetousness.* In another he writes thus; “In doctrinal matters, my views are such as would be considered ultra, or extreme calvinistic.” Elsewhere he says “the

Burman mission, one of the most conspicuous, and of late, one of the most prosperous of modern missions, and characterized, as I hope all missions are by the true spirit of "entire consecration." Again, he says, "And a very great multitude of intelligent souls are now in the world, to whom the gospel has not been presented." An almost unlimited amount of money could now be usefully appropriated in publishing and distributing the gospel, and in teaching the ignorant to read it." In another place he says; "And it is undoubtedly a fact, that there are more than enough of professed christians and of their property, to accomplish the whole work without delay; and it therefore follows that the church, having the power literally to obey the last divine command, "Go ye into all the world and preach the gospel to every creature," willingly living in disobedience."

In his communication to me this week, he says he would be pleased to see the letter which he enclosed to me, in the Signs of the Times, with any comments to which it may be entitled. Extract from said letter.—"I shall not deny that there is "a Church indeed," but it is quite possible that there is no *visible* church. The true church may be in the wilderness, and invisible to natural eyes. For myself, I say frankly, I know of no visible church with which I desire a visible standing. So far as I am acquainted, all such associations are at this time Babels of confusion, strife, highmindedness and covetousness—taking outward services and forms—prayers, or exhibitions called prayers in meeting houses and public places,—for religion—the spiritual religion of Christ.—Doubtless they have their reward, perhaps in the self-complacency with which they preform these services. No one can have a higher estimation than I have of christian union and co-operation, but to be christian and a blessing, it must be a union of perfect freedom and love.—*A real union*—without laws—yokes—restraints—without power or penalty. Of what possible benefit can it be for two or more to attempt co-operation or to walk together except they are agreed. And why should I judge my brother or set him at naught for his having eyes differing from mine. It appears to me that the grand distinguishing characteristic of christianity it is not hard to discern. It is love; founded on faith, and its fruit good works. Not prayers in the meeting house or market place, but works

of mercy and kindness to our fellow men. Nor is its opposite more obscure, or if it is, still it consists in selfishness. But I trust fearlessly in the unerring & gracious government of our heavenly Father. Great and glorious revolutions are in progress.—If it is in my power to exercise the smallest influence in religious matters, I feel sensibly called to direct it to one point—"Entire consecration to the Lord's service; and as far as practicable, in connection with free and voluntary union." Here the Brother ends; and now Brother Beebe let us introduce for his perusal the 2d. volume of the "Signs," which you will please to send to him forthwith. I give you his address below &c. You will also send him on the present current numbers from time to time, as you do to those for whom I last wrote—this last is his request.

I am, dear Brother,

Yours, with affection,

JOHN WASTFIELD.

#### THE PREACHING OF JOHN BUNYAN.

It is said of this most ingenious and pious man, that the pleasures of literature were never unfolded to his mind. The Bible was his principal library. But with scarcely any other book than this, "he was the most eminent minister of his age," if usefulness may be justly considered the standard of eminence. "His name will be venerated, and his books be read with admiration and profit, when the names of the *learned divines*, who carelessly and maliciously persecuted him, shall have sunk to merited oblivion."

It is related of the learned Dr. Owen, that on a certain occasion, after having heard John Bunyan preach with much power and spirituality, and on being asked if he had been to hear "the tinker," the name by which Bunyan, in reference to his occupation, was scoffingly designated the doctor replied, "I have indeed; and if, by a surrender of all the human learning which I have acquired, I could preach with the ability and the heavenly unction of Mr. Bunyan, the sacrifice should be cheerfully made."

Bunyan is but one instance, among a multitude that could be named, of the talent which might be cultivated, and of the eloquences which might be elicited, by a careful and truly conscientious and religious study of the book of God. The man who in his public ministrations would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on the facts relating to God and eternity, which is unerring in all its rudiments, infallible in all its premises, and inflexibly just and correct in all its deductions. He who would arrest the conscience of the bold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of convic-

tion from the Bible, and aim them, with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt, but secret propensities of those whom he would recall to duty and to God.

It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers. They go to the people with much fancied strength but their panoply resembles that of David armed with Saul's armour. They return from their labour with dissatisfaction, because they see no lasting impression made on their audity. Unlike David, they refuse the sling and the stone, a simple dependence on God, and the efficacy of his truth, and disappointment is the consequence.—*Presbyterian.*

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### Signs of the Times.

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**NEW VERNON. Wednesday OCT. 23.**

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THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

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We have just returned from the meeting of the Lexington Association in Delaware Co., and the Old School meeting at Lexington, Greene Co. N. Y. From various causes we were not favored with the company of many brethren which were expected. We have, however, enjoyed an interesting and delightful season.

The following Corresponding Address was prepared for publication by Brethren of the Old School:

*The Elders and Brethren convened by appointment with the Church at Lexington, N. Y.: To our Brethren throughout the earth designated and generally known as Old School Baptists—send love in the Lord.*

DEAR BRETHREN: When ancient Israel had left the Law of the Lord—when they had fully resolved that the way of the Lord was not equal—that an altar of earth, or of rough stone, whereon a human tool had not come, were not so well suited to the service which they desired to render God as altars of brick, such as would

display the ingenuity and handywork of man—when their words had been stout against the Lord—when every high hill and every green tree had witnessed their will-worship and idolatry—when the Lord had pronounced them a stiff-necked and rebellious people, “Then they that feared the Lord, spake often one to another.”

Having in the history of the Gospel Church fallen upon similar times—having in these latter days witnessed perilous times, and the departing from the faith of many who are giving heed to seducing spirits and doctrines of devils—and moved, as we trust, by an impulse like that which governed our brethren of the age in which the prophet Micaiah lived, & having been made by divine grace to fear the Lord and to tremble at his word, we have felt constrained to assemble ourselves together, and to speak often one to another.

We are divinely informed that when the enemy came in upon the people of God like a flood, the spirit of the Lord shall lift up a standard, and that the Lord has given us a Banner, which is to be displayed because of the truth. We believe it to be our duty, and we esteem it our privilege to open and extend a Christian correspondence, as far as possible, with our oppressed, tried and persecuted brethren who have received of the Lord like precious faith; and we believe that a general correspondence among the disciples at this day by letter, and in assembling for that purpose, would be eminently calculated to comfort, strengthen and encourage the dear people of God. We rejoice that God has called the attention of his people to this subject, and that they have in many instances met together in various parts of the U. S., and have taken and maintained a firm and scriptural ground against the abounding abominations of the day in which we live.

The letters, addresses &c. which have been received from the meetings at Black Rock and Baltimore, Md., Berwick, Me., and elsewhere, together with the frequent communications of Brethren, Churches and Associations throughout the country from Maine to Georgia, has refreshed our spirits; and we have been enabled to bless and praise the God of our salvation that he has as yet reserved to himself so goodly a number to hold up the standard of the Lord, and

display his Banner because of the truth, and in return we desire heartily to reciprocate those messengers of love and truth. We wish it to be known and understood by all men, that we are fully agreed with our brethren in the stand which they occupy against the new and popular inventions, which constitute the system of what is passing among men at this day for *Benevolence*.

In regard to the general state of Zion among us, there is at present great commotion in many of the churches. Some, however, and perhaps a majority in our State, are resting without opposition on the popular ground, and in some few instances others may be found who have never left the old track marked out by our Lord, and trodden by primitive saints; these are in the enjoyment of peace and harmony. Some again which have been in a degree shaken, and driven about by strange doctrines, have been reclaimed and brought back by the Great Shepherd and Bishop of souls; and these also enjoy peace. But the greater part, by far, of the Churches within our immediate acquaintance, are in a divided state; having been inundated by the children of the aliens, or having too long harboured within their fellowship the woman Jezebel, who calls herself a prophetess. But now as our Lord, faithful to his word, appears to be casting her into a bed, and killing her children with death, very many little groupes of disciples are found scattered over the face of the whole land, who are in some cases, organizing into churches; and in other instances oppressed and wanting a word of encouragement.

At this movement among the people of the saints, the enemy appears to be greatly alarmed. And those who cannot conscientiously continue their standing and co-operation with them, are followed with the thunders of excommunication; while a lying spirit is in the mouth of all the teachers and prophets of Anti-Christ, not only in regard to the doctrine and order of the gospel, but in slandering those who cannot follow their pernicious ways. This spirit has appeared to manifest itself in some cases, in the mouths of those whom we believe are the prophets of the Lord, who, like the prophet Micah, are left for the moment to let their words be like the words of all the prophets.

Such, dear brethren, are the signs of the times

among us; yet we desire to praise God that we are not discouraged. We think in all this God is bringing about his designs and executing his eternal purposes—Zion shall be saved with an everlasting salvation. The Eternal God is her refuge; underneath her are his everlasting arm. He rideth upon the heavens in her help, and in his excellency on the sky. But the adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. *Amen.*

By order of the meeting,

G. BEEBE, *Scribe.*


**APOLOGY.**—In consequence of the absence of the Editor, in attending the meeting at the north and south, we have not been able to mail the 21st and 22d No's. of this paper, according to their dates; we, therefore, for convenience sake, forward the two numbers together, being confident that our subscribers, in this case, are willing to forego their privilege for one week, to afford us the opportunity of attending the meetings of the Old School in our vicinity.

**ORDINATION.**—At the Old S. Meeting in Lexington, on the 10th inst. Brother Garret Westervelt was set apart, by prayer and imposition of hands, to the work of the Gospel Ministry. The Council organized by appointing Eld. Ephraim Crocker, Moderator, and G. Beebe, Clerk, and proceeded to examine the candidate in the usual manner, after receiving evidence of his christian experience, ministerial call and doctrinal views.

Elder James Mead preached on the occasion from 1 Tim. iv. 16, "Take heed to thyself," &c. Ordaining prayer by Eld. Amos Harding. Imposition of hands, by Elders, A. Harding, D. Mead, J. Mead and Hez. Pettit. Charge, by Eld. H. Pettit; after which the right hand of fellowship was given by Eld. G. Beebe. Closing prayer and praise by Eld. E. J. Williams. Benediction, by the Candidate.

E. CROCKER, *Mod.*

G. BEEBE, *Clerk.*

 A acknowledgment of receipts in our next.

**APPOINTMENT.**—By mutual agreement of the brethren assembled at Lexington, and by request of our brethren in Lewis Co. N.Y., that a meeting of the Old School Baptists, be held with the Baptist Church at West Turin, Lewis Co., on the 2d Saturday and Sunday of July, 1836; to begin at 10 o'clock A. M. Old School Baptists in general are invited to attend.

## Poetry.

## The doubting Christian.

If unbeliefs that sin accurst,  
Abhor'd by God above,  
Because of all opposers worst,  
It fights against his love;

How shall a heart, that doubts like mine,  
Dismay'd at ev'ry breath,  
Pretend to live the life divine;  
Or fight the fight of faith?

Conscience accuses from within,  
And others from without;  
I feel my soul the sink of sin;  
And this produces doubt.

When thousand sins of various dyes,  
Corruptions dark and foul,  
Daily within my bosom rise,  
And blacken all my soul;

I groan, and grieve, and cry, and call  
On Jesus for relief;  
But that delay'd to doubting fall,  
Of all my sins the chief.

Such dire disorders vex my soul,  
Till ill engenders ill:  
And when my heart I feel so foul,  
I make it fouler still.

In this distress, the course I take  
Is, still to call and pray;  
And wait the time, when Christ shall speak,  
And drive my foes away.

For that blest hour I sigh, and pant,  
With wishes warm and strong;  
But, dearest Lord, lest these should faint,  
Oh! do not tarry long.

HART'S HYMNS.

☞ A number of Communications now on hand shall receive our early attention.

**BLANKS.**—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

Nov. 25, 1834.

**JOB PRINTING.**—All kinds of job printing such as Cards, Handbills, Blanks, &c, will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 25, 1834.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L.L. Vail Esq. Charles Woodward, nearthica Jas. Robinson, Peter Winchel, J. Vaughn Burt, A. Everit, A. Holmes Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, Wm. Springstein, J. Burt, Jr.

N. YORK CITY.—G. Westervelt, corner of 29th st. 3rd Avenue, S. Allen, 19, Watt st. J.B. Preston, 382 Pearl st.

N. J.—C. Suydam, W. Garrison, P. Hoyt Jr. Geo. Doland, Col. Wm. Patterson, R.R. Drake, G. Van Duzer.

## PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whittach, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

## DELAWARE.

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## MARYLAND.

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VIRGINIA.—S. Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P.M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wiltfong, W.W. Covington, J. B. Goode, T. F. Webb.

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MAINE.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.

C. T. Coote Esq. Washington City, D. C.

Georgia.—Elder J. Henderson, R. Reese, Eld.

A. Cleaveland, J. Greer, W. Hill, C. Foster.

Mas.—N. Y. Bushnell, D. Hart, L. Cole.

N. C. —B. Temple, E. Brumet, P. Pucket.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Eldon."

Vol. 3.

NEW-VERNON, ORANGE CO, N. Y. NOV. 11, 1835.

No. 23.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

*Orwell, Bradford Co., Pa. }  
Aug. 15, 1835. }*

BRO. BEEBE: As I have had another turn of thinking, I have concluded to send you a few of my thoughts, and if you please you may present them to the publick. I was reading the 31st Chap. of Isa., and I think it is somewhat analogous to the popular religious movements of the present time. It is written, "Wo to them that go down to Egypt for help," &c. Although Israel had seen the wonders the Lord had wrought for them, in saving them from their enemies, and in delivering them out of great and sore troubles; yet they would go down to Egypt for help, and stay upon horses and trust in chariots, because they were many, and in horsemen because they were strong; but they looked not unto the Holy One of Israel, neither sought the Lord!

How plain, thinks I, is the comparison; the people that are now bearing the appellation of the people of God, and call God their Father, and tell of the wonders he has done by the power of his grace in bringing them up from the horrible pit, and delivering them from the curse of the law and the power of sin; yet they will go to men of the world for help. As

Egypt was under the curse, so are unconverted men; as the Egyptians were idolaters, they were a snare to Israel—so are carnal men to God's children when they go to them for help in religion. The reason that Israel went down to Egypt for help, was, because they followed that carnal disposition which feared to trust alone in God for the accomplishment of his purpose, in his own way and time; and for the same reasons are the popular institutions of the day depended upon by those that follow them. Israel stayed on horses. Now from Job's description of the horse, one would be apt to think him mighty in battle; and so it appears that the leaders of the popular monied religious institutions, think that their monied exertions are. They trusted in chariots because they were many;—so these trust in the numerous, humanly devised, national religious institutions, and their literary attainments, with their winged messengers of mercy, so called, flying as on the wings of the wind, to hear, not the gospel of Christ, but a conditional plan of salvation. They also trusted in horsemen, because they were very strong; so these depend much upon their agents, as horsemen, to stir up the people to give their money, and form auxiliaries wherever they can throughout the earth, to make their forces strong. But they looked not unto the Holy One of Israel, neither did they seek the Lord; yet they no doubt called themselves the Lord's people, and would surname themselves by the name of Israel. Even so now, there are many who

will subscribe to a sound creed, call themselves the Lord's people, and who think they can get along well enough all mixed up with the world in their humanly invented religious operations, though every point is not as they believe, and surname themselves the gospel Israel. These appear to have no more regard to pure gospel doctrine or practice, than the seven women had for the man by whose name they wished to be called, when they said, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. "Yet he (the Lord) is wise, and will bring evil, and will not call back his words: but will arise against the house of evil doers, and against the help of those that work iniquity:" verse 2. Herein my poor fainting soul found a little comfort. God is wise and will not call back his words; he hath declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. The government is on the shoulder of Jesus. He saith to his people, Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God besides me? yea there is no God; I know not any. He frustrateth the tokens of the liars, and maketh diviners mad; he turneth the wise men backward, and maketh their knowledge foolish.

"Now the Egyptians are men, and not God; and their horses are flesh, and not spirit. When the Lord stretcheth out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall fail together. As birds flying, so so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will also preserve it. Turn ye unto him from whom the children of Israel have deeply revolted. For

in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin:" verses 3, 4, 5, 6, 7. How plain it appears that men's confidence in the great exertions they are making for the salvation of the world, will prove abortive. Had Isaiah lived in these days, and in the present time, he could not have better told what men under the influence of a false zeal were doing, and what surely would be the event. The Egyptians are men, and not God; therefore, they are cursed that put their trust in them. So we read, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. And their horses are flesh, and not spirit. O the folly! the wickedness! of trusting in such corruptible things to build an habitation for God. Surely their turning things upside down, shall be esteemed as the potters clay. A man is not delivered by much strength, and a horse is a vain thing for safety; neither shall he deliver any by his great strength. This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

Surely, I think, the great claims that they profess to have upon us for money, to send the gospel to the heathen; and their boasted achievement in obtaining accessions to their number of converts, looks much more like the revelation of the man of sin, than it does like building a pure gospel church. Surely in their great national religious societies (if there are any saints among them, and I hope that there are some) they are unequally yoked together with unbelievers; a plain breach of divine rule. For there is no more concord between the spiritual enjoyments, exercises, appetites and views of the children of God, and those of unregenerated men, though they are directors of a mis-

sionary convention together, than there is between Christ and the Devil. Therefore, let all such as love God, that can trust alone in him, come out from among them and be separate, and touch not the unclean thing; for as birds flying, so will the Lord defend, protect, deliver and save his people, that trust in him. While he executes the wo! the curse!! upon them that go down to Egypt for help in time of trouble, or trust in their own works, or the works or prayers of others, or the united exertions of any, or of all the new fangled societies or inventions of man, as a condition either of their own salvation, or the salvation of others.

I am, dear Brother,

Your concomitant in tribulation,

HEZEKIAH WEST.

FOR THE SIGNIS OF THE TIMES.

*Deerpark, N. Y. Sept. 25, 1835.*

MR. BEEBE: Having enjoyed the privilege of hearing the sentiments of different denominations developed by their orators or priests, and having compared the same with that perfect standard and arbiter of their respective claims, the *Bible*, by which they must be finally condemned or acquitted for their errors and departures in doctrine, ordinances, faith and practice; it appears, notwithstanding their different names and non-essentials, they mutually agree in nullifying the Scriptures of Divine Truth; in handling the word of God deceitfully; in daubing with untempered mortar and healing the wounds of Zion slightly; in tergiversation and double dealing in publishing formularies and confessions of faith contrary to their stated ministrations; in garbeling, in their sermons & exhortations, that part of holy writ which treats of the sovereignty of God in the salvation of his people from their sins by grace, through faith; not of themselves—not of an arm of flesh, but in the sovereign irresistible, eternal

and unconditional purpose of God in the election of his people in Christ from before the foundation of the world, and absolutely predestinating all things in conformity thereto, and working all things after the counsel of his own will for his own glory, which he will in no wise give to another. Making all things for himself, yea, the wicked for the day of evil: causing their wrath to praise him and restraining the remainder; leading his people in a way which they knew not; nay more, making them willing in the day of his power—yea, willing without anxious benches.

Had the doctrine of election and the sovereignty of God been calculated to stop revivals of genuine religion, and make infidels and demoralize society, sheltering men in all manner of evil, as errorists have repeatedly asserted; why did infinite wisdom reveal it on every page of the Bible? Why write it on every leaf of the laws that govern the universe, as enduring as matter itself, and plain as any property of matter? Without which, it would be as before the spirit of God moved thereon. Is it not an impeachment of Divine wisdom and a contemptuous treatment of the word of God, to reject those solemn truths revealed in his word, because they are humiliating to the pride of natural man? who is dead in trespasses and sins, and as incapable of making himself a christian by the spirit, in and of himself by raising himself from the dead, and creating himself a new creature in Christ, as for Belzebub to cast out devils through the prince of devils! Does it not appear that this doctrine was revealed in mercy, as it were a flaming sword to guard the tree of life; to be as an anchor to the poor tempest tossed christian, steadfast and sure; entering into the vale to humble the proud—to show the folly and mad idolatry of man in worshipping, instead of the Creator, nature's darling attributes, free will, free moral agen-

cy, general atonement, salvation by works, and justification by the deeds of the law; and to save us the trouble of originating theories, to convert the world by means of men and money, as well as from being captivated by every wind of doctrine, being wise above what is written—teaching the doctrines, traditions, ceremonies, usages and practices of manufactured men who are made, polished and finished by mere worldly wisdom at college.

These are then sent by the same to preach for a profession—yes, let heaven and earth be astonished!—to preach the everlasting gospel of our Lord and Saviour Jesus Christ. They pretend to be sent to save his people from their sins, from the quenchless fires of hell, and to build up his kingdom by an arm of flesh and blood, and to cut “the mountain by hand,” rolling it over the kingdoms of this world, till they all become converted to the love of God, or the more certain love—of money. Would it be surprising if these diviners, for money, when trying their pranks at protracted-meetings to *exercise* the multitude, should cause devils; leaping on them and prevailing, to cry out, “Paul we know and Jesus we know, but who are ye?”

Moreover, charitable errorists all agree in trimming, temporizing and perverting the word of God, so as to take that which was delivered to the church which are quickened from the dead, not by money, tracts, sunday schools, protracted meetings, moral suasion, free will, free moral agency, using the means, nor the prayers of pious parents; but the inspiring voice of the Son of God. “For the time is coming and now is when the dead shall hear the voice of the Son of God, and those that hear shall live. Nay, taking that which belongs to the true church as before stated, and pretend to give it to every body who will accept—who will use our means—who will give us money—who

will not be such incorrigible infidels, stupid, illiberal, uncharitable blockheads as to believe, like that “sect every where spoken against,” that the Bible does not authorize any of our darling schemes, or that they will ever make christians manufacture gospel priests, or roll on the millennium, or coax and wheedle God out of his will to save more than the Elect, or to alter his plan to save by another gospel; because the world has become very learned and polite, therefore cannot endure sound doctrine; and the ministers whom God qualifies to preach a gospel which is spiritual, and spiritually understood, use such bad grammar and pay so little attention to tickling the ears of errourits by blackballing their “old clouted shoes,” or lauding the very polite, charitable, liberal, new light theology of the present day, which is so well calculated to direct to any meridian except heaven’s.

It is meddlesome, very meddlesome indeed, to trouble it before its time. But these saucy turbulent fellows are setting the world in an uproar by preaching Bible doctrine, and depending on the Lord for support in spiritual and temporal matters, instead of waiting to acquire classical attainments to enable them to preach, and fat stated salaries for their support. Do not wonder that these Old School baptist ministers make so many mistakes, seeing no one but the Lord sent them to preach, and did not make suitable allowance when he gave the old fashioned gospel, that it might be altered to suit the fashion of every age. Consequently it must be served up in great splendor and pomp, and at vast expense of time, money and health in studying the antiquated lumber of human vanity and depravity, that they may be able to mimic, with scientific facility, the most dignified theatrical action, and to attain the eminence of the most skilful logic-choppers of ancient or modern times.

Furthermore, errourists all agree that mere mechanical skill in the sciences which are the results of the labours of philosophers, is indispensably necessary in all classes, to polish and enlighten their ministers to preach intelligibly what they call gospel. But these sciences, useful as they are in natural things, relating to many of the comforts of this life, condemn them, for they teach that action and reaction are equal. How can they communicate life—yea, eternal life to the dead in trespasses and sins? Thus, continuing human action throughout eternity, when all human action or effort must have long ceased to act. Reader, pardon me if you please, it reminds me indeed of the wise conclusions of the celebrated Sam Patch—"that some things can be done as well as others." Let us go to work, if some things can be done as well as others; there is a work to do. You know if we do not plough and sow, we shall not reap—if we do not use the means, we shall not have any ministers; and as Christ atoned for the sins of the whole world, provided however, in all cases they will not be so blind and obstinate to their dearest interests, and hard hearted as not to accept it; and as the doctrine of Election, is found to mean nothing more than electing Christ, the Jews as a nation, and some of the Apostles, did not happen to understand the doctrine as well as the new lights now do, they being ignorant fishermen; and as Christ has done all he possibly could do to save sinners, for it is not his will that any should perish, but that all should come unto him and have eternal life, "for turn ye, O house of Israel, why will ye die;" and as God does not work all things after the counsel of his own will, and as every man can come unto him "if he will accept it," whether the "Father draw him" or not, provided the means be used for his conversion, and as it is quite unnecessary to be born again in the out of date, old fa-

shioned, Apostolic manner—i. e. "not by blood, nor the will of man, nor the will of the flesh; but by the will of God"—because it is slow to make christians in this way, and so contrary to the genius of our institutions in this enlightened age of new light works, that those who are born this way are reputed as a set of unfashionable semi devils, whom it does God service to persecute as opportunity offers.

Consequently waiting the Lord's appointed time to favour Zion, seems so much like those anti-nomians, anti-effort, iron-bound, Old School Baptists. It therefore, is very desirable to make christians in another way—by another gospel; if it is not quite so cheap they must be made expeditiously, for you know there is great danger: they may die before they are manufactured. If they should die before the Lord gets time to make them willing in the day of his power, to become christians, the means not having been used, they will, of course, all go to hell, and the rich men of the present day will be guilty of the blood of their *souls*, for not giving their cash liberally to provide the proper means. The last advices I had from the foreign factory was, that the price for making christians had fallen from \$17 50 per head, to \$3 50; this great difference is thought to be owing to the systematic application of the means of grace to the hearts of sinners, and the blessed effects of sunday-schools, the distribution of pious tracts, and temperance societies in preparing youth for the reception of the gospel.

What fine encouragement this for increased exertion to erect theological seminaries for the purpose of teaching "poor, pious (lazy) young men," to preach that other gospel, since the world loves its own, and Christ's kingdom being spiritual, hath no agreement therewith; consequently they are opposite to each other and never can be amalgamated. No wonder auxil-

aries, or little money making societies must also be established, consisting of bible, tract, missionary, temperance, conversation, sunday schools, ginger-bread, or ladies show, rag-bag, emancipation and amalgamation societies; all of which being so sugared and spiced as to present a very fair side towards London, in order to make them popular and very consequential, as well as profitable to the great parent society. Then to make them appear sacred, solemn and important, they are headed by the clergy, and sometimes Moses is invited to give his autograph or make a speech in their behalf. This is to gain an host, for all the subs will then straightway cry out, blessed are the means that induce Moses and Aaron to unite.

No wonder the new light Clergy nurse with parental care their offspring, the benevolent institutions of the day; and marvel not that they encompass land and sea to make proselytes, which when made are two fold more the children of hell than before, nor wonder why they feel the fiery zeal of Jehu for souls, and establish protracted, revival making meetings. It is profitable business; each has its gain from his quarter. But is it not a wonder that they have the blasphemous hardihood to call themselves co-workers with God? and the unblushing impudence to mimic the day of judgment, which according to the commonly received idea of the import of those portions of scripture, one would think might be sufficient to petrify with horror the most hardened heart; and at the consumation of which, heaven and earth dissolving, affrighted with dread consternation would flee away, and the mighty angels of God, wrapping their azure wings over their faces, would shrink into almost eternal annihilation at that unalterable sentence, "Depart ye accursed into everlasting fire prepared for the devil and his angels. Yet they esteem it a light thing to number *Israel* and file them off to

the right, causing all that think themselves christians to rise, separating some and fixing them on anxious-seats, telling the poor goats at the left, that if they pass by the anxious-seats where God, and Christ and the Holy Ghost are, they pass by heaven, and are on the road to hell.

How unreasonable!—how unscriptural it is to indulge or sanction the opinion, or rather the fanatical delusion, for one moment, that the eternal, immutable, omniscient, and omnipotent God,—“who worketh all things after the counsel of his own will”—“who inhabiteth eternity,” and before whom hell and destruction are naked—who filleth immensity and whom the heaven of heavens cannot contain—before whose potent mandate all that is in heaven, earth and hell must bow as obsequiously, as though the swiftest thunderbolt had sped its hastiest flight in execution of his firm decree, should be pent up in any little spot where certain seats are devoted to the use of those whose passions have been wrought up to the highest pitch of distempered phrenzy, by the unscriptural application of the rod of Moses, pretendedly dipped in the ireful vengeance of God, armed with the bitterest damnation, and gleaming redly with the flames of hell fire. Being thus driven contrary to their sober judgments, and contrary to scripture, to shelter themselves on those seats, while an arm of flesh vainly attempts to bring down their salvation, as though God would hear and answer the prayers made for the anxious in one seat, or in one part of the universe, sooner than another. Many other *means* now held in high repute, I would mention as idolatrous in practice, but for the length of this letter.

In conclusion, it is to be hoped that some of the movements of the popular errourists of the day may be continually borne in mind, and watched with vigilant care by all those who sincerely feel the glori-

ous blessing of being brought into the liberty of the sons of God, to whom the revelation of Christ, as Lord, has been revealed by the Holy Ghost, and who have the welfare and dearest interests of their country at heart. May christians and philanthropists, who are not bewitched by any of the societies or benevolent institutions of this day of awful darkness and delusion, be prepared to meet the crisis which undoubtedly must shortly ensue. Must not the *seven* "witnesses" be slain? Is not the star of error in the ascendant? Is not the unhallowed union of Church and State, stealing on us with silent but fearful tread? Are not the hypocritical, intermeddling ringleaders of the abolition society, scattering their "pious tracts" to the four winds of heaven to stimulate that mass of ignorant physical power at the south, "to cut their master's throats" for Church and State purposes? The samsonian locks which nerved the christian church and invigorated this beloved refuge of the oppressed, are fast being shorn on the accursed lap of Phillistine Delilah. Experiments to make proselytes of questionable, if not fearful tendency, are so common as to pass unnoticed and as if authorized by the scripture.—Saul's disobedient project to provide the means for a sacrifice, is most ardently pursued. They heed not "that to obey is better than burnt offerings and sacrifices, and to hearken than the fat of rams;" they seem not to remember that we are not redeemed by such corruptible things as gold and silver, or donations of ear-rings and necklaces of rich, pious young ladies, but by the precious blood of Christ.

You will observe that all the benevolent institutions of the day, are originated, kept in efficient operation, and headed by the learned, college-bred clergy; who are their soul, and who use them as levers to manufacture public, private, religious and political opinion to fill their pockets with

the mammon of unrighteousness, that they may fare sumptuously every day in this world and be clothed in soft fine raiment; and by means of their ill gotten spiritual power, control all temporal power, and, either directly or indirectly, lord it over God's heritage, and finally put to silence the "witnesses" and overthrow a republican form of government. This, from the 'Signs of the Times,' in my opinion, must and will shortly take place; and that the Lord may reconcile his people to his will, keep them from the contaminating mark of the beast, or the number of his name, till the brightness of his appearing, is the prayer of

X.

FOR THE SIGNS OF THE TIMES.

Lakeville, N. Y. Sept. 27, 1835.

DEAR BROTHER BEEBE: I enclose a copy of the Minutes of our Association, which you will perceive was held at South Dansville, on the 24th and 25th days of June last. My object in so doing is, that you may know what kind of resolutions were reported and adopted. You will perceive that some of them were to this effect:—commending the cause of Missions—the Baptist Register—the abolition of Slavery—the monthly distribution of Tracts—the Temperance cause—the sabbath school cause, and disapproving of a periodical called the *Signs of the Times*. It is possible that you might have learned this much from another source, as I understand a copy is to be sent to the Editor of the Baptist Register; but I wish to know how these resolutions were adopted. I did not attend the Association myself, but have been informed by a person that can be relied on who did attend, that a long string of resolutions to the above purpose, together with another, which was to withdraw the hand of fellowship from all such as take the 'Signs,' were brought forward by the committee; on the first day of the meeting; but the Moderator, together with a number of the brethren, thinking that

such resolutions in our minutes would not much promote the peace and harmony of the Association, they were finally rejected. But a number of brethren being under the necessity of leaving the meeting at the close of the first day, and, as my informant states, there were not more than six or eight members of the Association present on the second day, the resolutions were again brought forward and adopted.

I would not wish to hurt the feelings of any one by telling my thoughts, but it occurs to my mind what a blessed spirit this must have been to take advantage in this way. Some few of our brethren here love to read the Signs, and more of them would love to read them, were it not for the '*bad spirit*' that attends them. They acknowledge that they are true, but of such a '*bad spirit*' that they dare not take and read them for fear they shall patronize the '*bad spirit*' that sends them forth; and farther—they are not a little afraid that they shall imbibe the same spirit. It is strange how much worse the spirit of truth is, and how much better the spirit of error is now, than they were 1800 years ago! What a wonderful change has taken place; truth from a bad spirit, error from a good one! Is it possible that our Saviour was mistaken when he said, A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit: Mat. vii, 18; O generation of vipers, how can ye, being evil, speak good things, for out of the abundance of the heart the good mouth speaketh; out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things: Math. xii, 34, 35. Upon a certain time the scribes and pharisees of Jerusalem, found fault with the disciples of Jesus, because they transgressed the traditions of the Elders, and they came to Jesus with their complaint against his disciples. But what said the

Saviour unto them? Why do ye transgress the commandments of God by your tradition? For God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Mat. xv, 3, 9.

Far be it from me to pretend to judge men's hearts, or to call them hypocrites because they do not think as I do; but is it not evident that many of the popular teachers of the present day, do make the commandment of God of none effect by their traditions? Suppose we should spend a few moments in helping them compare notes. Thus saith the Lord by the mouth of the prophet: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord, Jeremiah, xxiii. 28. And again by the mouth of Jude, he says, Earnestly contend for the faith once delivered to the saints. Now the thing is to ascertain what this faith is. Many of the popular teachers of this day will acknowledge that it is none other than the doctrine of divine sovereignty, and the doctrine of absolute, unconditional election, or in other words, that all men by nature are dead in sin, and therefore are totally incapable of doing any thing whereby to render themselves acceptable in the sight of God; that they naturally choose the road to death, and that God does not have compassion on any, on account of what they



have done or can do, but on account of what Jesus has done ; that he would have been perfectly just had he left them all to perish in their sins. But he was pleased of his own mere mercy and goodness to choose a part of mankind in Christ before the foundation of the world ; that he gave them to Christ in a covenant of redemption, and that he sent his only begotten Son into this world to suffer for them. He bare their iniquities in his own body on the tree that by his stripes they might be healed ; he became sin for them that they might be made the righteousness of God in him ; that he suffered the penalty due their crimes : and on this account he sends his Spirit and changes their hearts, causes them to see their lost and undone situation and enables them to cry for help to him that alone is able to help them ; gives them repentance, and in his set time manifests his pardoning love to them, and causes them to rejoice in his goodness ; that these are kept by the power of God through faith unto salvation, and so kept that all the powers of darkness combined shall never be able to overcome, so much as even the weakest of them ; for the Saviour has pledged his veracity that he will raise them up at the last day. Now I say, that many of the popular teachers of the present day acknowledge this to be true, yet say they, it will not do to preach it ; and why ? Because say they, it will discourage sinners from seeking salvation, and will tend to make christians lax and inactive. Say they we must tell sinners that God has done all he can for them, and now it remains for them to do their part ; that altho' it is necessary that they should have a change of heart before they will ever seek the Lord, yet the Lord will never change their hearts until they begin to seek him ; and although it is necessary that the Lord should give them his Spirit to enable them to ask him for it, and that too before they will have any inclination to ask him, yet he will not do this for them until they ask him to ; and in order to make christians active, say they, we must tell them that God wants to convert the world and bring in the latter day glory ; but cannot without they lay to and help him with all their might ; sinners for whom he died and spilt his precious blood are daily dropping into eternal woe, merely because they are so cold, hard hearted, and covetous, that they will not give their money to save them. Now if substituting

such vile trash as this for plain Bible truth, and 'teaching men so,' is not making the commandment of God of none effect by their tradition, then I ask what is ? Now as I said before, far be it from me to call these men hypocrites, for I do believe many of them are honest in it, but they do err, not knowing the scriptures, nor the power of God ! They have been taught it at school, they did not learn it in the school of Christ however, for he taught his disciples that all power was given unto him in heaven and in earth, Matt. xxviii 18 ; And the Son quickeneth whom he will, John v. 21. Now is it not evident that the leaders of this people cause them to err ; and they that are led of them are destroyed Isa. ix. 16.

And now to conclude ; what I have written is not written out of ill will to any one ; but if I know my own heart I do wish to see the truth as it is in Jesus promulgated. I wish to see the children of God come out and be separate from sinners ; Touch not ; taste not ; handle not ; says the Apostle : Cor. ii. 20. I have been a reader of the "Signs" for nearly two years, and I do bless God for his goodness to me in throwing them in my way, for I can truly say that I have often found them like "cold water to a thirsty soul." I close, wishing you grace, mercy and peace.

CLEMENT WEST.

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#### Circular Letter.

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*The Elders and Messengers composing the Lexington Baptist Association, to the Churches which they represent—Greeting :*

DEAR BRETHREN : We desire to acknowledge with unfeigned thanksgiving the kindness of our heavenly Father, through whose abundant mercy we are favored with another annual interview for social worship, together with an opportunity of hearing from the several branches of Zion, by your Letters and Messengers. In return we would, according to our former practice, send you this our friendly Epistle : in which it is our desire to stir up your pure minds by way of remembrance. We scarcely need to remind you that the present is a day of peculiar trial to the Zion

of God. When we consider the spirit of delusion which is now abroad in the world—the false zeal, false doctrine and false professors, to which if we add the plain intimations given us in the scriptures, that, when false doctrines are exposed, the inevitable consequence is persecution, it is no marvel that the ways of Zion mourn, her priests sigh, her virgins weep and she is in bitterness.

While these considerations cannot fail to occupy much of our attention, let us make the honest enquiry, so far as it concerns us as a body, and the Churches with whom we are united in the faith of the gospel, (a subject never to be yielded even at the expense of life,) whether we are not greatly wanting in the practical part of the christian religion? Have we not forsaken our first love? and is there not a great lack of the spirit of devotion? Are we not greatly in rear of the primitive disciples of our Divine Lord? and are we not too languid in the pursuit of our race, and too prone to loiter in the way? We do not wish to accuse any wrongfully, but wish to bring the subject home and we press it upon ourselves, and urge it most earnestly upon our brethren as a subject of serious importance.

By *practical religion*, we mean the faithful performance of all the duties which God has enjoined upon us as christians, and which are in all cases plainly revealed in his written word. The peculiar spirit of the times are calculated to call off our attention from the Holy Scriptures; we see the greatest zealots of our age advocating the inventions of men, and by their traditions making void the Law of God; and while we may lawfully oppose and expose their errors on all proper occasions, we cannot ourselves neglect to perform the things which God requires of us, and be blameless. Let our station in life be as it may, public or private, husbands or wives, parents or children, the Word of

God is a light to our feet and a lamp to our paths, and we are exhorted to take heed to our steps and see that we fall not out by the way.

In pursuing this subject, two things are important to be understood; 1st, The faith which we profess will not fail to produce good works, in a great or less degree; and second, As our faith is constantly opposed by unbelief, and in consequence thereof we believe but in part, so there will be in us a corresponding short coming in regard to our duties; and hence it is, as we conceive, that our Great Law-giver has, and does require of us the greatest possible exertions, striving against sin & resisting, if necessary, even unto blood, looking alone to God for a supply of spiritual strength that we may mount up on wings as Eagles, run and not be weary, walk and not be faint; and like the ancient disciples cry, "Lord increase our faith." Reveal thy perfections as our Saviour, and draw our hearts in fervent love. Display thine almighty arm, and bring home the divine assurance that "all things do work together for good."

These two points well understood will teach us our entire dependence upon God as the foundation for every christian exertion. By thee, said David, I have run through a troop, and by thee have I leaped over a wall! And the Apostle could do all things through Christ, which strengthened him. Having thus pointed out the ground of spiritual action, we will notice a few of the duties incumbent on the saints, as a sample of the many which are enjoined in the Scriptures. The Scriptures have divided this subject into three parts, viz: "Teaching us that denying ungodliness and worldly lust, we should live *Soberly, Righteously and Godly.*" *Soberly*, as it respects ourselves, not mere abstinence from wine wherein there is excess; but we are to possess a sober mind, not confused and disordered, not drunken

with surfeiting, and the cares of this world, not terrified with the movements of our spiritual enemies; but having every power of the soul duly employed, to move on with steady footsteps in the race set before us, and under the Banner of our Lord, "fight the good fight," until we are made more than conquerors through him that has loved us.

*Righteously*, as it respects one another and our fellow men in general, remembering always that it is written, "Husbands love your wives; Wives obey your Husbands. Parents be not bitter against your children, lest they be discouraged; Children obey your parents in the Lord, for this is right;" this will form the happy family and make domestic life at least an earthly paradise,

"Where each fulfills his part  
With sympathizing heart,  
In all the cares of life and love."

And when applied to the saints as such—"Love one another as Christ has loved you. And also to Churches as such, Be ye of one mind, of one heart and of one judgment, endeavoring to keep the unity of the spirit in the bonds of peace; and when applied to the Ministers, "Take heed to yourselves, and to the doctrine, &c. Feed the flock which he has purchased with his own blood; not for filthy lucre's sake, but of a ready mind." The churches are also equally bound faithfully and righteously to perform their duty in regard to the support of the ministers of the Gospel, according to the word of God.

And *Godly*, as respects our duty to God. The language of the scriptures, in both Law and Gospel, is, "Thou shalt love the Lord thy God, with all thy heart, and him ONLY shalt thou serve." "My son give me thy heart," is the language of our Heavenly Father to his children. We are to believe the record God has given us of his Son, to obey his commandments as they are stated in the New Testament, and

by an holy faith, godly zeal, fervent spirit, and with the full exercise of all our powers of soul and body; glorify him in our bodies and spirits which are his, and when we have done all, say, we are unprofitable servants, and that we trust our *all*, to the fullness of his grace for life and salvation.

From this view we may learn the folly of such as wish to add the commandments of men to such a divine code, which is so complete as to call for the rightful employment of all that we have and are, both for time and eternity. We learn also the necessity of quickening our pace, & pressing forward from what we are to what we ought and what we wish to be, until as christians we are brought to our graves like a shock of corn, fully ripe in its season; and as ministers we have finished our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. We may also see in the light of our subject, the source from whence comes wars and fightings among us: they come from our lusts which war against the soul. Let each therefore, in their respective stations, faithfully discharge their duty to God and to one another, and the bleating of the sheep, lowing of the oxen and complaining in our streets will cease. Happy are the people that are found in such a case; yea, happy are the people whose God is the Lord!

May we improve this subject so as to be able to show our opponents who demand our money for the qualification of men to preach, that the Lord's ministers are qualified of God, and furnished with a mouth and wisdom that all their adversaries cannot gainsay nor resist. And while they ridicule us for withholding our support from such ministers as we cannot fellowship, let us show them by facts which they cannot resist, that we will, and do freely and honourably support such as we

believe are sent of God to preach the everlasting Gospel; and while they falsely accuse us of a do-nothing system, let us show them that the poor among us are fed and clothed upon our bounty, the sick and afflicted are visited and relieved, and that we do not only pray for our enemies; but when they hunger we feed them, and when naked we clothe them; and thus present to all around a religion worthy of the gospel of Christ, and that the love of God constrains us in all things to glorify God in our bodies and spirits which are his.

"So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."

DAVID MEAD, Mod.

THO'S. FAULKNER, Clerk.

#### CORRESPONDING LETTER.

*The Lexington Association to the Associations with whom we Correspond, send, christian salutation; wishing grace, mercy and peace through our Lord Jesus Christ.*

DEAR BRETHREN: We rejoice and feel thankful to our heavenly Father, although our beginning as an Association was small, our gifts were few, and in our infant state as an Association, were considered by the professedly christian world as *separatists*; yet the Lord has been graciously pleased to crown our every Session, with his very special presence. While the religious world is in commotion, and many departing from the faith of the Gospel, and drinking deep of the traditions and inventions of men, the Lord has preserved our Churches firm in the faith of the gospel; and although we have no very special additions in number, yet the Lord has preserved us in the unity of the faith, and peace has abounded among us. From such special tokens of the Divine presence in our past opportunities, we with pleasure anticipate the future, when we shall meet with them that are blessed of the Lord, Chosen by God the Father, Redeemed by God the Son, Quickened by God the Spirit, according to his eternal purpose which he purposed in himself, and by Grace have obtained like precious faith with us. We less God that he, and not man, has qualified

some of them to blow the gospel trumpet; and when it gives a certain sound, the soldiers of the Cross are prepared for the battle.

We desire to maintain a friendly correspondence with all such, and such only as maintain a righteous gospel ground, both in doctrine and discipline, as practised by the Baptist Churches in ages past; with such we request a mutual interchange of Messengers and Minutes.

DAVID MEAD, Mod.

THOMAS FAULKNER, Clerk.

### Signs of the Times.

NEW VERNON. Wednesday NOV. 11.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrears are paid, except at the discretion of the Editor.

TO OUR SUBSCRIBERS.—In drawing the present volume of our paper to a close, it may be expected by our friends and patrons, that we will, agreeably to our former practice, acquaint them with our progress thus far, and our future prospects. We feel happy in being able to assure them that our success has very far exceeded our utmost anticipations. Although in conducting this paper we have had to meet the reproaches of the great majority of the professing religionists of the day, whose exertions to put us down have been unwearied, and their zeal worthier of a better cause; yet we are enabled to say, that none of these things move us. Amidst all the opposition we have had to encounter, our subscription list has continued to increase, and almost every arrival of the mail has brought us the names of more or less subscribers. We closed our second volume with a list of about 1600 names—we have now more than 2,000 subscribers scattered throughout almost every State and Territory in the Union. Our acquaintance with correspondents in all parts of our country from Maine to Georgia, and from the Atlantic almost to the Pacific Ocean, has greatly increased our facilities for making the Signs of the Times an interesting

and useful periodical; affording a vehicle for the mutual interchange of thoughts, and a channel of correspondence to all those who stand upon the old Apostolic platform, and who by reason of their distance from each other, cannot reasonably expect to see one another in the flesh.

Under prospects which to us appear flattering, we propose issuing our Fourth Volume in a new dress, and in many respects materially improved; it will then embrace much more matter than in its present form—and, it is to be hoped, more *solid* matter than what is generally published by the popular religious periodicals of our day, exclusive of the advertisements which they generally contain.

The first number of the Fourth Vol. will be issued on the first Friday in January next, in a Quarto form. Terms: Single subscribers for one year, \$1 50—if paid in advance, only One Dollar. A current \$5 note will be received in advance for *six* copies of the forthcoming volume.

As the circulation of One Dollar Bank Notes are forbidden by a late statute of our State, it is desirable that all ballances due the Signs of the Times at a distance from this State, of a less denomination than Five Dollars, should be paid to some one of our authorized Agents.

We have on hand a number of valuable works, and among them Rushton's Letters, exposing the Fullerite system of Divinity, which we intend to insert in an appropriate department of our paper. As these works are to be continued from one number to another, in order that the entire work of Rushton may be preserved and bound in one volume of our paper, we shall defer the publication of it until the commencement of the 4th Vol.

*Patent Right for getting up Revivals!*—In the professedly orthodox "American Baptist," we are greeted with an extract from a Pastors sketch book, showing by what short of machinery a drunkard was converted by the efforts of said pastor assisted by two females, extracted from the N. Y. Evangelist; to which are added the following remarks:

"1. If any church are wishing to have a revival of religion let them pray for it—let all the members agree that morning, noon, and evening, they will set apart some time to pray especially

for a revival. And they will not pray long, before their hearts will be stirred up to labor for the same blessed object.

2. When a sinner under conviction lingers, it is generally some one darling sin that is keeping him out of the kingdom of Christ—Search out that sin, and persuade him to forsake it; and the work is done. He will immediately submit his heart to God, and follow the leadings of the Holy Spirit.

3. If a minister wishes to do his duty, and have his labor blessed when going out to talk with a hardened sinner, let him engage two or three pious females to pray for him while he is gone; and he will not dare to be unfaithful; and the Lord will bless his work."

These three simple rules are published to the world, and particularly, by Dr. Going, to the Baptists of America, as calculated infallibly to secure the conversion of the most hardened sinner. These rules too are not the mere conjecture of an enthusiast, but a matter which has been actually tested by a pastor and *two praying females*, in the case of the drunkard above alluded to, as is fully shown by "A Pastor's Sketch Book." This drunkard, we are informed by the same authority, was an Universalist and also a Deist! Nor is this all: he lived within 20 rods of a Meeting-house, and in a district where christians had pledged themselves to pray three times a day for the outpouring of the Spirit, and to labor for a revival of religion. Being thus situated, we are told by the Sketch Book, the prayer-hearing God sent His Holy Spirit to *strive* with him while he was digging a grave. Now the *striving* of the Spirit, together with a powerful sermon *prepared* and delivered by the pastor himself, drew from this thrice hardened Drunkard, Universalist, Deist, a resolution "never to neglect the worship of God's house on the holy Sabbath day," and to the wonder of all, his resolution to worship God's house once a week, was by him regularly executed for about the space of *one week*, on the Sabbath day; but alas! the next day proved a damper—the half made convert got drunk again! This was awful!—the pastor was discouraged, and had well nigh concluded to let satan have him, when two praying sisters came and prayed the pastor, saying, "O don't give him up so, Do go and see him now." The pastor consented upon condition the two females would pledge themselves to stop and pray for him while he was gone; they agreed. He went, and the result, as stated by the pastor himself, was, the

conversion of the poor sinner from Universalism, Deism and drunkenness, to the same kind of religion which the pastor and his praying stool-pigeons possessed.

Who then can entertain a doubt of the efficiency of these three rules for converting drunkards, &c. when they have been so fully and clearly tested in this very aggravated case. And here let it be observed, according to the above statement, God had tried his power—the Holy Spirit had strived—the sinner himself had resolved, but all in vain; the washed sow was back again in the mire—the dog had returned to his vomit, and all hopes had fled. But these blessed females—O what salvation in their names!—jealous for the honor of the Lord, could not bear the thought that the wicked should have occasion to reproach the cause. To give their own words, “We almost forgot the salvation of that man’s soul in our supplications, for the surden of our prayer was, that God would save his own cause from the reproaches of the—so that it need not be said that the enemy by the aid of intoxicating drink, has destroyed a man with whom the Holy Spirit had began to strive.” And the pastor adds: “God heard that prayer. For from that hour that man became a strictly temperate man; and soon after a decided christian—and for three months past, he and his wife and one son, have been worthy members of the Presbyterian Church!”

We have never found ourselves in want of demonstrative arguments to convince us that Presbyterians may be made of infants or idiots, by a very simple process. The application of a small quantity of water from the hand of their clergy to the face of their victim, with the repetition of certain words, will be amply sufficient without their knowledge or consent; but to make Presbyterians, or what is infinitely more, to make christians of old, hardened Drunkards, Universalists and Deists, and especially such as omnipotence itself could not effect, must be a secret not only hidden from ages, but from the Apostles of the Lamb; and if it be a fact that christians can be made in this manner, surely none need be lost. One Minister and two praying females can bid defiance to the most desperate case of hardened depravity that the world can produce, and by the application of these three simple rules, can get up revivals of religion at pleasure, convert whomsoever they will,

head and rebut the Catholics, abolish Universalism, and exterminate Deism from the world. Seeing then the novelty of this engine for revival making, and the great utility which it claims, should not the *Pastor* and the Rev. Doct. apply to the instituted authorities for a patent right, in order that while they apply their scheme to the salvation of souls, they may be able to show withal that the laborer is worthy of his hire?

But irony aside; had we met with this article in the “*Evangelist*,” or any other Arminian print not professing the Baptist name, we should have passed it by in silence; but as *Dr. Jonathan Going*, *Corresponding Secretary of the American Home Mission Society*, and Editor of their paper, *National Baptist & Home Mission Record*, has culled it from the *Evangelist* and would palm it upon professed Baptists, we are unwilling to let it pass at least without our decided *veto*.

“*The Primitive Baptist*.”—The specimen No. of a periodical bearing the above title, has just reached us.—Its character is decidedly Old School, and is Edited by Brother Mark Bennet, and published by Geo. Howard of Tarboro’ N. C. on the 2d. and 4th. Saturdays in each month, commencing on the 2nd, Saturday in Jan. next, at \$1 per. year in advance. The size and form is similar to the present vol. of the *Signs*. We wish our Brethren success, and hope if they should receive sufficient encouragement to go on, they will be valiant for the truth.

The next quarterly meeting of the Philadelphia Baptist Conference, will be held, by Divine permission, with the First Baptist Church at Hopewell, N.Y. on the first Tuesday in December next, commencing at 11 o’clock A. M.

TRO’S J. KITTS, Sec’y.

*Calumny*.—It having been reported by some individuals, with a view as is believed to injure the Baptists of the Old School, and from whom we had reason to expect better things, that during our visit at Westerlo last spring, that we asserted in a conversation at the house of Mr. Wooster, that we had come there on purpose to make a division in the Church at that place; and as this report is altogether false, we, by request of our friends in and near S. Westerlo, give the following certificate, signed by Elder Pettit, who was present at the time, and ourselves.

And for further confirmation of the facts set forth in the Certificate, we would respectfully refer those who are desirous of knowing the truth in this matter, to Mr. Wooster and family, to Sister Boardman and to all others who were present at the time, except Mr. Bennett and Dea. Reynolds, the originators of the calumny.

*Certificate.*—We, the subscribers, hereby certify, that in the conversation held at the house of Mr. Wooster, of S. Westerlo, during the visit of Eld. Beebe, that brother Beebe did not say, during that conversation, that he had come for the purpose of making division in the church. His words were: "That the Gospel was calculated to make divisions in the world," and quoted the words of scripture to that effect; whereupon a Mr. Bennett remarked, "I am very glad that Eld. Beebe is so honest as to confess that he came on purpose to make divisions and trouble in the church;" but the report in circulation, that Eld. Beebe said any thing of the kind, is wholly without foundation in truth.

HEZEKIAH PETTIT,  
GILBERT BEEBE.

DELAWARE RIVER ASSOCIATION.

*Southampton, October 18, 1835.*

BRO. BEEBE: Through your paper I wish to inform our Old School Brethren of a meeting which took place on Tuesday the 13th of Oct., and at which a number of brethren attended from several churches at Kingwood, N. J. After the brethren had met, services were introduced by singing and prayer, in connexion with a rich display of gospel truth by Elder Thomas Robinson. The subject of a new Association was proposed, and after much consultation among the brethren concerning the necessity of an union of Churches that could walk together in fellowship, it was unanimously Resolved to form such an union; whereupon a Committee of five were appointed to prepare some articles as a platform upon which we might unite in such a relation. The articles thus presented meeting the views of the brethren, we therefore agreed to consider ourselves as an Association of Churches, (having been appointed by the several Churches as Messengers,) to be known as the *Delaware River Baptist Association*.

The first annual meeting of this Ass'n.

will take place at Southampton, Pa, on the 4th Saturday in May, 1836; to which we affectionately invite all our brethren who are enquiring for the old paths and are determined to walk therein.

Your's, in fellowship of the Gospel,  
J. B. BOWEN.

RECEIPTS.

Watts Comstock,	N. Y.	\$1 00
Eld. D. J. Wester,	do	3 00
P. Wille & others,	do	2 00
Cornelius Jones,	do	1 00
James Ballard,	do	2 00
Eld. C. Bush,	do	1 00
Oliver Underwood,	do	1 00
Jacob Winchel, Jr.	do	1 00
D. Lindsley,	do	1 00
J. W. Livingston,	do	3 00
Wm. Hunt,	do	1 00
C. Hogaboom,	do	6 00
L. H. Terwilliger,	do	1 00
David Hulse,	do	1 00
Eld. Wm. Marvin,	Va.	5 00
Eld. H. Louthan,	do	5 00
J. B. Gaode,	do	5 00
Bassel Cole,	do	1 00
N. Carr,	Ky.	2 00
R. J. Perry, Esq.	do	2 00
Eld. P. Hartwell,	Me.	2 00
Waid Hill,	Ga.	10 00
Joel Colley,	do	5 00
Eld. R. Reese,	do	5 00
Eld. T. Harris,	Pa.	5 00
Enoch Dean,	do	2 00
Benj. Newton,	do	2 00
Joel Abers,	N. J.	2 00
Dea. J. Hammond,	do	1 00
Evi Cole,	do	1 00
David Clark,	Ms.	1 00
G. Anderson,	Ala.	3 00
Eld. B. Holbrook,	do	1 00
Linus Parkhurst,	Ohio,	5 00
Eld. E. Ashbrook,	do	2 00
J. J. Tullas, Esq.	do	1 00
John Taylor,	do	5 00
Vincent Seely,	M. T.	1 00
Total,		\$99 00

DIED,

On the 2nd ult., by a fall from a loaded wagon near Montgomery, Mr. *William Wheat* of this place, aged 41 years.

On Sunday the 25th ult., after a short, but severe illness, *Silas H.*, eldest son of the late Wm. Wheat, in the 18th year of his age.

On Wednesday, the 21st. ult. *George*, infant son of Stephen Reynolds of this place, aged about 8 months.

At Minisink, on the 18th Capt. *Joseph Elston*, aged about 55 years.

## P o e t r y .

FOR THE KINGDOM OF GOD IS NOT IN WORD, BUT IN POWER—1 Cor. iv. 20.

A Form of words, tho' e'er so sound,  
Can never save a soul.

The Holy Ghost must give the wound ;  
And make the wounded whole.

Though God's election is a truth,  
Small comfort there I see,

Till I am told by God's own mouth,  
That he has chosen me.

Sinners, I read, are justified  
By faith in Jesu's blood :

But, when to me that blood's applied,  
'Tis then it does me good.

To perseverance I agree :  
The thing to me is clear ;

Because the Lord has promis'd me,  
That I shall persevere.

Imputed righteousness I own  
A doctrine most divine ;

For Jesus to my heart makes known  
That all his merit's mine.

That Christ is God, I can avouch,  
And for his people cares ;

Since I have pray'd to him as such,  
And he has heard my pray'rs,

That sinners black as hell by Christ  
Are sav'd, I know full well :

For I his mercy have not miss'd ;  
And I am black as hell.

Thus Christians glorify the Lord,  
His Spirit joins with ours,

In bearing witness to his word,  
With all its saving pow'rs.

HARTS HYMNS.

## MARRIED.

On the evening of the 18th ult., by Eld. G. Westervelt, Mr. *Elisha Van Etten*, of Walkill, to Mrs. *Mary Wheat*, of Mount Hope.

**B**LANKS.—Just printed and for sale at the Office of the Signs of the Times, large and extensive assortment of Blanks, consisting of Deeds, Mortgages, Bonds, Summons, Subpoenas, &c.

Nov. 25, 1834.

**J**OB PRINTING.—All kinds of job printing such as Cards, Handbills, Blanks, &c., will be neatly executed for those who may please to favor us with their work.

New Vernon, Nov. 25, 1834.

## LIST OF AGENTS.

### NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L.L. Vail Esq. Charles Woodward, near Ithica Jas. Robinson, Peter Winchel, J. Vaughn J. Burt, A. Everit, A. Holmes Esq. E. Mosely, T. Faulkner, Alphens Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, Wm. Springstein, J. Burt, Jr.

N. YORK CITY.—G. Westervelt, corner of 29th st. 3rd Avenue, S. Allen, 19, Watt st. J.B. Preston, 382 Pearl st.

N. J.—C. Suydam, W. Garrison, P. Hoyt Jr. Geo. Doland, Col. Wm. Patterson, R.R. Drake, G. Van Duzer.

### PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whittatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

### DELAWARE.

W.K. Roberson, P. Meredith, Wm. Alman.

### MARYLAND.

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VIRGINIA.—S. Troit, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P.M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W.W. Covington, J. B. Goode, T. F. Webb.

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MICH. TER.—A. Y. Murry, Ira Hitchcock, KENTUCKY—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson.

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# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO. N. Y. NOV. 25, 1835.

No. 24.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Communications.

FOR THE SIGNS OF THE TIMES.

### Circulation of the Scriptures.

*Brother Beebe:* There fell into my hands, about a year since, a pamphlet then recently published in the City of N. York, entitled "A Summary of Faith and Articles of a Covenant, &c." with an Appendix by the Author. In his appendix No. 2, in which the Author labours to prove, that Heb. vi. 2, does not refer to laying on of hands under the gospel but under the law, which, by the by, I should suppose no judicious advocate for *laying on of hands* disputes, he makes a digression of two or three pages, to bring in by a course of reasoning from inferences, the following conclusion, viz: "That no nation or people can be required, or even authorized, to receive the gospel without access directly or indirectly, to the inspired books of the Old and New Testaments; the former being the record of promises and predictions respecting the Messiah; and the latter, the record of their fulfilment in Jesus of Nazareth." And from this conclusion he infers the following, viz: "That if we love the souls of the heathen and long for their salvation, we shall be willing to *spend and be spent* in furnishing

them with the gospel and its inspired authorities in a language or languages which they shall be able to read and understand. Till this they can have no authorized hope." And he refers to Eph. ii. 12, for proof, as though the Ephesians being *aliens &c.* and *having no hope and without God in the world* was the result of men's not furnishing them with the gospel and its inspired authorities; or in other words, their being *made nigh by the blood of Christ* was the result merely of the gospel, together with the Scriptures, being furnished them. But there is an entire failure of proof to make good this position. There being no proof that they had not had access to the Greek copy of the Scriptures, which as we shall shortly show, had then been in circulation two hundred years. And second, there is no proof that Paul when he went among them or any other disciple furnished them with a copy of the Scriptures to read, in order to their being brought to receive the gospel. Besides in the whole connection Paul ascribes their receiving the gospel to a higher source. When I consider the respectable standing this Author has sustained as an able, and sound gospel preacher, and the general tenor of this pamphlet as containing a consistent summary of gospel truth, and the slipping in thus edgewise, a platform as broad as the whole extension of the Foreign Mission plea, I could but view it as an ingenious stratagem for filing off to the ranks of the New School.

I commenced some remarks on this pamphlet for the 'Signs' just before my

tour to the West, last winter, but being too much occupied then to finish them, I laid them aside and concluded to let the thing pass unnoticed. But at the late Ketocton Ass'n. I heard, without an opportunity to reply, an argument advanced in favor of the Mission scheme of this amount; That if we contend for the order of publishing the gospel, observed in the apostolic age, we, to be consistent, must lay aside our printed Bibles, and resort to written copies, &c. Thus making the multiplying of the copies of the Scriptures, and the preaching of the gospel, alike ordinances of Divine appointment; or alike, left subject to the devise of men. That writer thus proving, as he appears to suppose, the obligation devolving upon christians to furnish the heathen with the Scriptures, and the importance of attending to it, as being quite equal to that of preaching the gospel to them; and the speaker referred to above; assuming the position as granted that the circulating of the scriptures and the preaching of the gospel, stood upon similar ground as to being of Divine appointment; and therefore as we admitted that it was a thing indifferent whether our Bibles were written or printed, or how printed or by whom, so we ought to consider it alike indifferent how, or by whom, the gospel is published. I have been led to think that this notion of blending the circulation of the Scriptures with preaching the gospel, was pretty general; and that this is the reason why so many persons who admit the abuses connected with the Bible Society, still think that nothing must be said against it, and that it must at all events be supported. Hence I have considered it a matter of some importance to enquire what we are taught by the revelation and by the providence of God, upon this subject, and I have concluded to trouble your readers with some of the results of my enquiries.

1st. What the Scriptures teach us upon

this subject. If we look into the New Testament we find the importance of having access to the Scriptures as the only correct standard in religious concerns abundantly manifest. We of course shall not find fault with any for insisting strongly that all who have any desire to know the truth, should search the Scriptures diligently, and that they should be made the only test in every thing pertaining to that religion which is from heaven. But of the manner in which we are to procure copies of the Scriptures, or, about providing them for others, the New Testament says nothing. And even if we examine the Old Testament, we shall find no law among all the writings of Moses prescribing in what way copies of the law are to be procured or making it the duty of any individuals, or any tribe, to furnish others or the nation at large with copies. There is a law requiring him, who should be set as King over Israel, to *write him out a copy of the law in a book, that it should be with him &c.* Deut. xvii. 18, 19. There is another law requiring Israel generally, to *lay up the words which Moses had spoken to them in their hearts, and in their souls, and to bind them for a sign upon their hands &c. and to teach them to their children, speaking of them when they set in their houses and when they walked by the way &c. and to write them upon the posts of their doors &c.* Deut. vi. 6, 9, and xi. 18, 20, thus requiring them to be familiar with the law. And thus teaching typically, spiritual Israel to be alike familiar with the words of Zion's Lawgiver; the church to talk of them, by the ministry, to her children, and also among themselves, to bind them as signs upon her hands, and as frontlets between her eyes, that in all her acts she may reflect Jesus, and show that she has a *thus saith the Lord* for what she does; and also to write them upon the posts of her doors, that none may obtain admission to her com-

munion, but upon a professed subjection to the Laws of her Lord.

The Scriptures being thus silent as to any requisition upon the churches or upon christians, to provide for the circulation of the Scriptures abroad; we will notice what the providence of God indicates on this subject.

If we look to the Jews we find no deficiency of copies of the law or of the prophets complained of. Those who wished to possess copies could either write them out for themselves, or procure them written out. The persons termed Scribes in the New Testament, became distinguished, as a religious class, under that name, from having at first, made it their employment to write out copies of the Scriptures, for the emolument of it; and from the acquaintance they thus obtained with the letter of the Scriptures, their opinions on religious matters were much respected. Hence this lucrative employment came to be, in the days of our Saviour, a very religious calling; as the circulation of the Bible has become at this day. But the illustration of their religion, as we have it in the gospels, shows clearly its character.

When the long promised period arrived for *Shiloh's coming*, and for the *gathering of the people* to him, what provision was made that those to be gathered from among the gentiles should have the Scriptures to examine for themselves? Were messengers sent, as was John for another object, to translate the Scriptures into the various languages, and to multiply the copies of them? Or did Jesus send his twelve or his seventy disciples to perform this work in connexion with preaching the gospel? or did he, when he commanded his disciples to *go into the world and preach the gospel to every creature*, give any directions to attend to furnishing the people among whom they came with copies of the Scriptures? or give any intimation

that their successors, in the ministry of the word, must attend to this business? The answer to these enquiries is plain to those acquainted with the Scriptures. And that answer shows at once either a deficiency in the provision which Christ made for his gospel's being received, or the utter futility of the conclusions which I have quoted from the pamphlet. Is it then a Scriptural fact that the blessed Master considered an access to the Scriptures of no account to those who should be disciplined to his religion? No, by no means. But he well knew that nothing but human learning, and human art and exertion were necessary for furnishing copies of the Scriptures, they having been given by inspiration, in any language in which they might be required; and that persons would be found ready, at any period, to furnish copies to any extent that might be called for, merely for the profits thereof. And in his Divine wisdom he thought it not good to connect the circulating of the Scriptures, it requiring mere human exertion, with the preaching of the gospel or the other ordinances of the church as an institution of his kingdom; these all requiring spiritual action, to being attended to acceptably to God, or with profit to the child of grace, and the first comes more properly under the control of his providence, as a mere human art, than under his government as King of Zion. And his overruling providence as will be seen, has by the instrumentality of the natural disposition of the human mind, provided a supply of the Scriptures to suit every emergency, so far as his wisdom saw needful.

Thus, the same overruling providence which made the ambition of Alexander instrumental in introducing by his conquests the Greek language into general use among most of the countries of Asia and parts of Africa and Europe; and which had made the ambition and valor

of Rome instrumental in bringing the Jews and most of the then known nations into subjection under one empire, thus giving facilities to the disciples of Jesus in preaching the gospel among different nations which they could not otherwise have enjoyed; that same providence unseen and unknown in its operations, though manifesting its goodness, power and wisdom by its effects, made the ambition of Ptolemy Philadelphus, to have a library that should excell all others in the number and value of its volumes, instrumental in opening the way for a general circulation of the Scriptures, he having at a vast expense, had the Sacred Scriptures translated by learned Jews, into the Greek language and deposited in his library; and that 272 years before the coming of Christ. Thus giving an opportunity, to those persons, who, from mere love of literature, wished it to procure for themselves copies of this translation of the Scriptures, which is still known as the Septuagint version, as well as to those Grecian Jews who had in a great measure lost the knowledge of the Hebrew language, to furnish themselves with copies of their scriptures in a language which was familiar to them. And by these means the Scriptures became generally known and circulated at the time the Lord had need of them for the use of his disciples among the gentiles. Each of the above named events were alike preparatory to the spread of the gospel; and this extensive circulation of the Scriptures was no less an effect merely of the providential government of God than was either of the others. The early disciples, relying on the providence of God to prepare the way for the Scriptures being acceptable to all who should have need of them, *went every where preaching the gospel*; not diverting their attention from the peculiar work to which they had been called, to copy out the Scriptures before hand for those who should be disciples, or

to form Bible Societies; and not even delivering any directions to the churches planted, to attend to the business, of supplying the destitute with the Scriptures, But according to the position taken in the pamphlet to which I have referred, viz., that the *inspired record of miracles*, is to the ordinary gospel minister, what the gift of miracles were to the Apostles; and as the Apostles did work miracles in attestation of the truth of their testimony, it may be supposed there was not the same necessity for the people to whom they came, being furnished before hand with the Scriptures, as since the cessation of miracles; especially, according to another position contained in the pamphlet, viz. *that the unbelieving world have a need of the testimony afforded by the divine record, which believers have not.* But do matters of fact agree with this theory, however plausible it may appear? I think not. In the first place I think it very evident both from Scripture and experience, that it is to the quickened soul—not to the unregenerate, that the Scriptures chiefly recommend themselves as the *light that shineth in a dark place*. And when quickened, and not till then, persons come to the Scriptures, searching them with a sincere desire to know the truth therein revealed. And thus the Master has told us that *He that doeth truth cometh to the light, but every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved.* John iii. 20, 21. In the second place God hath said, speaking of his saved ones, “Ye are my witnesses saith the Lord.” Isa. xlii. 10, 11, and xlii. 8. And in reference to the unbelieving world, I think, in accordance with this Divine declaration from Isaiah, that the change which takes place in a person when brought from darkness to light, and his after walk, when consistent with the gospel, has much more effect in shaking

the consciences of the unbelievers and in giving them a rational conviction, of the truth of the religion of Jesus Christ, than seeing the miracles performed by the Apostles had, or the reading of the inspired record of miracles has. Thirdly, was it, Child of grace, the miraculous testimony given to the gospel report, or was it the gospel itself, coming to you, *in power, and in the Holy Ghost, and in much assurance*, that constrained you to receive its joyful report, and made you feel that it was the revelation of God? If these things are so, and if they only *whose hearts have been opened*, by the power of God, *to attend to the word spoken*, are the ones who truly feel their need of the Scriptures, and who profit by them, then we may insist that the example of the primitive disciples in *going every where preaching the word*, without forming Bible Societies, or sending persons beforehand to translate the Scriptures, may be safely followed by the ministers of Christ, at this, or any future day, when, or wherever, the Holy Ghost moves upon their hearts to go; and that they may go, resting assured that, that providential Government, which has ever harmonized with the purposes of grace and prepared the way beforehand for his gospel's going to and being received in, any place, still slumbereth not, and is unrestrained in its operations. They may go therefore, when, and where, *sent of God*, nothing doubting but that all things are ready, even to providing an access to the Scriptures for those who shall have need of them. We see that this Allwise and ever vigilant Providence has in every age, down to the present, provided a supply of the Scriptures at hand, to meet any of the wants of his Church. When the Reformation by Luther, was about to rise, seeing that the copies of the Scriptures then extant were confined principally to the monasteries, and that the suddenness with which the Reformation

was to spread, would call for a rapid and greatly enlarged circulation of the Scriptures,—how was it to be accomplished? Was the poor afflicted church of Christ, as she lay hid in the valleys of Piedmont, to provide for this emergency? No; the providence of God was all sufficient to make the necessary provision. This providence led to the invention of the *art of printing* about 60 or 70 years before the reformation and editions both of the Hebrew Scriptures, and of the *Vulgate Bible* were printed ready at hand. And from that period translations of the Scriptures, into the different languages, was undertaken by individuals upon their own responsibility, until that the translations into English became so numerous with their various readings, as to render it highly important, if not necessary, that there should be a standard translation in English. This again was not a work to which the poor oppressed followers of Christ were well adequate. There have never been many learned, or many wealthy among the true followers of the Lamb.—and the church of Christ has not generally had that public influence that would enable them to give precedency to a translation which they might adopt. But King James by his royal authority and an act of Parliament would have it accomplished; and on his Bishops and learned ones, was the task imposed. And there has since been no deficiency of Bibles. Individual printing establishments, in the regular course of their business, have been ready to strike off, and bring into market any quantity of Bibles, and in any language that should be called for. And the competition in business was sufficient to secure them at moderate prices. What use could there then be for such an institution as the American Bible Society in our country?

But it may be said that the time is ap-

proaching for the Eastern nations to be brought to the knowledge of salvation, and that therefore they should have the Scriptures as preparatory to this event in their own languages. This I admit to be the case. And I further believe that God is making use of the Foreign Mission and Bible Societies of this, and other countries, to accomplish this object. And I also think, it will be found that the establishing of the British power in the East, notwithstanding the cold blooded and gold-speculating cruelty by which they extended their conquests in that country especially under the administration of Lord Hastings, is as much a preparatory step towards the spread of the gospel there as is the present exertions to give them the Scriptures. And although there may be many more religious persons engaged in the one enterprise than in the other, yet to me, the spirit and power by which the one enterprise is undertaken, appears as foreign from the gospel of Christ as was the other. At any rate, I cannot see how the undertaking to translate and print the Bible in Hindoo or Burman, should of itself entitle those engaged in it to christian fellowship, any more than the King of Egypt's having the Scriptures translated into Greek entitled him to religious fellowship. Both Ptolemy and the Mission and Bible Societies, are of God made instrumental in accomplishing his gracious purposes concerning his ch'h, whilst Ptolemy was left to fill up the measure of his iniquity, and these combinations are maturing into the *Image of the Beast*, and arraying their forces preparatory to oppressing and persecuting the church of Christ. In the mean while, in reference to the great event of the nations of the East being given to the church as children, she has but to await God's appointed time, his providence is rolling on his glorious purpose, and by and by when

the Sixth Angel shall pour out his vial of the wrath of God upon the *great river Euphrates, and the waters thereof shall be dried up*, (Rev. xvi. 12,) then shall gospel preachers, truly be sent of God, among those nations, who shall declare unto them *that salvation which alone is in Christ*, and these nations shall be seen flocking unto the standard of Jesus as *doves to their windows*. Isa. vi. 8. Then also shall it be known that the counsel of God has accomplished this, whilst the wisdom of men has been brought to nought.

It is thus I think manifest that neither the Scriptures nor the providence of God make it the duty of the church to attend to giving the Bible to the heathen. And though God is making use of these moneyed combinations called Bible and Mission Societies, it is by that overruling providence by which he causeth the *wrath of men to praise him*;—not by their subjection to the institutions of the gospel.

In reference to the argument used by the speaker in the Ketocton Ass'n. referred to, I would just ask can it be that any person who has ever read with any attention the New Testament and noticed the Divine authority by which the preaching of the gospel is instituted, and the precision, both by precept and example, with which the whole order respecting the gospel ministry is delivered, could place that gospel institution on a level with the mere human art of printing Bibles? Or if they could do it in argument, what kind of candor must they possess?

Please to pardon the length of this communication, for I have tried to be as brief as I could, and for the sake of brevity have left out many important ideas that might have been properly taken in connexion with this subject.

S. TROTT.

Fairfax C. H, Va. Oct. 13, 1835.

FOR THE SIGNS OF THE TIMES.

*Lurray Page Co. Va. Oct. 17, 1835.*

DEAR BROTHER BEEBE: Some eight or ten months ago, I committed to paper sundry interrogatories, touching the subject of *Ordination*, for publication in the Signs of the Times, thereby to elicit the views of my more experienced brethren through the same medium; but meeting with an aged, highly esteemed and intelligent brother, who differed with me in sentiment, I tendered to him the paper that he might answer the inquiries proposed; he promised to do so, but before an opportunity presented he lost or mislaid it, and I was consequently disappointed until the No. 13, Vol. 3, of the Signs appeared containing the publication of Eld. Salmon relative to the Ordination of Bro. Hill. I confess I rejoiced that a Brother so sound in the faith—so *nearly* concurred in sentiment upon this subject also with a babe like myself—and that an abler pen than mine would be employed in support of his premises.

In the 18th and 19th numbers our deservedly esteemed Bro. Trott has written in opposition to his views, and in favour of the *imposition of hands*; but contrary to my expectations, though Bro. Trott solicits discussion, Elders Salmon, Williams, Hill, nor *no one* has replied. If this is attributable to the fact that Bro. Trott's arguments and deductions are deemed irresistible and conclusive, I confess I am too dull of apprehension to discover their force; and with Bro. T., "I cannot conceive that any thing *established by Apostolic example*, as gospel order, ought to be treated as an indifferent thing." Whilst my learned and experienced Brother with all his *advantages considered*, has rather deepened my convictions of the *impropriety* of the imposition of hands by an ordinary minister of the gospel, at and for Ordination, than proven that it was "established by Apostolic example as gospel

order;" therefore weak and inexperienced as I am. I write that I may be convinced of error or confirmed in the Faith, though perfectly conscious of my incapacity to enter the lists with Eld. T. as a writer or controversialist. I protest however that I write not for the sake of controversy, but edification; and can assure Bro. Trott that I have not "Campbell's Testament" nor do I receive "*Osborne's prophecy*" as canonical, (if Bro. T. will permit the digression I will here say that I esteem much in Eld. O's letters to Bro. Hassel, published in the Signs, reprehensible and much to approve, were it not blended, and am sorry that the Signs became the vehicle to "tell in Gath and publish in Askelon" that Eld. Osbourn had assailed the character of a brother who stood firm as an O. S. Baptist, and that Eld. Trott rather sarcastically makes a public expose of Eld. O.) but that I may know the truth and receive it in the love of it, as I hope only to derive my sentiments *from* and be governed in my practice *by* the Spirit and word of truth—and hence will require either *precept or example, or both*, in the Word of God, to prove and convince me of the *necessity* of the imposition of hands by an ordinary minister of the gospel, *at or for* ordination.

To begin with Bro. T's first No. in the 17th No. of the Signs. It would seem to me that he labours to prove what I hope Elder Salmon nor no other Old School Baptist denies, viz: that 'the *gifts* of Christ' are his own, to bestow in such measure at such times and upon such persons as seemeth him good; and surely if the Precious Head of the church, for the accomplishment of his purpose and confirmation of the Truth, use or employ, one or more of the members of his mystical body, as instruments to work miracles, to honour them with *this testimony* of their Apostleship, and even "the imposition of hands" as the means he useth unto this end as

to myself, I would inquire, what am I that I should withstand God? or say, "why or what doest thou?"

Are we not told "that the father of Publius lay sick of a fever and a bloody flux; to whom Paul entered in, and prayed, and *laid his hands on him*, and healed him?" Acts xxviii. 8, and "*by the hands of the Apostles*, were many signs and wonders wrought among the people?" Acts v. 12; and many other passages of the same import might be referred to. It is true Eld. Salmon was not as explicit as he might have been when he uses this language: *I understand that the Apostles possessed gifts to bestow, and that Paul did impart a gift to Timothy is beyond a doubt,*" &c; which seems the more remarkable when we consider that in support of the assertion he quotes 2nd Tim. i. 6, in which the Apostle "puts Timothy in remembrance that he should stir up the *gift of God* which was in him *by the putting on of Paul's hands*," or, as in 1st Tim. iv. 14, *the hands of the presbytery* who doubtless were Paul and such as Paul. This being the instituted means or channel by or through which it pleased God to convey or whereby to *signify* His extraordinary gifts. Yet I am persuaded that if Bro. Salmon were "examined" as was Peter and John, touching the miracle *they* wrought, recorded in the 3rd chapter of Acts, "by what meads is he made whole?" or were the peculiar and extraordinary gifts and qualifications of an Evangelist conferred by Paul? would answer with them, "by the name (or Spirit) of Jesus Christ of Nazareth" Acts iv. 10, which are metonymical expressions I admit in both instances, but as like figures are frequently used by the inspired writers, I hope Bro. T. will allow them.

Again, I coincide with Bro. T. in the opinions, "that so long as the work of the ministry is of any use, Christ will bestow gifts on the church suitable for it," and

"that special miracles and certain gifts ceased in the church with the Apostles." And since from the foregoing Scriptures and many others, it is certain the Great Invisible and Eternal God did confer gifts and work miracles by the Apostle's hands in confirmation of the gospel preached by them, visibly, openly and publicly—and since by the inspiration of the Holy Spirit, Barnabas and Saul were called unto a certain specific and, as their employ proved, an extraordinary work, and Simeon Lucius and Manaen, all prophets, were directed to "separate" them thereunto, Acts xiii. 2; (not certainly to ordain them Elders, as I expect to show in the sequel) and since Timothy was also designed by "prophecy," 1 Tim. iv. 14, and was, as Bro. Trott admits, an extraordinary office of the church. These cases are perfectly irrelevant to the subject in hand—and since no such necessity doth now exist, nor doth it please God, now to attend the imposition of an Elder's or Bishop's hand with the gifts and influences of his Spirit, and since brethren do not profess to be actuated in their practice of this rite upon all or any occasion—upon any and every candidate by the *immediate inspiration* of God—I do think it ought to cease, or brethren should favour ignorant ones like myself with a "thus saith the Lord" for the practice, or "*establish it as gospel order.*" Yes, brethren, in *my opinion*, which is not worth much, you may with as much propriety pretend to raise the dead and work miracles because *we have Apostolic example*, as to practice the imposition of hands at and for ordination, of which there is *no example or precept* in my Testament that I can find. I speak with reference to the gospel ministry and such officers as we call Deacons. I do not know why, and the ceremony therefore to me appears like "a solemn mockery." It may be Eld. Trott caught a glimpse of



it on that "page" where such as Elder Salmon and myself "read of Bible and Mission Societies," &c. which he intimates is found "in the Scriptures of Truth" but one "he has not read." *I have read the Scriptures of Truth, but have never found authority for Bible and Mission Societies, &c., apart from the church the only religious institution I read of, nor for the imposition of hands to ordain to church office by any servant of God inferior in office to a Prophet, Apostle or Evangelist. Brethren some times tell me Timothy was ordained by the imposition of hands, and therefore I should submit to it. If there were such as Paul to impose their hands upon me, if I had been designated by prophecy &c. I could see a fitness in it and something significant in the rite or act; but when do we read that Timothy was less than an ordinary preacher like me, or merely an ordinary minister—when that hands were put upon his head, or whether before, at or after he began to preach the unsearchable riches of Christ? Timothy did the work of an Evangelist or acted as a substitute for the Apostle and by virtue of his authority; and such were Titus, Mark, Silas and, I think, Philip. Nevertheless, we have no positive testimony that they practised the imposition of hands, notwithstanding their high authority; their peculiar gifts, suitableness and extraordinary endowments for ministerial functions, and though we read of Philip's "preaching Christ" in Samaria, "working miracles" and "baptizing believers," it seemed expedient if not necessary for the "Apostles which were at Jerusalem to send unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them, &c.) then laid they their hands on them (that is John and Peter did this) and they (such as believed and were baptized*

by Philip) received the Holy Ghost." But not a word of Philip's imposing hands, nor of these believers then, there and by this act being "constituted" (which might have been the case,) but the Apostles it appears to me came to the City of Samaria for a specific object "that they might receive the Holy Ghost." And let me here tell you and your patrons, Bro, Beebe, I demur to the principle in Theology "that inferences *rationally* deduced from the Sacred Scriptures, are as Divine as the Sacred Scriptures themselves." I have no doubt Bro. Trott's inferences are *reasonable* enough, not only in his own, but also in the estimation of a large majority of your readers; but I am sure he will pardon that defect in my mental faculties which prevents my coming to the same conclusions, or acknowledging his inferences as Divine Authority.

Believing you have become weary, I will reserve for another number what further I have to say on this subject, if this should be deemed worthy a place in the Signs.

Your's, in the best of bonds,

WM. C. LAUCK.

FOR THE SIGNS OF THE TIMES.

Orwell, Bradford Co., Pa. }

Oct. 7, 1835. }

BRO. BEEBE: I wish, through the medium of the Signs, to inform the brethren that met at Lexington, at the contemplated Old School meeting, that I thought much of attending and made preparatory arrangements to attend it, and expected to, God willing that I should, until after the close of the Allegany Association; which I attended. The next day, however, a circumstance took place with me which, in the sequel, unexpectedly prevented my attendance. It, however, was doubtless all for the best; though I confess I was sorry to be disappointed. But whether I am glad or sorry, the Lord has a right to

do as he pleases, and I am glad of it. If I am not much deceived, I do at times rejoice, believing that He is every way qualified to do whatsoever pleaseth him in the heavens, in the earth, in the sea and in all deep places. I do rejoice that the government of all worlds, beings, things and circumstances, even the most minute, does rest on the shoulder of him who was the child born—the son given—and that his skill is such, that them who trust in him need not fear any thing that earth or hell, wicked men or devils, or their own lusts, or all of them combined can do to them; for it is declared in truth, that all things work together for good to them that love God—who are the called according to his purpose. But I am such a poor, empty, worthless, barren ugly thing, that I sometimes fret, and tease, and find fault because I cannot see how things are for the best, nor feel light, and active and do just as my foolish fancy leads me. And when I realize how foolish I act, how feeble I am and how little I know, how strong my fears and how great my darkness, and how powerful my unbelief; I am both sick and ashamed of myself before God. If I am one of those that preach the truth in the letter of it, I freely confess that I am on the sick list in this day of famine, as I really conceive it to be, not of bread nor of water, but of hearing the word of the Lord.

Although I would not speak light of the few ministering brethren that I have in this region, for I esteem them better than myself, yet I feel a perfect satisfaction in saying, that I believe each one of them are at times troubled with such barrenness of mind and want of appetite, as renders it impossible for them to say to their brethren, as Paul did to the church at Rome: "I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." Are

they not then on the sick list? I am ready to believe that if they were enquired of, they would frankly acknowledge that they were generally much more dry, cold and barren in their minds than they could wish. It appears to me, whether others agree with me or not, that there is some want of divine energy in most of the preaching that I hear. One thing that conduces to make it appear so, I suppose is, in occasionally hearing a sermon that appears so much richer, warmer and sweeter than others which I believe to be equally true in the letter. If it is not so with my brethren they differ with me. I believe, however, that God has a purpose in it, and that he rules the whole for his own glory, the good of his chosen, and the confusion of his foes.

With the foregoing you may do as you think best, only, if you please, let the brethren know that I was unexpectedly prevented from meeting with them.

Your's and their's, with much esteem,

HEZ. WEST.

### **Signs of the Times.**

**NEW VERNON. Wednesday NOV. 25.**

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

At the Old School Meeting, held with the Church at Hardeston, N. J., the Brethren met in conference on Saturday evening at the house of Dea. George Doland, and, without any formal organization of the meeting, entered into a free discussion of the several points which now agitate the Baptist community. The result of their deliberations were: 1st, A cordial and unanimous agreement with our Old School Brethren in general throughout the United States, in the stand which they have taken in opposition

to the flood of corruptions now pouring in and inundating many of the nominal Bap. Churches of our place and nation, under the imposing name and pretention of *Gospel Benevolence*—embracing all the modern professedly religious societies which claim to have in view the salvation of souls—the conversion of the world, &c. and yet without precept or example in the Word of God.

2nd, Cordially approved of the short Corresponding Address, published in the 22d No. of the Signs, by our Old School Brethren of the late meeting at Lexington N. Y., and do most cheerfully respond to their solicitations for a general Correspondence among the Baptists of the primitive order throughout the U. States.

3rd. Having heard with pleasure that our beloved Bro. Eld. A. B. Goldsmith, of Guilford, Ct. is now arranging a collection of Old School Hymns, which are to be free from the corruption of Arminianism, so common to all the collections now extant among us. Therefore, we request Brethren, Elders Gabriel Conklin of Slate Hill, and Gilbert Beebe of New Vernon, N. Y. to examine the manuscript copy of the work, agreeably to a request of Bro. Goldsmith, and to publish the result of their examination through the columns of the Signs of the Times.

The Editor of the New York Observer, in an article entitled "*Personal effort for the Salvation of Souls*," thus remarks :

"Let every tract visiter labor to bring at least one soul every month into the kingdom of heaven—should this be accomplished, we should then have eight hundred cases of conversion to report monthly. And is there any thing unreasonable in this? There are visiters who scarcely see a month pass without rejoicing over some soul converted to God. We believe this might be the case with all were they equally faithful. Twenty two cases of hopeful conversion were reported for the present month."

Who would not patronize Tract Societies, if they can bring souls into the Kingdom of heaven converted to God?

Eld. T. P. Dudley's reply to Eld. Dillard. In a preceding number we published Bro. Dudley's reply to an attack made upon him in the Cincinnati Journal. We also promised to give a further account of the signs of the times in Kentucky. We have not room for the full insertion of Dillard's Letter—the most prominent

parts of which are quoted in the following reply—nor shall we at present notice the Editorial cantings of the Cross & Journal. He is now publishing a course of numbers in defence of what he calls '*Benevolent Institutions*'—which, if opportunity serves, we shall review in due time.

TO THE EDITOR OF THE CROSS AND BAPTIST JOURNAL.

Sir—Your paper of the 24th last month, was placed in my hands a few days since; in which I find a communication over the signature "R. T. Dillard," which is evidently calculated (I will not say *designed*) to mislead the mind of the religious community

Had elder Dillard confined himself to a *fair* and *impartial* representation of matters of fact in the cases he has thought proper to obtrude on the public; I should have been saved the *painful* necessity. (in defence of my own character and the firmness and independence of the Association to which we both belong,) of correcting his inaccuracies.

That he has sought occasion against me and the Association, is now placed beyond doubt. I pass over his exordium, with a single remark, that if he had not told us of his 'peculiar aversion to writing particularly of a controversial character,' I am sure no one who read his *half-dozen* numbers in the "Baptist Chronicle," a few years since; or more recently a "prospectus for a religious newspaper," of which he was to have been one of the editors or contributors: or his *apology* for his attack upon the Association and myself, would ever have suspected him of entertaining such aversion.

The *ostensible* cause of his publication is that I have said in a *private* letter to elder Reis, of Baltimore, "Our Association remains firm as a *body*; we still have a few disaffected among us, but their number has been diminished since I was with you." The Association was not responsible for what I had said to elder R.: why then is she assailed so *bitterly* by elder D.? And why (if he desired truth to prevail) did he not tell your readers that the above extract from my letter was published without consultation with me on the subject? and that it was published at the request of the "old school brethren" who met in Baltimore, in May last; and to whom elder Reis read extracts from my letter to him? This, however, did not suit his purpose; the design seems to be, to make the impression *abroad* that I am a *mischievous* man; not *worthy* to be credited and thus destroy what little influence I may have with society.

Elder Dillard admits that there exist "disaffection in the association; and with a view of showing my statement to be untrue, he has interpreted my remark to be confined to the societies of human invention; which interpretation is wholly gratuitous. Advocating those "establishments" is a small matter, compared with

fealty the constitution and rules of the association, dissatisfaction with all of which is included in the term "disaffected." Elder D. says, "I conceive that the above quotation (*from my letter*) is contrary to the spirit and genius of the Gospel, and the relations that brethren ought to sustain to each other."—Has he ever complained to me of the error I committed in relation to this matter? No, instead of this he has published it to the world; and not content with this "he has made himself a transgressor" *according to his own showing*, by publishing "little difficulties that may arise in an association or church where he thought my character was to be affected by *insinuation*, where he is aware that I have no aversion to the public being in possession of all the facts connected with the cases of difficulty which he had been pleased to *blaze* to the world. I recommend to his serious consideration the following text Rom. ii. 3; "And thinkest thou this, O man, that judgest them which do such things, AND DOEST THE SAME, THAT THOU SHALT ESCAPE THE JUDGEMENT OF GOD?" But to prove the inaccuracy of my statement, elder D. says, "I know of a whole church not more than a dozen miles from brother D's. which entered her protest against the resolution of the Association of last year; in relation to these 'establishments.'" Elder D. may know that I have recently visited said church *tried* to preach for her; gave my views at large in relation to these "establishments," after which I held conversation with a number of her members *not one of whom* pretended to recognize them as "religious institutions," and upon my explaining what the Association had done, drawing the proper distinction between the *action* and the *agent* a prominent member in said church remarked "*you have relieved my mind.*" If my information be correct, elder Dillard introduced the subject of the resolution before the church, and represented the Association as having "transcended her powers and infringed personal liberty." Thus making a *man of straw*, and calling it the "intolerant resolution" against which the church protested. Again, he says, "I know another church which withdrew from the Association last year where these disaffected are to be found." Elder D. certainly does not mean to convey an idea, that the withdrawal of said church: resulted from the adoption of the intolerant resolution!—How could this be possible, when in their letter to the Association they had asked to be *dismissed*; and had no messenger present when the resolution passed? nor did any one know previously that the resolution would be adopted. In this case elder D. has furnished proof to sustain my declaration, "their number has been diminished."\* I am informed that Eld. D. brought the

subject of the resolution before another church he recently attended, where I presume he failed in procuring a 'protest against it. And he may know that three male members of the said ch'h have become subscribers to the 'Signs of the Times,' (that contemptible little sheet, elder D. rarely notices) and professes to be delighted with the stand that paper has taken against the *inventions* of the day for Christianizing the world. Is there not in this, additional evidence afforded that the number of 'disaffected has been diminished since May, 1834? In reference to the passage of the resolution, what are the facts? The names of 32 churches appears on the minutes; 27 of which were represented; 60 messengers being present when the vote was taken on the adoption of the 'intolerant resolution' there was only *one* negative, he immediately rose and said he *would go with the Association*. I am authorized to say he is as decidedly opposed to these establishments as any member of the body. Thus we see 60 (idolaters, tyrants, and despots, as Eld. D. would seem to think them) messengers scattered over a large territory, uniting in the support of a rule (*unanimously*) which they or their fathers adopted, and saying to the world 'we declare non-fellowship for missionary, Bible, tract and temperance societies, theological and Sabbath schools, and Baptist conventions, *as religious institutions*, believing that they are without divine warrant.' Yet with these facts before him, elder D. says, 'a few churches and most, if not all of them, attended by brother D. suggest this thing to the Association, (as I was informed) and under these circumstances the resolution passed.' What more direct insult could be offered the feelings of an intelligent, conscientious community, than is presented in the above quotation? Let it be remembered that both the name 'particular' and the rule 'unanimity' are operative *only* when the Association is *in session*, and that she has never attempted to force either on the churches; or complained of their non-assent to her *acts* and *doings*. What then becomes of elder Dillard's parade about them? He says, 'for one man to have the power of defeating the acts of a hundred, or a thousand, is a doctrine only to be found in the idolatrous nations of Asia, or the tyrannical despotisms of Europe. It is a doctrine revolting to the proud and lofty spirits of Americans, and of American Christians.

No body, whether civil or religious, can live and flourish in the midst of our free institutions, in which the voice of free discussion is stifled,

these establishments as "religious institutions," but I will say, I have no knowledge of such individuals. Elder D. may have been making inquiry, and found an individual of that character. But it would seem strange that our letters to the Association (in which we have given our views in relation to the institutions of modern invention) should have met *no opposition*, when we are governed by the rule 'unanimity.'

\* Elder Dillard asks, "would brother D. be astonished, were I to tell him that this diffaction exists in the sphere of his own ministry." I will not say, that there is not an individual in either of the churches I attend, who recognizes

by the *sickly sound* 'I object to the motion.' Yet our fathers, who have gone the way of all the earth, and many of our brethren who are yet with us, were so far 'idolaters, tyrants and despots,' as to adopt the rule 'unanimity,' with a view of securing peace, good order and fellowship amongst brethren. And their descendants who entertain hope that they 'have entertained like precious faith,' and disposed to profit by their example and experience, though they render themselves obnoxious to the charge of 'idolaters, tyrants or despots.' Our fathers lived to see an association, acting under a majority rule, vote that *she was in disorder*: and upon a motion to *return to order*, a large majority voted against the proposition. Does not Eld. D. know that this circumstance formed a prominent item in causing the split in the association of which Licking formed a component part? Eld. D. is very much mistaken in supposing that no body, whether civil or religious, can live and flourish under the operation of the rule 'unanimity.' The rise and progress of the Licking association, and many of the churches, proves the reverse of this assertion. The rule was adopted in 1812, at which time she was composed of 18 churches, and 895 members, and corresponded with no association. (See minutes of 1812.) In 1834 she had the names of 32 churches, 1483 members, and corresponded with 7 associations, (see minutes of 1834) all of which associations *asked correspondence* with her. Several other ass'ns. solicited correspondence, but were refused, because of their declining our terms; which are, that associations shall believe and maintain the principles laid down in our constitution. Many of our churches have adopted the rule 'unanimity.' In which there is to be found as much peace, harmony, and prosperity [*not to say more*] as can be shown in any church belonging to the body, when the *majority rule* prevails. Elder Dillard asks, 'does not brother D. know that there are several churches in this association, which for want of ministerial support, or something else, barely have a name to live?' There are destitute churches belonging to the association; but destitute as they are, I have no idea they would accept the services, gratuitously offered, of any *hiring* at the disposal of the 'Kentucky Baptist Convention.' They look to a higher source for preachers.

*To be Continued.*

**EXECUTION.**—According to sentence, the execution of Peter G. Crine took place within the prison walls of this county, on Friday the 6th inst, for the inhuman murder of his wife a few months since while in a state of partial intoxication. May his dreadful fate prove a solemn warning to all such as indulge in the excessive use of intoxicating drinks.

This hardened wretch came into our county,

from whence we know not, and introduced himself into the family of a respectable citizen of the town of Minisink, as a *total abstinence* man, gained the confidence of the family, and finally the hand of the unhappy victim of his cruelty. He had not long been married before he resumed his cups, and proved to be a monster of cruelty. His wife, after being frequently abused by him, was finally whipped to death in the presence of her children, who were forbidden to give any alarm on pain of instant death.

**VERY IMPORTANT!**—Those of our subscribers who wish their subscriptions discontinued at the end of this Volume, are requested to send in their names and post office address immediately; and we hope they will not forget at the same time to see that their accounts with us are duly balanced.

**ACROSTIC.**

Gird on your armour! go with might!  
In holy zeal "fight the good fight;  
Look not behind like Lot's poor wife,  
But with your staff march on for life.  
Each new light scheme that's round us spread  
Rolls floods of curses o'er your head;  
These frenzied doings of the day,  
But speed thee on the Heavenly way;  
Engag'd in preaching in God's name,  
Eternal Truth aloud proclaim;  
Borne on the wings of faith and love,  
Extend your strains to realms above!

Oct. 24, 1835.

C. M. A.

**NEW AGENTS.**—*Jeriel Root*, LaSalle, Peoria Co., Il. *Cecilus Calvert*, Hardin Co., Ky.  
*B. W. Finish*, Franklin Co. Ia. *Samuel B. Todd*, Decatur Co. Ia.

**RECEIPTS.**

Eld. C. Suydam, N. J.	\$5 00
Dea. T. Faulkner, N. Y.	1 00
Wm. S. Nafus, Ohio,	2 00
Eld. D. S. Roberson, do	5 00
Joseph Horsley, Ga,	10 00
Eld. A. B. Goldsmith, Ct.	1 00

Total,

\$24 00

**Circular and Corresponding Letter.**

*Orwell, Bradford Co. Pa.* }  
Oct. 7, 1835. }

**BRO. BEEBE:** As I attended the Alleghany Baptist Association, it was their request that I should send you the following, which I trust you will gratify them by publishing in the Signs, together with their

Circular and Corresponding Letter which accompany this.

The Alleghany Baptist Ass'n. held its session, Sept. 2nd and 3rd, with the church in Scio, Alleghany Co. N.Y., on the bank of the Genesee River, near its head, containing a few small churches scattered in a literal wilderness. The meeting was harmonious and all appeared to be rejoicing in the truth, seated amidst their foes, afflictions and poverty. Their business was done in great harmony; not a dissenting vote or jar appeared through the whole of it. Communications were received from the Chemung, Juniata, Ketoc-ton, Delaware and Monongahala Assn's., and voted to open a correspondence with the Mongahala, Ketoc-ton and Delaware Assn's. by letter. They also expressed their cordial approbation of the Articles of the Monongahala Ass'n. as published in their minutes for 1833.

As their deep poverty prevented the printing of their minutes, they take this method to inform their brethren of their standing; wishing the Assn's. with whom they correspond to accept it as a corresponding notice. Their next session will be held with the first Baptist Church in Independence, Alleghany Co. N.Y., commencing on the first Wednesday in Sept. 1836, at 10 o'clock A. M.

Signed, in behalf of the Ass'n,

HEZ. WEST.

**CIRCULAR AND CORRESPONDING LETTER  
OF THE ALLEGHANY BAP. ASS'N.**

*The Messengers of the Churches composing the Alleghany Baptist Association, to the several Churches which they represent, and to Corresponding Associations—  
Greeting:*

DEAR BRETHREN, Since our heavenly Father has been pleased to spare our lives another year, and has supported us thro' trials and joys, and permitted us once more to meet in an associated capity, where we have set together as in heavenly places in

Christ Jesus; we feel bound to thank God for the pleasing opportunity of beholding each other's faces this side the grave. Our hearts have been made glad, and we have rejoiced while we have enjoyed the precious privilege of communing together on the things pertaining to the kingdom of God, and hearing the gospel preached in its purity.

As it is customary on such occasions to address you by an epistle, nothing appears of more importance at present than the subject of Truth. When our Lord was delivered up to be crucified, he was interrogated by one of the great men of the earth, with the query, What is truth? Yet it appears that this enquirer knew not the truth, neither the character of him whom he addressed, but suffered him to be scourged and consented to his death. Brethren, while we address you on this important subject, we are not altogether insensible of its greatness, and feel ourselves inadequate to the task; however, looking to and relying on Him alone who is the Truth to assist and direct us, we send you the following remarks:

Dear Brethren, this subject is no less than the very God of the whole earth—our Lord and Saviour Jesus Christ, who came into this world and endured so great contradiction of sinners against himself; who was at the same time King of Kings and Lord of Lords. Yet he for our sakes became obedient unto death, even the death of the cross, and was put to death in the flesh; wherefore, God also hath highly exalted him and given him a name which is above every name. Yes, brethren, it is by Him who is the truth that we have been healed; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. O Brethren! may we never forget to venerate that glorious Truth who first found us in a waste howling wilderness, with our souls as black as the tents of Kedar, dead in trespasses and sins, disobedient

ent to God, neglecting every good work, and even by nature the children of wrath, even as others, having no hope and without God in the world. But now brethren, if we are not deceived, we have been made nigh by the blood of Christ. We who were some times darkness, hope that we are now made light in the Lord, and our feet shod with the preparation of the gospel of peace; wherefore let us come boldly to the throne of grace, and in nothing terrified by our adversaries; for brethren, we truly live in a day of darkness, when wicked men & devils are combined against the truth; we wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness in this world, against spiritual wickedness in high places, and against men of corrupt minds who are destitute of the truth—who are heady high minded lovers of pleasure more than lovers of God, having a form of godliness, but deny the power thereof. From such, brethren, we are commanded to turn away.

We see many things in the day in which we live, introduced among New School Baptists & others of high professional religion, which is not of the truth: such as Theological Schools to qualify men to preach, Missionary Societies, Sunday S. Unions and anxious-seats, together with a variety of inventions of men, which tend to darkness rather than light. Moneyed institutions are got up among them under the false name of benevolence. For when we see men more zealously engaged in trying to stir up men's minds, and working upon their passions to get them to contribute to their funds, than they are in setting forth the beauties of a once crucified but now risen and ascended Saviour; may we not well conclude that such have erred concerning the faith, and are seeking the fleece more than the flock of Christ. Well might the Apostle Paul in his letter to Timothy declare, That the love of mo-

ney was the root of all evil; and while these characters have coveted they have erred from the faith, proved themselves idolaters, and will eventually pierce themselves through with many sorrows. Can it be said of such, that these are they which come out of great tribulation? Brethren, we trow not; however lamentable the fact is, that so many at this time are gone astray, loving the wages of unrighteousness like Baalam the son of Bosor. Yet all this, brethren, does not effect or disturb the truth; Truth is yet a never failing spring—an exhaustless fountain that continues to send forth the water of life to all the truly heaven-born souls, who do nothing against the truth, but for the truth. Hail all ye aged labourers in the vineyard of truth who have borne the heat of the day!—remember ye, that in your patience you must possess your souls; strive lawfully a few days more and your work will be done, and you will soon arrive at the fair haven of eternal rest. And ye younger brethren, be of good courage; trust wholly in the Lord; forget not the truth, and depart not from the truth; remember that it is the truth that binds, and the truth makes free; wherefore, acquit yourselves like men, be strong in the Lord, be humble, live at the feet of Him who in truth alone has called you to labour in his vineyard, and remember that truth has said that the laborer is worthy of his hire; still go on and wield his sword, for he will fight your battles; yea, in truth will all be acknowledged his sons. And ye more feeble Saints who delight to walk in the truth; we say to you all, glory not save in the Cross of Christ; fight the good fight of faith, lay hold on eternal life, and henceforth there is a crown of glory laid up in heaven for you, which the Lord, the righteous judge in truth, will give you at his appearing and his Kingdom.

Finally, Brethren, farewell; be at peace among yourselves, and may the God of peace help you all to live in peace, and present you faultless before the throne of his glory. We have no greater joy than to hear that you are walking in the truth.

Signed, in behalf of the Association,  
HEZEKIAH WEST.

## Poetry.

FOR THE SIGNS OF THE TIMES.

**BROTHER BEEBE:** The following, from the pen of the late Thomas Upcraft, with a few alterations, will probably be acceptable to such of your friends who love to find experience in the poet's corner of the Signs.

C. T. COOTE.

**The vanity of earth and earthly things?**

The mind may rove in ceaseless search of good,  
But none is found,  
Upon the ground

Where living faith and hope have never trod.

Man, man, an alien, now appears by birth

An heir of woe;

And nought below

Can claim a name above polluted earth.

The man that knows not God, must seek in vain

To satisfy

His heart and eye:

He pants, he gains, then loses all but pain.

The miser's idol gold allumes his heart,

He gains the stuff,

But not enough,—

The unpossess'd creates an inward smart.

The warrior's darling fame, prompts him to fight;

Among the brave

The flag he'll wave,

Then drops his colors in death's awful night.

The man of learning hunts from shelf to shelf,

Reads, marks, and learns

The world's concerns,

Knows much of earth, but nothing of himself.

But God's dear people find substantial rest

At the dear side

Of HIM who died

On Calvary's tree; to make them truly blest.

Hail happy saints! thy portion is above,

Thy home is there,

Thy portion dear,

Thy crown, thy robes, and all the gifts of love.

Let death thy fetter'd soul from prison bring,—

Thou fear'st no ill,—

Thy Jesus still

Reigns Lord of all—death's conqueror & King.

**MARRIED.**

At New Vernon, on Saturday evening the 7th inst., by Elder Gilbert Beebe, Mr. Jesse Brown of Mammakating, to Miss Deborah, daughter of Benjamin Montanye of this place.

**LIST OF AGENTS.****NEW-YORK.**

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq., Charles Woodward, near 11th St. Jas. Robinson, Peter Winchel, J. Vaughn J. Burt, A. Everit, A. Holmes Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herring-ton, D. Jackson, E. Comstock, C. Hogaboam, A. Hart, Wm. Springstein, J. Burt, Jr.

N. YORK CITY.—G. Westervelt, corner of 29th st. 3rd Avenue, S. Allen, 19, Watt st. J. B. Preston, 382 Pearl st.

N. J.—Christopher Suydam, Peter Hoyt Jr. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

**PENNSYLVANIA.**

T. Barton, H. West, J. B. Bowen, B. Whittatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

**DELAWARE.**

W. K. Roberson, P. Meredith, Wm. Alman.

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VIRGINIA.—S. Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb.

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OHIO.—S. Gard, Wm. Niffice, J. Flint, J. Tapscott, C. Hill, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson.

IA.—J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltsman, E. Saunders.

MISSISSIPPI.—John Burch, Mo.—J. Mills, J. Rumsey, F. C. Hathaway.

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MICH. TER.—A. Y. Murry, Ira Hitchcock, KENTUCKY—Thos. P. Dudley, E. W. Earl, Wm. Stanley, Amon Cast, David T. Foster, Joel Morehead, N. Carr, L. Roberson.

Co.—A. B. Goldsmith.

Maine.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District, C. T. Coote Esq. Washington City, D. C. Georgia.—Elder J. Henderson, R. Reese. Eld. A. Cleaveland, J. Greer, W. Hill, C. Foster.

Mas.—N. Y. Bushnell, D. Hart, L. Cole.

N. C.—B. Temple, E. Brumet, P. Pucket.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, CRANCH CO. N. Y. DEC. 9. 1835.

No. 25.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

GILBERT BEEBE, Editor.

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Communications.

### Letter of Correspondence.

The following Letter of Correspondence should have been inserted in our last in connexion with the notice of the proceedings of the Old School Meeting at Hardeston, but not receiving it in time it has been delayed until the present.

*The Elders and Brethren of the Baptists of the Old School, assembled according to appointment, with the O. School Baptist Church at Hardeston, Sussex Co. N. J., Oct. 17th and 18th—To the Elders and Brethren of the like precious Faith, scattered abroad, Greeting :*

BELoved IN THE LORD, Being assembled with one accord and in one place, it seemed good unto us to write unto you, not that we would burthen you, only we would that ye abstain from worldly lust which war against the soul, and gender strife and contention ; the which also we are desirous of doing. Let your conversation be as becometh the Gospel of Christ, giving diligence to make your calling and Election sure. We have no greater joy than to hear of you walking in *the truth* ; yea we rejoice greatly when the Brethren come and testify *the Truth*. Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh, though they cry *Lord, Lord*. "Not every one that saith unto me *Lord, Lord*,

shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

Beloved, think it not strange concerning grey trials, as tho' some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God, resteth upon you ; beside unto you it is *given* not only to believe on him, but also to suffer for his sake. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters ; yet if any man suffer as a christian, let him not be ashamed, but let him glorify God in this behalf. We beseech you, brethren, suffer the word of exhortation : Stand fast in one spirit, yielding obedience to *one Lord*, contending for *one Faith*, and submitting to *one Baptism* ; with one mind standing together for the faith of the Gospel, and in nothing terrified by your adversaries—which is to them an evident token of perdition, but to you of salvation, and that of God.

Aware that the present is a time of trial to the *chosen, called and faithful* in general, and in a special manner to individuals of the household of Faith scattered in almost every direction—in little groupes of 20, 15, 10 or 5, and in some instances, *one*, and alone—who in consequence of refusing to bow the knee to the image of Baal—alias, to receive the mark of the Beast in the right hand or forehead, alias, to support in whole or in part the various institutions of the present day, falsely called

*benevolent* under a religious name—have had their names cast out as evil and expelled from the society and communion of the church; the members of which, in by-gone days, they had taken sweet counsel with, and walked to the house of God in company. Thus they have lost their reputation and their lives, and, in some instances, their property or a portion of it. For the encouragement of such we refer them to the language of our Master: He that loseth his life for my sake, shall find it; also, the words of the Apostle: You that are troubled, rest with us. We say to such individual brethren, you cannot give us a better recommendation of your christianity, when and where we have conclusive evidence of this being your situation; therefore, our advice is, tarry not in the world, for you cannot find rest for the sole of your feet there, but remember the words of Jesus again: Come unto me all ye that labour and are heavy laden and I will give you rest; seek a place in the house of your Master's brethren, and there you will find Jesus, for he is the *rest* of his people. Hence with the Apostle, as above quoted, you that are troubled rest with us, casting all your care upon him (Christ) for he cometh for you. Be sober, be vigilant because your adversary, the devil, as a roaring Lion, walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in *your brethren* that are in the world. But the God of all grace, who hath called us unto Eternal Glory by Jesus Christ, after that ye have suffered a while, make you perfect, establish, strengthen and settle you, to whom be glory and dominion for ever and ever, *Amen*.

FOR THE SIGNS OF THE TIMES.

*Mattituck, Southold, L. I.*  
Sept. 21, 1835. }

DEAR BROTHER BEEBE: We are the subjects of daily and hourly mercies, even

that of the correspondence of the Old S. Baptists through the Signs—although not always so highly prized as it ought to be. It is through this medium that brethren and sisters have to their great joy obtained information that they were not standing alone, as many of them have supposed, but are repeatedly saluted with the heart cheering intelligence, that the Lord has a number even in this day of departure from the *good old way*, that have not bowed the knee to *Baal*.

My object in writing to you, Dear Brother, is not, I hope, to display talents; for conscious am I of my inability to appear in public print. Yet as I am continually pleased in perusing the communications of my dispised brethren, and hope to rejoice with those that do rejoice, and weep with those that do weep for the dessolation of Zion, I trust it will rejoice the hearts of the children of the Lord to hear that the Lord has still preserved the little branch of Zion in Southold; yea, even to the confusion of many that call themselves children, but cannot pronounce *Shibboleth*. You will probably remember the communications of our esteemed brother, Asa Mapes, respecting the church and her trials. At the present time we are 12 in number, and hope that we realize in some degree the blessing of being enabled to walk in love, so that we can experimentally say, "The fellowship of kindred minds is like to that above."

In the month of November last, in the very mysterious providence of our Covenant God and Father, the unworthy steward who now addresses you, was led to reside in Mattituck, not knowing that there was a Church of Old School Brethren in Southold. Yea more, I was not aware of their being any in the United States who held sentiments in unison with my own; but to my joy I found those very people who had been, by one of the *new divinity*

party, represented to me as being Antinomians, &c; but were and are *one* in heart. In the month of December I united with them, and have ever since laboured with them in my poor way and manner to feed the poor Sheep and Lambs of Christ's fold. We desire an interest in your prayers, and especially myself who am despised by man. But the Lord is with us; he is causing his word, preached by such an unworthy instrument, to produce effects upon the hearts and lives of many—even upon some who belong to the congregational society, for they have left them and regularly attended our meetings, and I hope the Lord will enable them to see the beautiful situation of Zion.

Being similarly situated to Bro. Stewart of Maine, I have very little time to write. Two things, however, I would wish to impress on the minds of my brethren, and especially my fellow labourers; one is, that we are so situated (being the only *Old School Baptist Church* that has professedly come out and declared non-fellowship with the works of darkness, on Long Island.) that it would be exceedingly pleasing to us if any of our Brethren would make us a visit. The other is, if our brethren will exhibit the light they have on this subject, Whether it is the duty of Churches to refrain from the communion of the Lord's Supper because they have not an ordained Pastor, and whether one called by the Great Head of the Church to preach his Gospel, is not qualified to administer his ordinances?

I hope you will overlook the imperfections, and receive this from,

Your unworthy Brother,  
THOMAS BREWER.

FOR THE SIGNS OF THE TIMES.

*Hopewell, Oct. 30, 1835.*

BRO. BEEBE: There is considerable commotion in these parts concerning mat-

ters of religion. The New School Baptists are holding protracted or *distracted* meetings, accomplishing front-bench conversions. The Central New Jersey Association, you are aware, have gone fully into every new measure, but every Baptist in this region has not bowed the knee, nor received the mark of the beast in their foreheads. The First and Second Churches in Hopewell stand firm on the ancient principles of faith, while many of our good brethren and sisters in those churches which are governed by majorities of New-lights, groan under the pressure of their bondage.

The God of Israel heard the groaning of his people in Egypt, and I have no doubt he will regard his Spiritual Israel; and in due time they will not only hear his voice, saying, "Come out of Babylon my people," but they will find as safe a retreat as Israel did through the Red Sea. I think the wheel of providence is already moving among us for that pleasing object. A new Association has been formed by Delegates, who met at Kingwood on the 13th inst, called the Delaware River Association, and is at present composed of four Churches, to wit: Kingwood, Southampton, Canton, First Hopewell and Second Hopewell; and several others will no doubt join them. This Association is pledged to maintain, preach and practice according to our ancient articles of faith, and also to protest against either dictation, recommendation or advice to the churches. This movement has already produced no small concern amongst the New-lights; some of whom even came to our meeting at Kingwood to oppose us, but they prevailed nothing. An Old School Meeting will be held with the First Baptist Church in Hopewell, on the first Tuesday in December next, at 11 o'clock A. M. May the truth prevail till all the saints enjoy it.

C. SUYDAM.

FOR THE SIGNS OF THE TIMES.

*Wilmington, Oct. 5, 1835.*

BROTHER BEEDE: By inserting this letter of Bro. Osbourn's you will confer a favour on a number of Baptists of the Old School of Christ, who are very anxious to see it.

Your's, &amp;c.

## AN OUT CAST.

*To John Moberly, Madison Co. Kentucky.*DEAR BROTHER, *Grace be with thee!*—

Your letter came safe to hand, and I am thankful to Almighty God for the good news it brought to my ears of my writings being made useful to you and others. God is a Sovereign and blesseth whom he will bless, and by such means and instruments as he thinketh proper, and which will best suit his purpose. It is amazing to see how the Lord causeth one thing to balance with another; as thus: carnal preachers and empty professors, are enraged against my books; yea, they despise them and the sentiments they contain, and yet they cannot overthrow my testimony for God; they rave and fight against that which they know nothing about experimentally, and which they cannot invalidate. But it is nothing strange that such people should disapprove of this, my testimony, since in it they discover a caveat against their feigned profession, their false faith and hope, and fallacious foundation and confidence. Contemptible as my writings may appear to them, they do not so appear in the sight of God, who is the only infallible judge of what is truth and what is error. And as a decided proof that my books are not contemptible in the sight of the Lord, and that they do not contain sentiments prejudicial to the saints or to the gospel; God in his infinite mercy is pleased to bless the reading of them to a great many people, as letters and verbal accounts to me from various parts, loudly testify; and hence, I say, one thing is made to balance with another. Carnal

professors cry down my writings and hold them in derision, while the Judge of the whole earth cries them up and makes them useful to hundreds of people. And hence I conclude there is something materially wrong, either on the part of the Lord or on the part of carnal preachers and empty professors; for what the latter pour contempt upon, the sovereign Lord of all is pleased to own, to honor, and to bless to the good of the souls of men.

But these things are nothing new, for in ancient days there were mockers. Hagar the Egyptian had a son called Ishmael, and he scorned the seed royal the same as some men do in these modern times. Sarah, the free woman, saw young Ishmael "mocking," Gen. xxi. 9, and all "Hagarenes," Psa. lxxxiii. 6, from that time to this, have been mockers of God and truth; for though they may have a form of godliness about them, yet they mock at the pure gospel, and at the power and work of Jehovah the Spirit in the gospel. And in so doing, they mock, make sport, and deride what they know nothing of; "for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. ii. 14. But though graceless men under the garb of religion, are thus carrying on an impious war with him, "against whom there is no rising up," Prov. xxx. 31; their Maker confounds them and puts them to open shame before the assembly of his saints, who are his witnesses in conjunction with the Holy Spirit, that these things are divinely true which those carnal professors and blind watchmen mock at and make sport of. "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts v. 32. Yes, God confounds them and puts them to public shame, by suffering them to treat with scorn and contempt, a subject which

they are professedly ignorant of and wholly in the dark about. And the indwelling of the Spirit of God, and his teaching, sweet breathings, gentle whispers, refreshing influences, lively operations, quickening power, and illuminating rays, are things that always were foolishness to, and never could be comprehended, understood, seen through, or approved of, or rejoiced in by carnal men, however well their heads may be stocked with worldly wisdom, or religious wisdom, if but merely theoretical. Hence, I say, when these men busy themselves in what they know nothing about, and make sport of what they could never comprehend, and hold up to public contempt what they have never seen, tasted, felt, found nor handled, it is no wonder they are confounded and put to shame, seeing God "frustrateth all the tokens, signs, marks, evidences, proofs, arguments and reasonings of these liars, and maketh all such diviners mad, and turneth all such kind of wise men backward, and maketh their knowledge foolish." Isa. xlv. 25.

It needs no further proof to establish the blasphemy and infidelity of men, than that of denying the Godhead, the personality and the Ministry of Jehovah the Spirit; and that proof is given in full by those men who deride and make sport of such sacred and important things which you speak of in your letter to me. While the "Lord keepeth the feet of his saints," 1st Sam. ii. 9, he, for reasons best known to himself, suffereth others to "depart from the faith, and to give heed to seducing spirits and doctrine of devils, and to be so deluded as to believe a lie that they might be damned." 1 Tim. iv. 1; 2 Thess. ii. 12. Nor have the saints any control over this affair; as all power and authority to keep alive, kill and destroy is in the hands of him who will not be always mocked and made sport of by those "vile persons," Isa. 32. 6, of whom you speak. But there

is a need be that these errors come, so that those who are approved and beloved of God, may be made manifest to be on the Lord's side," 1 Cor. xi. 9, and "the vile taken from the precious," Jer. xv. 19, "for what is the chaff to the wheat." Jer. xxiii. 28. Besides we do not know but these errors, lies, delusions and blasphemies are the fan in the hand of him who "will thoroughly purge his floor." Luke iii. 17. We already see how many false professors and carnal preachers have been swept out from us by the errors, lies, delusions and blasphemies now prevalent in our churches. And who can be sorry to see the chaff driven from our floor, since the Lord will not call them by his grace and make them one with us in heart and judgment? Unless we are cemented together by the bond of the gospel, and are partakers of the Divine nature, and are of the same mind one with another, and rejoice together in one hope of our calling, and are knit together in love, and have fervent charity among ourselves, and all drink of the same rock, and are all taught by the same spirit, and all know the truth as it is in Jesus, and the power of his resurrection and the fellowship of his sufferings; it is impossible that we can grow up together in Christ Jesus, and dwell together in unity, and be like a company of horses in Pharaoh's chariot.

These things cannot exist between the true sheep of Christ, and those who condemn God, and turn into ridicule, and make a laughing stock of Jehovah the Spirit and his office work. I grant we all may bear the name of christian, or christian Baptist—which, however will amount to nothing without the substance. We may also be in a church state together, yet as the unity of the Spirit in the bond of peace is wanting, our church fellowship as it is called, is a religious sham, a cheat, a disguise, a deception, a counterfeit, a fraud; and not a little of this trifling and deceit.

ful work now exists among us; and it will be worse before it is better, so sure as I draw the breath of life; for "seducers shall wax worse and worse, deceiving and being deceived." We therefore need not wonder that these men should fight against truth, seeing the measure of their iniquity must be full before they go to the place where there is no reprieve nor commutation of punishment allowed. Besides, these seducers "resist the Holy Ghost: as their fathers did, so do they," and God will hold them responsible for so cruel an outrage, and punish them according to the demerit of their offence—which offence is far worse than the sin of Sodom, and so they will find it to be if they persist in so perilous a course, or rather if God should refuse to grant them repentance unto life; for indeed all depends on this, since it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans ix. 16, And if mercy unto life should be given them, they instead of blaspheming, will speak reverently of Jehovah the Spirit, which Holy and most blessed Spirit giveth life, and beareth witness with our spirit, sealeth us to the day of redemption, reproveth us when we do amiss, is an earnest of the future inheritance, searcheth the deep things of God, instructeth us, comforteth us, helpeth our infirmities, bringeth all things to our remembrance, sheweth us the things of Christ, maketh intercession for us according to the will of God, testifieth of Christ to us, shedeth abroad the love of God in our hearts, guideth us into all truth and glorifieth Christ: Cor. iii. 6; Rom. viii. 16; Eph. iv. 30; John xvi. 8; Eph. i. 14; 1 Cor. i. 10; Nehe. ix. 20; John xiv. 16, and xvi. 14; Rom. viii. 27; John xv. 26; Rom. v. 5; John x. 13, and xvi. And hence no man who loves and fears God can speak disrespectfully of that adorable Spirit which descended like a dove upon Christ, Mark i. 10, and anointed him

to the ministry, Isa. lxi. 1; and rested on him as a Spirit of wisdom, understanding, counsel, might knowledge and the fear of the Lord, Isa. xi. 2.

It is only those sort of men who are destitute of the Spirit and strangers to divine grace, that can fight, rave and storm against the only agent by whom we are quickened, by whom we have access to God, are helped to worship him aright, to live upon him, to live to him and to rejoice in him. In law, a testimony is of no force, provided the testator knows nothing of the person in favor of, or against whom he testifies; and by a parity of reasoning we may say, and we do say, and say the truth and lie not, that no testimony can be deemed available which is given against the person of the Godhead, and the ministry of the Holy Spirit, by men who were never under his tuition, and who know nothing of him as a sanctifier, revealer, reprover, searcher, sealer, comforter, testifier, guide and an earnest of our inheritance. It is in this way that God the Spirit maketh himself known to all the heirs of promise, and hence they become confirmed, rooted and built up in Christ, who is the head over all things to the church, which is his body, and which body is said to be fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

But that those men who reproach and insult "the eternal Spirit," Heb. ix. 14, by treating him as a mere emanation—a quality, an energy or influence from the Father—and pour contempt on, and turn into burlesque the office work, and the personal acts of his most adorable Spirit; know nothing of him in the way and manner as do the heirs of promise, is quite evident from their views of him and his works, and by their vilifying him as they do: No man who loves and fears God, can speak

lightly of, and much less vilify and reproach God,—and that the Spirit is God and yet there is but one God in the divine essence—is clear from the Scripture. Nor is any one passage of Scripture more fully to the point than the one spoken of by the Son of God; “Verily I say unto you, all sins shall be forgiven unto the sons of men,” &c. “but he that shall blaspheme against the Holy Ghost, hath never forgiveness,” &c. Mark iii. 28, 29. Our Saviour, in this passage, very clearly identifies the person and Godhead and Spirit; for if he were not a person, but simply an emanation or an energy, a sin against it could not be unpardonable. Besides, in case the Holy Spirit, mentioned by our Saviour in the above text, were not a distinct person in the Godhead, but an emanation from himself, the sin and blasphemy against this emanation from the Lord, would also of pure necessity include the Lord; and our Saviour, in speaking of the unpardonable sin, would have worded himself in this wise: “Whoever speaketh a word against me it shall be forgiven him, but whosoever speaketh against me, or what emanates from me, it shall not be forgiven him.” Mat. xii. 32. Nor would our Saviour have spoken of the Holy Spirit in the masculine gender, had he been no more than an emanation from Christ, and not a distinct person; but in the masculine gender, Christ, the holy prophets, evangelists and apostles did speak of him, and also spoke of his acts as strictly personal ones. In reference to the gender, Christ, in speaking of the Spirit, says; “He shall testify of me.” John xv. 26; “He shall teach you all things.” John xiv. 26; “Whom the world cannot receive, because it seeth Him not, neither knoweth Him.” John xiv. 17. And that this most holy and adorable Spirit is God as well as a Divine person, is indubitably true; for were he not God, sin against him could not be blasphemy, be-

cause sin when taken in its full, proper sense and meaning, is only applicable to offences committed against one who is God.

We conclude, therefore, that those men who have the effrontery, and who are so far given over to darkness of mind, as to vilify and undeify Jehovah the Spirit; are disguised infidels, mockers of God, blasphemers and injurious persons, “having not the Spirit,” Jude 19; and if any man have not the spirit, he is not a spiritual worshipper of God, but is carnal, and his views and thoughts of God and religion are carnal, and his whole profession, bright and flattering as it may appear to us, is feigned, and he is yet in his sins, notwithstanding his amazing gifts, his exalted talents, his wonderful light on many religious subjects, his great popularity, his fiery zeal, and his strong confidence in the safety of his state before God. Whatever pretensions and claims men may make to religion and God, while they are found “resisting the Holy Ghost,” Acts vii, 51, will amount to no more than did the claims of the infidel Jews to their Father Abraham, while they continued in unbelief, and at war with him, whose day their “father Abraham rejoiced to see.” John viii. 56.

I have yet more to say on this subject, but shall leave it for another letter.

May the Lord be with, and bless you,  
JAMES OSBOURN.

FOR THE SIGNS OF THE TIMES.

INFORMATION WANTED.—Elder *Richard Shilling*, Baptist Minister from the parish of Beatherden, Suffolk Co. England, came to North America in or about the year 1832, since which time he has not been heard from. His Brother in the Gospel of Christ, William Williams, is extremely anxious to hear from him at Cooche's Bridge, New Castle Co. State of Delaware.

## Signs of the Times.

NEW VERNON. Wednesday DEC. 9.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

THE ABINGTON ASSOCIATION.—Among the proceedings adopted at a late session of that body, we find the following :

*Whereas*, a paper entitled the "Signs of the Times," edited by Gilbert Beebe, has distinguished itself by virulent and abusive attacks on the missionary cause, and our beloved brethren in Burmah, who have hazarded their lives in preaching the Gospel to the perishing heathen, and by an unchristian spirit of opposition to every religious, benevolent enterprise: *Resolved* That our brethren are solemnly warned and entreated, not to encourage the circulation or reading of a paper, which repeats the often repeated, refuted and groundless slanders, and falsehoods of the enemies of all righteousness.

*Whereas*, the Chemung Association in their corresponding letter for last year, have, in our opinion virtually declared their opposition to all those benevolent efforts which Christians of the present day are making for the spread of the Gospel and the evangelizing of the world, and have expressed a desire to correspond only with those who agree with them in their views of the "signs of this time:" And as it is well known that the leading members of that association, have exhibited sentiments at variance with those generally received by our denomination, and as we think at variance with the word of God and of dangerous tendency: Therefore, *Resolved*, That we drop them from the list of our correspondence. And *Whereas*, we believe the Warwick association to stand on similar grounds with the Chemung Association in regard to benevolent efforts and Christian enterprise, and as they have, (as we are informed,) formerly declared no fellowship for all that previously corresponded with them, except the Lexington—Therefore, *Resolved*, That we discontinue our correspondence with them.

*Whereas*, some of our Brethren belonging to several churches within the association, appear to entertain conscientious doubts of the propriety of the course which the Association is taking to promote the spread of the Gospel among the destitute, according as the Lord hath prospered us: Therefore *Resolved*, That the Association do

hereby assure them of our most affectionate regard—of our steadfast adherence to the principles of the doctrine of Christ as set forth in our confession of Faith—and of our sincere desire that they may come up with us to the help of the Lord against the mighty—and we entreat them solemnly to enquire whether the opposition and bitterness, manifested by some against Missionary operations does not chiefly arise from covetousness, from a want of ardent piety, and from incorrect views of moral and religious obligation and before they or any of them, fully resolve to join in with the opponents of such benevolent operations, we tenderly and solemnly advise them as brethren, to carry the matter to the Throne of Grace, and in the spirit of a Paul inquire, "Lord what wilt thou have me to do." And at the same time to remember the Saviour's last commission to his people, "Go ye into all the world and preach the gospel to every creature," also the words of an inspired Apostle, "As we have therefore opportunity let us do good unto all men, especially to them who are of the household of faith—But to do good and to communicate, forget not, for with such sacrifices God is well pleased." And "ye are not your own for ye are bought with a price," therefore "Glorify God in your body, and in your spirit, which are God's." And then consider the many millions of deathless spirits, both in our country, and in foreign lands, who are fast hastening to the eternal world without the knowledge of the only Saviour, and while you see your brethren prayerfully using their feeble efforts to send them the bread of life, if you don't feel to co-operate with them; Oh! we pray you in Christ's stead, not to throw stumbling blocks in their way, "lest haply ye be found even to fight against God."

In the preamble to their resolution, in which they wish to solemnly warn their brethren against the Signs of the Times, the Association and their helps from abroad have not descended into particulars, but have given vent to a burst of bitterness against us, and left their brethren to guess at what they mean. For the information of those who are not accustomed to the New School practice of working in the dark, we will endeavor to bring their aspersions to light. We suppose by their Brethren in Burmah, they allude to Mr. A. Judson, and the gospel, which they represent him as hazarding his life to preach to the heathen, is the promulgation of such sentiments as published throughout the U. States in his Letter to the Females of America. The virulent and abusive attacks made by us on that individual, was probably our refusing to recognize as Gospel, the following extracts from his letter, and our declaration that the sentiments contained in the extracts were blasphemous.



mous, viz : "Some, yea many precious souls might have been redeemed from the quenchless fires of hell, where they now must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks !" had you not preferred adorning your person, and cherishing the most seductive feelings of vanity and pride!" \* \* "How easy to conceive from, many known events that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea stretch away into boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up." This is the abuse, and this the virulence which we are guilty of in reference to the Missionaries in Burmah ! Yes, Brethren, it has come to this : a sober examination of the doctrine advanced by the learned missionaries, borrowed from the Piedo Baptists, is virulence ; and to expose their damnable heresies, is abusive in the estimation of the Abington Association—and this Ass'n. too professing to remain on the old Sovereign Grace platform, where they stood before Eld. Miller turned his somerset in theology, and before they patronized the new fangled systems of the present day—*virulent and abusive* ! Why do they not then come forward to the work and prove by the word of God that Judson's doctrine of Salvation by works, is true ? Why not prove by the Scriptures, that many, who are now in hell, might have been saved, if the ladies of America had not been "afraid of being thought unfashionable, and not like other folks ?" Let the Abington Ass'n. take which position they please, we are ready to meet them fairly and in the open field. Let them, as they have in their attack upon us virtually done, assume the sentiment of Judson's Letter as their own, and give us their reasons for believing with their Burmah Missionary, that the eternal destiny of one portion of the human family is made to depend on the will, works or sacrifices of those of another part ; or that one portion of the world is to be damned for the guilt or negligence of the other. This is Judson's doctrine, and this is the doctrine defended, if not believed, by the Abington Ass'n ; and their churches and members are by their

watchmen (preachers) solemnly warned against the only Baptist paper in America which has dared to protest against such doctrines of devils, and for denouncing such sentiments we are accused of abusing them *virulently*. We ask any man who is acquainted with the Bible—we ask the Abington Ass'n. themselves, with all their helps from the New York and Philadelphia Ass'ns., to find in that Sacred volume a more appropriate name for the sentiments of Judson, advanced by himself ? And if they can find no better name for the sentiment in the Bible, let them also accuse the inspired writers of virulence and abuse for directing, that if themselves or an angel from heaven should preach such sentiments, "let them be accursed."

As Mr. Judson is the only Burman Missionary whom we are aware of having been accused of abusing—although the Ass'n. have used the plural number, *brethren*—we presume they had special reference to his case. If, however, we have in their opinion abused any other Burman Missionary, let them name him or them, and tell us wherein. But we wish them to be very particular in proving to us that they have brethren in that empire who are preaching the Gospel of Christ.

But the Association further accuses us of having a devil ! (an unchristian spirit) and opposing *every religious, benevolent enterprise*. If, by the term *enterprise*, they mean the inventions and schemes of the day in religious matters, falsely called *benevolent*, we are decidedly opposed to the whole mass of them ; but if, as their expressions would rather imply, they mean to insinuate that we are opposed to every thing religious and benevolent, the falsehood is too glaring to require any refutation from us. As to our having an unchristian spirit, or devil, their meaning in regard to this point may be more easily come at. The Rev, Judge, D. Dimick, one of their number, once said to an Old School Baptist Brother, he believed that the doctrine contended for by the Signs of the Times, was the eternal truth of heaven ; but—that it was published with a *devilish spirit* ! We presume that *devilish spirit* to be the same which, by him with his brethren of the Abington Ass'n., is called an unchristian spirit—which, when defined, is a spirit which breathes the eternal truth of heaven, and opposes and exposes that which

is hostile to the eternal *truth of heaven*—such as the modern doctrine, societies and mendicancy of the present day.

The resolution which follows the preamble, on which we have written the foregoing remarks; we presume no one acquainted with the literature and talent which were employed in their production, would suspect that the Preamble and Resolution were both designed to apply to the same paper. To the words of the Resolution no Old School Baptist will object. We do most cordially agree in solemnly warning all our brethren against reading or circulating a paper of the description given in the words of the resolution. But again hear the hypocrisy and cowardice of the heroes of this resolution, whose poisonous breath would blow their secret venom in base insinuations, without the moral courage or honesty to deal in unequivocal plain language. The design of this double faced resolution, is evidently to answer a double purpose. If challenged to prove that the Signs of the Times repeats the often repeated slanders and falsehoods of the enemies of all righteousness, or that the communications published through the Signs are groundless, or false and slanderous, or that they have been refuted; they may shelter themselves behind their own duplicity and deny having charged the Signs with these things, while on the other hand evidently carrying the idea that such is the character of the paper.

We should not neglect to remark that this Ass'n. passed resolutions, at their late session, approving and recommending to the support of all their churches, nearly all the popular corrupt institutions of the day, and nearly all the professedly Baptist periodicals published in our States. Now if we could think of escaping the charge of slander, we would tell our readers that a considerable portion of the members in this same Abington Ass'n. are decidedly of the Old School order; and, although the preachers are generally, if not entirely of the new order, and that there is a general commotion throughout the several churches; that 42 members, if our memory serves, from the Greenfield Church, have come out and protested against their corruption, and have organized; that the Abington Church also are already divided—the Old School party retaining the platform and rejecting the corruption of the new order. We wish not to be considered as repeating refuted slander when

we enquire of the ministers of the Abington Association, if there were any preachers who voted in favor of all the humanly invented institutions of the day, and against the Signs, which were not at that time receiving wages from the very institutions which they so ardently strove to support? And while upon the subject of interrogations, we would like to be informed how many of their *ardently pious* ministers, who were members of Temperance Societies, have, within the last two years, been silenced from preaching for drunkenness? and whether either or both of them, if any such there were, have been restored? and whether, in case they have, they voted for or against the Signs of the Times?

We have also copied, as will be seen above, their resolutions in regard to the Chemung and Warwick Ass'ns. The insinuations thrown out against the leading members of the Chemung, we shall leave for the members of that Ass'n. to attend to, if they shall judge it expedient. We will only say, in reference to the Warwick Association, that she stands precisely where she ever stood; she has never listed in the popular doings of the day. The information which the Abington Ass'n. says she has received, is incorrect; the Warwick Ass'n. has never passed any such resolution or declaration; but at her last meeting, she voted to discontinue her correspondence with all those Ass'ns. which have left the ground on which they stood when the correspondence was first opened. The manner in which the Abington and Hudson River Ass'ns. have construed that resolution, is a tacit acknowledgment that they have left the ground on which they stood when they opened correspondence with us. It is true the Warwick Ass'n. as a body, do not profess to have a hand in, or fellowship for the unscriptural efforts which are making for the evangelizing of the world; but she believes as she has ever believed, that salvation is of the Lord, and that there is no other name given under heaven or among men whereby sinners can be saved.

The 42nd item appears to be intended to serve as a plaster. Some of the Brethren entertain conscientious doubts of the propriety of the course of the Association; but now they are assured that the Ass'n. are steadfast in the principles of the doctrine of Christ as set forth in their confession of faith. Their confession of

faith we have not seen, but we very much doubt its containing the sentiment that the world is to be evangelized by the efforts of men. But whether it does or does not, we know that the principles of the doctrine of Christ affords no warrant for the various institutions so warmly pressed upon the churches by the resolutions passed by this Ass'n. at their last session.

Those Brethren who are dissatisfied with the course of the Ass'n., are requested to enquire whether their aversion to the popular schemes of the day does not arise from covetousness. Let the enquiry be made by all means. We wish not to boast, but we do believe that the Old S. Baptist have the least of all men to fear from a comparison with the New Order on this head. If covetousness were our governing passion, we would certainly join the New School, and unite with them in the general cry of the Horseleache's Daughters; but such is not the case, we despise the glittering dust on which you fix your hope for the salvation of souls—we have no agents traversing the country selling religious birthrights for money, or preaching begging sermons for filthy lucre "*From a want of ardent piety.*" This is a kind of piety we presume that is peculiar to the New School; it is not taught in the New Testament as belonging to the Children of the Kingdom. The old pharisees were *ardently pious*, and their ardent piety led them to devour widow's houses, and for a pretence to make long prayers and to compass sea and land to make proselytes; and we have no doubt on an examination it will be found that a want of this kind of zealous, fierce enthusiasm, called ardent piety, the Brethren in Abington Ass'n., who fear the Lord and tremble at his word, do refuse to move off the old apostolic track, "*And from incorrect views of moral and religious obligation.*" It is truly important that the saints should have correct views of moral and religious obligation. The Bible contains correct views on this subject; but the Bible gives no authority for the Missionary movements of the present times. The Apostles of the Lamb and the primitive saints had just views of moral and religious obligations, and of all kinds of obligation devolving upon christians; and their correct views led them to a correct practice—it led them to practice upon the principle laid down in the word of God, that Obedience is better

than sacrifice, and to hearken than the fat of rams. It did not lead them to get up Missionary Societies or Missionary funds, nor to support or fellowship those Missionary Societies already formed by the *ardently pious* pharisees of their day; hence we conclude that our opposition to the new order, does not grow out of incorrect views of our obligation. We are, as moral and religious christians, obligated to obey God and not man in the religious department; Mission Societies, with all their kindred institutions, are the commandments of men and not of God; therefore, correct views of moral and religious obligation so far from leading the saints to patronize, will rather compel them to oppose them, and bear a faithful and decided testimony against them as the unfruitful works of darkness. "*And before they or any of them join in with the opponents of such benevolent operations.*" Such as what? Such as that of being visited annually by such starched up gentlemen from Philadelphia and elsewhere as Ira Allen, Levi Tucker and others, to fleece the poor inhabitants of their land, and of every cent they can extort from them, while they themselves by this sort of benevolence are enabled to fare sumptuously every day. "*We tenderly and solemnly advise them to carry the matter to the Throne of Grace, and in the spirit of Paul enquire, 'Lord what wilt thou have me to do.'*" Would it not be presumptuous and wicked for the saints to enquire of the Lord, whether we are to be governed by his holy word, or whether He will not suffer us to make void his law by our traditions, or allow us to teach for doctrine and practice the commandments of men? But suppose we enquire, as did Paul in another case, "*Lord what wilt thou have me to do,*" or with those who were pricked in the heart at the day of pentecost, or with the jailer, "*What shall we do?*" will not the answer of the Lord to their enquiry apply to us?—"Believe on the Lord Jesus Christ and thou shalt be saved." Upon an enquiry, Lord what wilt thou have me to do? who would not be awfully shocked if they should receive in answer these words, Join the Missionary Society—give your money to save souls—to help the Abington Association to evangelize the world—to support the Haddington Theological den, or any of the popular doings of the day; no, brethren, do not insult your divine Master by indulging a doubt that his

word contains the will of God concerning you, and that by it the man of God is perfect and thoroughly furnished to every good work. "*And at the same time remember the commission, &c. 'Go ye into all the world and preach the gospel unto every creature.'*" Was this commission given to all the church of God? By no means—but to the Apostles. Did the Apostles understand the nature of this commission, and did they obey it? Most certainly they did; they went every where preaching, the Lord working with them with signs and wonders, Amer. Was it necessary then for the Apostles, in order to obey this command, to form Mission Societies? By no means. Then if it could be made to appear that the same commission is given indiscriminately to all the Church of God, it would not be in point to sustain mission or education societies, as the commission was obeyed to divine satisfaction without any of these things being observed. And "*Let us do good to all men.*" Christians either have, or have not a rule in the word of God for doing good; if they have, and by the scriptures they are perfect in this particular, and thoroughly furnished to every good work, no work is good in the Divine estimation unless it be furnished—i. e. commanded, directed or enjoined upon the saints by the inspired Scriptures. Nor can we hold as men of God any who are not thoroughly furnished by the Scriptures to every good work; if the Scriptures are not a sufficient rule, then we must 'do every man that which seems good in his own eyes,' as did Israel when they had no King. "*But to do good and to communicate, forget not, with such sacrifices God is well pleased.*" How truly it may be said of these men that they handle the word of God deceitfully! and in this case, as though the communications were all to be made to these greedy preachers, which is not the case; the saints were and are to relieve the sufferings of the poor among them, the widow, the fatherless and the stranger, as they have opportunity, and especially their brethren. We would here take occasion to ask, Who are more forward in obeying this command than the Baptists of the Old School? That the ministers of the Gospel are to receive a support from the people among whom God has called them to labor, and in the way which our Divine Law-giver has pointed

out, we fully admit; but we are not taught by this text, in Heb. xiii. 16, that God is well pleased when his children give their earthly substance to build up such institutions as he has not authorised. And, "*Ye are not your own,*" &c. A very good reason then why we are not to act, in matters of religion, according to the dictation of human wisdom or prudence. "*Ye are Christ's,*" and of course solemnly obligated to obey him; and if any man lack wisdom, let him ask of him, and thus they shall glorify him infinitely more and better than by setting our own wisdom and judgment above his, and by undertaking to manage the concern agreeably to our own views independently of his word.

"*And then consider the many millions of deathless spirits, who are fast hastening to the eternal world without the knowledge of the only Saviour.*" We have no doubt there are many millions hastening to the eternal world who are ignorant of the only Saviour; but this is a matter altogether beyond our control. If God has chosen any of them in Christ Jesus before the world began—if Christ has been delivered up for their effences and raised again for their justification—they shall not die in their sins; All that the Father giveth him shall come unto him, and they that come unto him he will in no wise cast out. And all that have heard, and have learned of the Father shall come unto him. No man can come unto him except his Father who hath sent Him draw them, and he will raise them up again at the last day. All the missionaries or missionary societies, or funds ever raised upon earth can never give the knowledge of the only Saviour, even to one of the Election of Grace; No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him, Math. xi. 27th; Luke x. 22; John vi. 44, 45. And again, 'God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,' 2 Cor. iv. 6. From these Scriptures together with the whole volume of Divine Truth, it is clearly demonstrated that all the men, money or effort on earth, can never give the knowledge of the only Saviour to such as God has appointed unto wrath, "from whom he has hidden these things," nor even to a soul who is to

be brought to the knowledge of salvation; for none can give such knowledge, but him who built the world and caused light to shine out of darkness in the natural creation; and until the Abington Ass'n can build worlds, let them despair of being able to accomplish what they have undertaken to do, either in giving a knowledge of the only Saviour to those who are destitute, or of sending Jesus Christ our Lord, who is the Bread of Life, to the Heathen world! Jesus declares, John vi. 41, "I am the Bread which came down from heaven," and, verse 51, "I am the living Bread;" and yet the Association professes to be engaged in sending this Bread—sending the Eternal God! and they beg of their brethren not to oppose them in this presumptuous undertaking lest they should be found to fight against God!! May the Lord graciously deliver all his dear children from such awful delusions and presumptions, and enable them to WATCH and PRAY lest they ENTER INTO TEMPTATION.

### ELDER DUDLEY'S REPLY.

#### CONCLUDED.

Eld. Dillard asks, what is the difference between the "Old School Baptist Convention, conference or meeting" and the Baptist State Convention of Kentucky," I answer the "Old School" brethren have not presumed to appoint evangelists; to lay off the field of their operations; send out preachers to beg money to throw into the "Lord's treasury;" send out hirelings subject to their control, and who are to look to them for their hire; they have not published to the world eleven enquiries; the principles contained in which are subversive of the gospel truth. They believe that Jesus sends his servants to "preach the Gospel" "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth comparing spiritual things with spiritual," that God requires his ministers to "contend earnestly for the faith once delivered to the saints," "reprove, rebuke, and exhort with all long suffering and doctrine," they do not believe in sending condemnation among the heathen. They do not believe the absurdities propagated by the hirelings of the day, such as the following. The Gospel is to be believed and obeyed by mankind indiscriminately; they cannot believe it, without the operation of the spirit; and the only cause

of damnation is the want of faith. No they believe the law to be binding upon all rational intelligent beings, whether in heaven, earth, or hell, and that man's condemnation results alone from the violation of the law. That the Gospel is a spiritual system, designed to be understood and practised by men, after they have been made spiritual; and consequently it is called the "Gospel of the kingdom." They do not believe in protracted meetings for the purpose of raising revivals; work-benches or anxious seats. In a word the 'Old School' brethren meet, converse freely on the subject of religion; encourage each other to "bear hardness as a good soldier of Jesus Christ;" to hold fast the form of sound words: to be faithful unto death recollecting the Master has said, "and I will give thee a crown of life; preach, sing and pray, and publish to the world their proceeding. If Elder Dillard will compare their proceedings as published, with these of the "Baptist convention," I think he may see a prominent difference,

In relation to the resolutions passed by several churches attended by the "beloved and influential minister in this association," "of such a character against brother D. that he will not visit them," I remark; the said minister was appointed to prepare a circular for the association of 1833. He prepared one, which was adopted by the association. The minutes and circular were sent to me by the club to correct any grammatical, or other errors I might discover; after which I was requested to hand them to the printer for publication.

Upon examining the circular (with the substance of which I was pleased) I found many errors in spelling, punctuation, quotations and much bad grammar; which I undertook to correct, at the request and in the presence of a brother who was a member, present when the letter was adopted. Some six or seven months afterwards a report reached me that the writer of the circular was wounded with me. This report was soon after confirmed by a letter I received from the writer himself (after having been subject to the inspection of several individuals) I wrote to him explaining my reasons for the corrections; but soon learned my letter was not satisfactory. I then sought an interview with him (in presence of several other brethren) when he said "I believe your reason-

good, and the *substance* of the letter is *not changed*, but I am killed" I labored to satisfy him, as did other brethren present. All however, was unavailing, as subsequently manifested, I sought a second interview, with a view to reconciliation; but was unsuccessful. I then proposed bringing the matter before the association, alledging, that if I had offended, the offence was against him; to this proposition he was opposed and said, "If you do, the die is cast," many of the members of the church of which he is a member interferred and said if I brought the subject before the association *he would be prostrated*. At their request, I concluded to bear the injury he was attempting to do me; and gave them a promise that I would not bring the matter before the association. Some time afterwards a difficulty occurred between the writer of the circular and some of the members with him, (growing out of the corrections made by me) upon its investigation and adjustment, the said preachers introduced the subject before the church; when she adopted a resolution (in substance as I learn) "we protest against the right of any person to *change* a letter after it had been adopted by the association." A resolution of the same character, I am informed, was passed by two other churches attended by this preacher, through his influence; he having said, he "would not attend any church that would not pass the resolution"—I have seen several *prominent* members of each of those churches; who declare they had no intention to *reflect upon me*, in passing the resolution, and urging me to visit and preach for them. In one of those churches a proposition has been made to rescind the resolution, and a majority voted for it. So much for the first case named by elder Dillard.

In regard to the second, "Has brother D. forgotten the unpleasant difference that took place between himself and another popular and excellent brother—in this brother's own pulpit, on an important article of the Christian doctrine." In answer, I remark; more than two years ago I visited and tried to preach to a church; (between whose pastor and myself friendly relations existed) I maintained that man in his original creation was a natural being; that all that God required of him was *pure moral action*; that he required the same since, as before the fall; that all he

required of man was embraced in the *moral law*; that he did not require *spiritual action* of *natural agents*; consequently he did not require evangelical faith and evangelical repentance (both of which are fruits of the spirit) of natural men, and damn them for non-compliance; that the Gospel is *not a revelation to the unregenerate*; that "therein is the righteousness of God revealed from faith to faith," etc. The pastor of the church rose after me, and dissented from the views I had advanced. I rejoined all in respectful terms to each other; and thus the matter ended.

What elder Dillard's motive was for introducing these matters into his publication, I leave the community to determine. Should the individuals between whom and myself these occurrences took place, take exception to the explanation I have given; they should recollect, that justice to myself (having been assailed by elder Dillard required it).

Elder D's *far fetched* comparisons, and labored subterfuges, to prove that the association transcended her powers and infringed personal liberty" in passing the "intolerant resolution" may go for what they are worth. I only ask, who has declared non-fellowship with an individual, for sending the Bible to the heathen? For printing it or circulating it at home? Or for refraining from the use of intoxicating liquors, etc. etc? Or who has said it is immortal to give of what God has given, to have it done? Or who has declared non-fellowship for, or complained of elder Dillard because we see it *published to the world*, that he has given \$20 for convention purposes? I have seen or known nothing of such declarations of non-fellowship. I believe there are Christians engaged in rearing and sustaining these institutions as *religious institutions*; and that in so far as they are thus engaged they are in *error*, and may I say, yes I will say, that whilst I have fellowship for them as *Christians*; I have *no fellowship* for their errors. Before I close, there is one other point which claims notice. Why has elder Dillard introduced a resolution passed by the Licking association, in 1815, on the subject of missionaries, and missionary institutions; and omitted another resolution having reference to the same subject passed by the association in 1820, at each of which sessions my father, A. Dudley, was moderator? When the sub-

stance of the latter resolution is understood, a solution of the question is not difficult. The *contrast* between the resolution passed in 1820, when "father A. Dudley was moderator, and that passed in 1834 when brother T. P. Dudley was moderator," would be lost. Minutes of 1820 association at Rockbridge, Saturday "brother J. Taylor presented to this association, a book published by him; entitled "Thoughts on Missions," it was committed to the committee of arrangements, Monday—"The subject of brother Taylor's book taken up, *agreed to receive it, and recommend to our brethren the perusal of it.*" That little book is the severest production against those institutions; particularly the missionary, I recollect to have seen, comparing the missionaries to the "horse leech's daughter, crying give, give," the book is yet in the hands of many, and the existence of the resolution of the association on the subject it is believed was known to elder D. when he published the other. Possibly elder D's remarks in relation to the "language of the fathers towards the friends of missions," is offered as an atonement for the insult offered in comparing them (in adopting rules for their government) to *idolaters, of Asia, or tyrants and despots of Europe.* The evidence before me in relation to the baneful influence of those societies on the peace and happiness of Zion, is such, that, were I to patronize them, I should be guilty before God. To elder D. I would say, "you have Moses and the prophets, Christ and the apostles, [who tell you how and by what means God saves sinners] if you believe not them, neither would you be persuaded though one rose from the dead," and until you shall be convinced that these societies, managed as they are, are injurious to the well being of the church, be assured I shall never call in requisition *your aid* to expose them.

Respectfully,

THOMAS P. DUDLEY.

Lexington, Ky. Aug. 10, 1835.

P. S. As your paper has been used as the medium of publication (by elder Dillard) for his attack, I ask it as an act of justice, that you publish my reply.

T. P. D.

Greene Co. Alabama, Sept. 16, 1835.

DEAR BRO. BEEBE: The tenth number of the 3rd Volume of the Signs of the Times fell into my hands a few days since, and from the perusal of which I came to the conclusion that such a publication might do much good in this section of country.

Unworthy as I am, it has fallen to my lot to go in and out before several churches in this vicinity, in the pastoral capacity. Feeling, therefore, the great responsibility devolving on me, and having an ardent desire to lead the flock, over which the Holy Ghost I trust has made me an overseer, in the way of truth, peace and righteousness—and which in endeavoring to do I have met with much opposition, not only from the world, but also from many who are called Baptists; and although in many instances these things have proved sore trials to me, yet in the midst of them I have been enabled to rejoice, viewing these things as evidences that I am in the *straight and narrow path.*

I am situated in a part of the country where the popular reform runs high, and where it is continually reiterated in our ears, that the *exigencies of the times* require new efforts to carry on the work of the Lord, and to advance the Kingdom of the Redeemer. Indeed we have to encounter so much of this, that we are driven with intensity to the Book of God, where we are instructed to "*Stand in the old ways, and see, and ask for the Old Paths, where is the good way and walk therein;*" and in obedience to this divine instruction alone we find peace to our souls.

Under these considerations I am induced to request you to send me the Signs of the Times, for which I enclose the money. Should I upon a further acquaintance with your paper realise my expectations. I shall take pleasure in circulating it among the people of my charge.

BURWELL HOLBROOK.

## Poetry.

*For the Signs of the Times.*

By A. B. GOLDSMITH.

What pen of scribe, what song or tongue  
By Prophet spoke or Angel sung—  
What harp, tho' seraph touch'd the chord,  
Can tell the glory of the Lord.

How then can we so poor, so low,  
Rais'd from the depths of sin and woe,  
Tho' seated in a heavenly place,  
Attempt to praise the King of Grace,

'Tis love that doth our hearts inspire,  
And fills our souls with sacred fire;  
Poor sinners sav'd like us from hell,  
The glory of his power may tell.

O blessed power!—O wonderful day!  
When our reproof was roll'd away,  
And life and liberty bestowed,  
And aliens crown'd as sons of God;

O Glorious triumph let us sing!  
Thy strong right hand, Almighty King,  
Hath on thy foes confusion pour'd,  
And Zion's captive sons restor'd,  
Great King, thy everlasting might  
Bro't immortality to light,  
While in thy name, Supremely Blest,  
Thy saints eternally shall rest.

Guilford, Sept. 20. 1835.

OBITUARY.—Died, on the 22d Sept. last, at his residence in Accomack Co. Va., after a very short illness, Mr. THOMAS STURGIS, aged 68 years.

Brother Sturgis was long an esteemed and active member of the Old School Baptist Ch'h. In his death the Church have sustained a very deep affliction; but we have reason to believe that his Heavenly Father has, in the plenitude of his goodness, taken him from the Militant to the Triumphant Church, into that divine abode with himself, where the wicked cease from troubling, and the weary enjoy Eternal rest. He has left an amiable widow and four children, who, together with the church and a circle of acquaintance, mourn his departure from their society.—Com.

The above obituary notice having been mislaid in the hurry of business, has delayed its publication until the present.—Ed.

Died, in Making, on Wednesday the 18th inst. the infant and only child of Wm. Beakes, aged about one year.

## LIST OF AGENTS.

## NEW-YORK.

Hezekiah Pettit, James Mead, Gabriel Conklin, L. L. Vail Esq. Charles Woodward, near Ithaca  
Jas. Robinson, Peter Winchel, J. Vaughn  
A. Everit, Amos Holmes, Esq. E. Mosely,  
T. Faulkner, Alpheus Calvert, Cornelius Shons,  
Wm. Murray, Doct. Wm. B. Slawson, Garnett  
Jones, E. Crocker, Martin Salmon, B. Herrington,  
D. Jackson, E. Comstock, C. Hogaboom,  
A. Hart, Wm. Springstein, J. Burt, Jr.

N. YORK CITY.—G. Westervelt, corner of 29th st. 3rd Avenue, S. Allen, 19, Watt st. J. B. Preston, 382 Pearl st.

N. J.—Christopher Suydam, Peter Hoyt Jr. Geo. Doland, Col. Wm. Patterson, R. R. Drake, G. Van Duzer.

## PENNSYLVANIA.

T. Barton, H. West, J. B. Bowen, B. Whittatch, G. Chamberlain, N. Everitt, Nathan Greenland, Wilmot Vail, Henry Rowland, Eld. J. Ash, Eli Gitchel, Evan Evans, Benj. Newton, Theo. Harris, E. Dean.

## DELAWARE.

W. K. Roberson, P. Meredith, Wm. Alman.

## MARYLAND.

Eli Scott, Thomas Poteet, Edward Choat, Wm. Wilson S. W. Woolford, D. Uhler, Wm. Sellman, E. J. Ries.

VIRGINIA.—S. Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Danl. James P. M. David Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb.

ILLINOIS.—C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crows, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, John Halcomb, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton.

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IA.—J. Mason, E. Halcomb, W. Thompson, J. D. Fridmore, Eld. P. Saltsman, E. Saunders.

MISSISSIPPI.—John Burch,  
Mo.—J. Mills, J. Rumsey, F. C. Hathaway.  
Turner, Eld. T. P. Stephens.

MICH. TER.—A. Y. Murry, Ira Hitchcock,  
KENTUCKY.—Thos. P. Dudley, E. W. Earl,  
Wm. Stanley. Amon Cast, David T. Foster,  
Joel Morehead, N. Carr, L. Roberson.

CO.—A. B. Goldsmith.  
MAINE.—P. Hartwell, Moses Clark, Esq. Philip C. Mason, Paris.

S. C. Theron Earl, Spartinsburg District.  
C. T. Coote Esq. Washington City, D. C.  
Georgia.—Elder J. Henderson, R. Reese, Eld.  
A. Cleveland, J. Greer, W. Hill, C. Foster.  
MAS.—N. Y. Bushnell, D. Hart, L. Cole.  
N. C.—B. Temple, E. Brumet, P. Pucket.



# SIGNS OF THE TIMES.

DEVOTED TO THE O. S. BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

Vol. 3.

NEW-VERNON, ORANGE CO. N. Y. DEC. 23, 1835.

No. 26.

The SIGNS OF THE TIMES, devoted exclusively to the OLD SCHOOL BAPTIST CAUSE, is published semi-monthly :

**GILBERT BEEBE, Editor.**

To whom all Communications must be addressed.

For Terms see advertisement under the editorial head.

## Communications.

FOR THE SIGNS OF THE TIMES.

*Strickersville, Nov. 6, 1835.*

DEAR BROTHER, I had intended to be at your Old School Meeting; but was prevented by affliction, by which I have often been prevented from the enjoyment of the company of my brethren. But there is one thing that consoles me, that is, that my afflictions will not prevent me from meeting them in that land where the inhabitant shall not say, "I am sick." I had intended to send on my remarks in accordance with a promise made to some of my brethren, but owing to frequent interruptions in the early part of the season, I was prevented from completing them until attacked by the Erysipelas--during the existence of which I am prevented from every thing that requires any mental exertion. Indeed I have had serious apprehensions that it would render me entirely useless, but the Lord does all things well, and I am bound to believe that my afflictions come not from the dust, and that his

"Strokes are fewer than my crimes  
And lighter than my guilt."

I see, by the Signs, that brother Dudley is closely engaged; but I believe he is a good soldier, and I am certain that he is

engaged in a good cause. My dear brother, if ever the soldiers of Christ needed to have on the whole armour of God, it is now; and they need strength to use it. Our enemies seem determined to destroy us, if possible, and to accomplish their object they appear to have lost sight of every thing like truth and honesty; but we need not be surprised, our Master met with similar treatment, and his servants need look for any thing else while error is permitted to prevail as at present. I find from the last No. that there is still war in the Columbia Association, and I hope that these things will open the eyes of our brethren more fully on the subject of Associations; for it is evident to me that the constitutional formularies of associations provides for such things, and as long as the cause is cherished the effects may be expected. I am pleased, however, to find that the subject is on the carpet, and that many of our Old School brethren are alive to it. I have had conversation with several on the subject who view the thing as I do, and are ready to act on the subject.

In my communication, in reference to the time and place of our next Old School Meeting, I intended to say that it would be held at the Welch Tract Meeting-house on the Thursday preceding the first Lord's day in June next; but in your publication of it, it is stated to begin on Monday. I wish you to correct the mistake, and at the same time to mention that the yearly meeting will commence as usual at the same place, on the Tuesday before. There has been an unusual mortality among the Presbyterian preachers in our

region this fall; three preachers belonging to three neighbouring congregations; have been taken off by death within a few weeks; among whom is Mr. Graham of whom you have heard me speak; he is to be buried to-day. They were all men of high standing. Our friends are all well as common, and will, if living, be pleased to see you next spring.

Yours, &c,

THOMAS BARTON.

*Westfallowfield, Chester Co., Pa. }*  
*Nov. 9, 1835. }*

Thus were they defiled with *their own works* and went a whoring after *their own inventions*. Psa. cvi. 39.

DEAR BROTHER—The anxious-bench system has been in the full tide of experiment among the Baptists in this as well as in other parts of our country. I have occasionally asked some of the believers in the above system for a *thus saith the Lord* for their practice, but no Scripture has ever been adduced by them in their favour, nor indeed can any be found. It would indeed seem that among the generality of professors of religion at the present day, that whatever is right in the eyes of their *learned divines* is right in theirs also, without consulting the law and the testimony. Now it appears to me that this was the way which the Church at Rome departed from the faith. First one invention of man was introduced (we will say holy water) and then another, until it became the synagogue of Satan, and the cage of every unclean and hateful bird. Our blessed Redeemer said to his disciples, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost—*mark*—teaching them to observe *all things whatsoever I have commanded you*, and lo I am with you alway even unto the end of the world, Amen. Now when we ask, When and where did Christ command his disciples to use or approve the inven-

tions of men? we are gravely told—the Lord blesseth them. This is asserting that the Lord blesseth the inventions of men—an assertion which is at variance with the whole tenour of revelation. The Lord will not bless the inventions of men; Aaron and Saul were instances of this. Aaron and the idolatrous Israelites had not a drop of real joy, although there was a great excitement. Saul did not die the death of the righteous, although he went to the abode of a witch; and indeed the whole history of the children of Israel shows that the Lord had a controversy with them when they committed a spiritual whoredom, either with their own inventions or with the inventions of the nations around them. What then, shall we sin because we are not under the law, but under grace? Christ has expressly forbid it in these words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man *shall add unto these things*, God shall add unto him the plagues that are written in this book, And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii, 18, 19. But Christ's ministers are not to teach for doctrines the commandments of men, or enjoin that on the churches which is their own or other men's devising, and was never ordered by Christ. (See Gill's exposition of Mat. xxviii. 20.)

Dear Brother, It gives me much pleasure, in reading your valuable paper, to find that there are many yet who have not bowed their knees to the inventions of men, and though an host should encamp against us, yet we will not fear; tho' war should rise against us, in this will we be confident. One thing have we desired of the Lord: that will we seek after that we may dwell in the house of the Lord all

the days of our life, to behold the beauty of the Lord and to enquire in his temple. Blessed be God that the time will come when every error and invention of men will fall before the *truth*, as Dagon of Old before the Ark of the covenant.

May we be preserved by our Covenant God from all the inventions of men, and from all damnable heresies, whether ancient or modern; is the sincere prayer of

Your Brother,

JOSEPH HUGHES.

FOR THE SIGNS OF THE TIMES.

*Utica, Nov. 9, 1835.*

BROTHER BEBEE: I have been thinking for some time that I should like to send a few lines to you, but feeling myself but poorly qualified for public writing, and through the pride of my heart not willing to expose myself, I have deferred until the present. However a second reflection has crossed my mind, and I now feel it binding upon me to say a few words.

Permit me, therefore, in the first place to express my thanks for that kind token of christian friendship which I received from you by the hands of Brother Jones. And now, dear Brother, believing as I do that you, with many other Old School Brethren, feel a deep interest in the welfare and prosperity of that branch of the Zion of God, where the Lord in his great mercy hath placed me, a poor sinner, to declare, in my poor feeble manner, the praises of a precious Redeemer; I feel desirous that you should know something of our state. The number of our members is 9 males and 8 females. Besides these we baptized last Lord's day, a much esteemed Brother and Sister who are companions in Life, and in whose hearts the Lord hath most evidently shed abroad his love, and will, if spared, take their seats at our next communion.

We have nothing, as you see, to boast of as it regards numbers; but this we can

and do say, that we feel ourselves very greatly indebted to the sovereign grace of God, the Holy Ghost, who hath given us one undivided view of the great plan of salvation, and the way in which a poor sinner is justified in the sight of a holy God, even through the blood and righteousness of the Lord Jesus Christ; or as the Apostle hath worded it, Rom. iii. 24, "Being justified freely by his grace thro' the redemption that is in Christ Jesus." And not only so, if I may be allowed to speak for the rest, He is at times pleased to bear his own witness to our souls that we are interested in the same, which causes us to sing with David, "O magnify the Lord with me and let us exalt his name together," Psalm xxxiv. 3.

We have also to rejoice in the Lord for his unspeakable goodness to us; that he is blessing us with peace among ourselves, having given us one heart and one mind in the things pertaining to his Kingdom. Although the Lord has so greatly favored us, yet there are some Baptist people in this city who murmur very much about us, and call us ill names, such as vile Anti-nomians, illiberal, opposers to Benevolence, &c. But what is very curious about this matter is, that these very people say there is no need of another Baptist cause in this place, but that we might as well cast in our Lot amongst them. They do not feel willing to acknowledge us as a church, because (as they say) we called in bad men to organize us. This has been cast at me several times, but as soon as I begin to investigate this matter with those people who have thus tried to wound me, I find it all amounts to no more than a hear say story; therefore, it hath fallen to the ground to be trodden under foot of men.

There is another sad charge against us, and that is, that we help support a paper called *the Signs of the Times*, and that the Editor of said paper is our Head. Now,

my Brother, if it be a fact that you are our head, I do not blame them for refusing to acknowledge us as a church; but perhaps they speak of this as they would wish it to be, for as you are a mortal man, and as it is appointed unto men once to die, the time sooner or later must arrive when our visibility must cease and our hope forever perish. But although we esteem you, my brother, as one of the members of Christ's mystical body, yet we are not willing you should be our Head, because we cannot own any head but him who hath said, Because I live ye shall live also, John xiv. 18; who also hath declared himself to be "The resurrection and the Life," John xi. 25.

But I find it is time to bring my epistle to a close lest I should be tedious. This, however, I must say, that through the sweet confidence I have in the Lord Jesus, "none of these things move me." I have indeed, and often do tremble at the idea of preaching the gospel, when I consider the very great importance of the work together with my own weakness; but the Lord hath closely followed me with the following passage of Scripture: "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty," 1st Cor. i. 27, 28—which said passage hath been made to support my mind; and as the Lord hath been pleased in the midst of my weakness to put forth His own power in comforting some of his dear children, I feel somewhat encouraged. And now, Bro. Beebe, we should be very glad to see you, or any of our Old School brethren who are sound in the faith of the Gospel, should you at any time be able to visit us.

Your unworthy Brother,  
In the Gospel of Christ,  
THO'S. HILL.

#### FOR THE SIGNS OF THE TIMES.

Dear Bro. Beebe: In my communication, published in the Signs, Vol. 3. No. 10, I annexed a promise to give a "short comment" upon certain passages of Scripture cited by the Church at White Oak in support of the doctrine of *Absolute Predestination, &c.* But I find by review that my purpose there is not clearly expressed in the above quotation. What I intended was, to give my views more fully upon the Article of Absolute Predestination; or, if you please, *the absolute Predestination of all things*, (there is nothing in the Article thus expressed that sounds harsh to me or of which I am afraid, but on the contrary it is full of comfort,) and to show that the holy word of Truth is not only replete with proof in support of the doctrine, but that the ancient fathers, together with the Church in all ages, have maintained it. This I proposed to do, but have been let hitherto, partly for want of time to devote to the work which it required; and in the mean time having taken a reperusal of bro. Trot's numbers upon that subject published in the Signs, to which I cordially subscribe, I have concluded to postpone the further discussion of the subject for the present, by only adding, that wicked and licentious men hate the doctrine, and those who preach it scripturally with a perfect hatred. And if there was no other proof that it is of God, and consequently does not make him the author of sin, that alone is sufficient; because for God to be the author of any sin, of course removes the authorship from the sinner, and so the guilt and condemnation; and this is what the wicked love—what they want to establish. This trait of character began very early to display itself. Hear our apostate father: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Hear our mother: "The serpent beguiled me and I did eat." Argument: If thou hadst not

given me the *woman*, I would not have eaten. If thou hadst not made the serpent, and have given him access into the garden, I would not have eat. And so in like manner all their prodgeny argue and reply against God. It is clear then that if this doctrine *did* make God the author of sin, as his enemies say, they would love and support it. But to search for a man who makes this charge upon the doctrine who is not flagitious in practice, or corrupt and deceitful in doctrine, or both; would be as fruitless a task as to search for the sepulchre of Moses. It would be to reverse the figure, seeking the dead among the living. But enough of this now.

I rejoice to find that old father Leland yet lives, and that he stands out boldly on the Lord's side. I feel a great veneration and respect for this aged Father in Israel, and also feel encouraged in the way of the Lord—in the remembrance of his great experience as a Christian and minister of the everlasting Gospel—to see him so clear and decisive in opposition to all the variety of institutions, falsely called benevolent, of the present age. Some of the Baptists of this State, who formerly delighted to be found in company, in religious matters, with Father Leland, now say, since *they have gone in the way of Cain, and ran greedily after the error of Balaam*, that he is in his second childhood which makes him oppose benevolent institutions &c. But I think, my brother, his productions will contradict them;—they bear the impress of a man of *full age*. Let them, however, say as they will, for it belongs to them to *speak evil of those things which they know not*. I hereby request that you will forward me as many copies of the 20th No. of the 3rd Vol. of the Signs in which is contained his letter, as you can spare, and I will account to your agent for the same. I was born and reared in Orange Co, in this State, (Va.) with-

in a few miles of father Leland's house, and of the meeting-house called Salem, which he occupied during his residence there, though I have no recollection of ever having seen him; and whether I ever shall in the flesh, is known only to him who directs our steps.

I find, bro. Beebe, in my last communication, published in the 22d No. several typographical errors, wrong punctuations; viz: In the second sentence from the beginning I am brought to a full stop at the word "excluded," when there should only have been a comma. Just opposite this in the right hand column, for "*one*" of the brethren, read *some* of the brethren, &c. Page 338, right hand column, for *the* order was expunged &c., read *by* order &c. There are some other wrong punctuations though not so material as the one I have noticed. Would it not be well to be more particular in reading and adjusting the proof-sheet so as not to give our enemies an advantage in this respect? I discover also in bro. Trot's letter what I presume is an error of the type: Page 345, near the bottom of the left hand column, for *ministry* not willing &c. read *minority* not willing. This you discover alters the sense very materially. Bro. T. however, upon this will speak for himself. In regard to the errors referred to in mine, I am not conscious that they are in the manuscript.

The Church at this place, hitherto called the *minority*, tho' now no longer, as that implies the existence of another part, which is not the fact in this case, occupy the Court-house for the present and would feel thankful if *Ministers of the Gospel* would visit them. Should any feel it in their heart to come, they will attend to bro. Trot's instructions as to whom they shall enquire. Brethren! this is *Satan's seat*, but don't be afraid of that, come and unfurl the Banner.—The Lord reigns.

Your Brother and companion in tribulation,  
JOHN CLARK.

## Signs of the Times.

NEW VERNON. Wednesday DEC. 23.

THE Signs of the Times, will be issued to subscribers on the following terms, viz:—\$1 50 per annum.

If paid in advance \$1.

A \$10 Bill sent on in advance will be received in payment for 11 copies.

No subscriptions will be received for less than one year.

No Subscription to be discontinued until all arrearages are paid, except at the discretion of the Editor.

The revolving wheels of time have brought us to the close of our third volume, and notwithstanding the difficulties we have had to encounter—the doctrine of men and devils we have had to combat, refute and expose—the persecutions which we have been called to endure, together with the long chapter of evil predictions of the Balaamiteish prophets of our day; we are divinely enabled here to record an *Ebenzer* to the praise of our divine Lord and Master, for truly “Hitherto hath the Lord helped us.” And having obtained the help of God, we continue monuments of his mercy and grace.

We would deem it inexpedient on this occasion to say to those of our friends and patrons who have been acquainted with the rise and progress of our publication, that it originated under circumstances not the most flattering. Had our object been emolument, we should have abandoned our project before our first number went to press, for a subscription at the commencement of our labours, of less than 500 names, scattered nearly throughout the states, did not promise to do more than meet one half of the unavoidable expense of our work; and had it not been for the interest taken in our behalf by a few kind friends—denominated in our first vol. “*An Association of Brethren*” who generously proposed to assist in bearing whatsoever loss we might sustain, we being very poor, should have been compelled to give the matter up. Or if we had pursued after popularity, there was nothing in our proposed course that promised success; being conscious of many of the difficulties to which we would inevitably be exposed from want of time, talent funds, and patrons, and knowing as we did, that the whole world would

stand opposed to us. It may not be amiss on the other hand to state some of the incentives which encouraged us to persevere. First, we together with a small remnant of Baptists in this region of country were left alone on the Old School Baptist platform, and (then being reminded by our opponents that we were standing alone, and believing as we did that the Lord had reserved to himself a few names who were scattered in different parts of the country, who were probably like ourselves, wading through severe trials, we felt a great anxiety that some channel of communication should be opened whereby we might hear from one another—that the few that remained of the living in Jerusalem might speak a word of encouragement to each other. This was our first and principal object. We have never indulged an idea that our labours would prevent the fulfillment of those fearful predictions in the word of God, which assures us that wicked men and seducers would wax worse and worse—deceiving and being deceived; nor have we ever had the most remote idea that our paper was an instituted means for the security of the church from the prevailing errors of the present day—and much less that it was going to promote the salvation of souls exposed to divine wrath, or prevent the final slaughter of the witnesses of the Lord.—Yet we have felt ourselves divinely authorized to “put ourselves in array against Babylon round about—shoot at her and spare no arrows, for she has sinned against the Lord.” Jeremiah L. 14, and to bear a decided, faithful and pointed testimony against the abounding abominations of those, who, under the Baptist name, are bringing in damnable heresies, and with feigned words making merchandize of the saints of God. Nor has our labour been altogether in vain; we have rejoiced to learn that there are remaining in the apostolic doctrine and practice a much greater number than we had reason to expect; many of whom have been cheered, edified, comforted, strengthened and established in the truth by the numerous communications from correspondents through our columns.

Dark and trying as was our prospect in the onset, we have met with pleasing success. The prophets who predicted our certain downfall, are proved liars, and are turned away backward. Our friends who watched our movements with trembling, have become satisfied that through

our God we can run through a troop or leap over a wall, and that "The Sword of the Lord and of Gideon," when attended by the Spirit of the Lord, is mighty in bringing down the strong holds of Satan. Our subscription list has gradually increased from its small beginning to about 2100 subscribers, and from our limited circulation we have been able to stretch away into almost every State and Territory in America. Also the contributors to our pages have greatly multiplied, so that our facilities for information from all parts of the United States, are equal, if not superior to those of any other establishment of the kind in our country.

We expect at the close of this volume to loose from our list many subscribers, who from various causes, will not wish to have their papers continued; and if the paper which our North Carolina Brethren propose to publish, should go on, the probability is that it will considerably retard our progress at this time, as the principal part of the last years increase of subscribers has been from south of that State; yet if the early circulation of another paper devoted to the same object, does not ultimately prove to be more than the Old S. Baptists are at present able to sustain, and by a too early competition finally overthrow both, we will not fail to rejoice. We do not wish to throw an impediment in the way of our Brethren at the South.—We had, however, previously to our knowledge of their having in contemplation the publication of the "Primitive Baptist," made expensive arrangements for improving our paper upon the anticipation of enjoying the same liberal patronage from our Brethren throughout the States with which we have been favored. It has been and still is our design as fast as the patronage of our paper will allow, to apply the profits of our work, after deducting a reasonable compensation for our labours, to its improvement; thus, as by a former number, it will be seen that we have not only so arranged our business for the next volume as to publish a much greater quantity of matter, but instead of a proportionate increase in the price, the price is reduced to those who send us in advance Five Dollars or more—on every \$5, sent us or paid into the hands of our authorized agents, in advance, in current money, a sixth copy.

Those of our subscribers and agents, especially in the South, who wish their papers continued

for the next volume will do well to forward their orders immediately, if they wish the volume entire, as we shall publish only as many copies of the next volume as we have a prospect of vending; and those in the east, north, and west who wish their papers discontinued at the end of this volume, are requested to see that their accounts are duly balanced, and give us immediate notice. Should the first No. of the fourth volume be sent to any who do not wish to take the volume agreeably to our terms, they will please write their name and Post Office address on the margin of the paper, and wrap it in an envelope directed to the Signs of the Times, New Vernon, Orange Co. N. Y., and return it to us by mail. Those who do not comply with this request will be considered as subscribers for the next volume.

TO OUR SUBSCRIBERS IN GEORGIA.—Having been instructed by our Agents in that State to discontinue our paper to all such subscribers as they have favored us with, at the expiration of the terms for which they were respectfully ordered, we shall, after mailing the present number, await the further orders of our subscribers in that State for the renewal of their subscriptions. We tender our sincere acknowledgments for past favours, and should our Brethren in Georgia, and elsewhere, feel disposed to still strengthen our hands by their subscriptions, and also by contributing to our columns, we shall be highly gratified.

### MARRIED.

At Leesburgh, on the 17th ult, by Elder S. Trott, Bro. CHARLES GULLATT to Sister ELEANOR SINCLAIR, both of Loudoun Co. Va.

To be within *Clair* of *Sin* is, you know,\*  
Not allow'd, by the word, to men below,†  
Then think not strange, whilst I its burden share,  
That I consent not to be called *Sinclair*.

\* *Clair* and *clear*, in the provincial dialect of Virginia, are confounded in sound.

† *The Scripture hath concluded all under sin.* Gal. iii. 22.—*Com.*

In Walkkill, on Saturday evening the 29th ult. by Elder Gilbert Beebe, Mr. *Daniel Harding* of Mount Hope, to Miss *Lucinda*, daughter of Mr. Joseph Beakes of the former place.

On Saturday evening the 5th inst., by Elder Gilbert Beebe, Mr. *Thos. R. Palmer* to Miss *Abbey Beyea*, all of Mount Hope.

NEW AGENTS.—H. W. Patterson, Rutherfordton, N. C.

Phinehas Phillips, Randolph Co. Va.

N. Hart, Dayton, Ohio.

Richard A. Morton, Fulton, Ohio.

Seth Hilton, Fulton Co. Il.

Eld. Tho. Threlkeld, Coles Co. Il.

### Circular Letter.

*To the Churches composing the Miami Regular Baptist Association, Greeting:*

DEARLY BELOVED BRETHREN IN THE LORD—In this our Circular Address to you, we thought it important to present to you our views of the Atonement of our Lord Jesus Christ. The word *Atonement* signifies an equivalent, or expiating or a putting away of sin; an equivalent is a sacrifice made in its worth equal to the demerit of the crime contracted or committed, so that the person or persons for whom the Atonement is made are absolved, or acquitted from the demerit or guilt of the crime committed, so that the Law transgressed has its full demands, and is thereby honoured; the Atonement expiates or puts away sin, removing it from the transgressor; hence Christ is said to finish transgression and make an end of sin, and put away sin by the sacrifice of himself; this was one part of his priestly office and he has completely executed it when he offered up himself. For this cause we hear the Psalmist David say, Blessed is the man to whom the Lord will not impute sin, because Christ has put them away, assumed their debt, satisfied the law and made an end of sin. Although the word Atonement seldom occurs in the New Testament, yet the doctrine is expressed and understood in the whole of Christ's Humiliation in whatever he did or suffered as Mediator, from his incarnation to his resurrection, all of which is summarily expressed in the 'blood of the Cross,' 1st, The doctrine is expressed and illustrated by the term re-

demption, as follows: "In whom we have redemption through his blood even the forgiveness of sins," Col. i. 14; and again, "who gave himself for us that he might redeem us from all iniquity." Tit. ii, 14. Also Christ hath redeemed us from the curse of the Law, being made a curse for us, Gal. iii. 13, and Rev. v. 9, For thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation. In these and many similar scriptures, we are taught the redeeming virtue of the Atonement of Christ; this redemption is perfect and complete for whom it was made, this was announced by Christ when he bowed his head in death upon the Cross, saying, it is finished. This greatest and most marvellous of all the works of God, was not performed either without design or upon uncertainties, respecting the effects it would have upon, and for those for whom the Atonement was made; and in all cases its effects must and will run parallel with the design of him who made it. As for the design, that is settled by the Apostle more permanent than the everlasting hills, for God being willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath; see Heb. vi. 17. The legitimate effect of the Atonement is the sanctification of the heirs of promise, and by the atonement they are forever perfected, and since his resurrection he proclaims the same finished redemption when he says, "I am he that liveth and was dead, and behold I am alive forever more *amen*, and have the keys of hell and death, who openeth and no man shutteth, and shutteth and no man openeth." No man can add or diminish from his work, none can make the Atonement greater or less, or can apply it or prevent its application, for his work is before him and his reward is with him.

2nd, The doctrine of the Atonement is expressed by the term *ransom*, as "The



Son of man came to give his life a ransom for many," Mat. xx. 28. "I will ransom them from the power of the grave, I will redeem them from death," Hosea xiii. 14. The term *ransom* may be considered in a twofold sense, first by price, secondly by power; the latter is the legitimate effect of the former; first the captive is ransomed by a price equivalent to the demands of the captivator; we are captivated by sin under the demands of a holy law transgressed, which has death for its penalty; Christ has ransomed the children of promise by paying for them the price demanded. And although they are ransomed with a full price by the death of the Son of God, they are so alienated from God and under the influence of Satan their enemy, who was the instrument of their captivity, he claiming them as his servants and so seducing them by his spirit, they are unwilling to accept of the ransom provided for them by the Atonement; but by the death of Christ, Satan is destroyed as having the power of death, Hebrews ii, 14. Now the legitimate effects of the Atonement follows; all the children of promise are ransomed by the power of the Holy Spirit, regenerating them and drawing them thereby to God; then they enjoy Gospel Liberty as the blessed consequences of the Atoning blood of Christ; thus Christ binds the strong man armed, and spoils his house. This is His work from first to last in bringing many sons to glory both by price and power.

3rd, One prominent feature of Justification is founded on the Atonement; "Much more now being justified by his blood, we shall be saved from wrath through him," Rom. v. 9. Again, "Who is he that condemneth? it is Christ that died," Rom. viii. 33. The Atonement so removes their sin and guilt that none can lay a charge against them to any effect—no, not the old serpent the accuser of the brethren himself.

4th, On this doctrine is predicated the salvation of all who are interested in the Atonement. Christ the Captain of our Salvation learned obedience by the things he suffered, and being made perfect he became the author of eternal salvation unto all that obey him. "There is no other name given under heaven amongst men whereby we must be saved," Wherever the peaceful sign of the blood of Atonement is found, there is Christ's purchased possession, and the heirs of salvation, who have the promise of life in Christ Jesus, will ultimately be brought home to glory.

5th, The Atonement is regarded as possessing cleansing properties for whom it was made: "The blood of Christ cleanseth us from all sin, 1 John, i, 7. Unto him that loved us and washed us from our sins in his blood," Rev. i. 5. How much more shall the blood of Christ, who, thro' the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb. ix. 14. By the blood of Atonement all for whom it was made will be cleansed from all the foul spots of sin, and from all its impurities and uncleanness, and will present the whole church spotless before the throne of his glory.

6th. The reconciliation of sinners to God, is founded on the Atonement; "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life," Rom. v. 10; "That he might reconcile both in one body by the cross, having slain the enmity thereby," Eph. ii. 16. Thus we believe all that are interested in the Atonement Christ has made for his people, will be reconciled to God at his will and pleasure, so as to meet his great design, in this important work of saving his people from their sins.

7th. The peace of the heirs of salvation rests upon this doctrine as one of the main

pillars of its support, "And having made peace through the blood of his cross to reconcile all things unto himself &c." Col. i. 20. "We joy in God through our Lord Jesus Christ, by whom we have now received the Atonement." Rom. v. 11. This fountain opened in the house of David, is the source of peace and joy to all the spiritual Israel of God, while journeying in this world of tribulation; from this fountain runs down the streams which now make glad the City of God. Those waters of life will be more abundantly enjoyed when they arrive at the end of their journey; then they will drink full draughts of bliss, and pluck new life from heavenly trees, forever springing from the virtue of atoneing blood.

In this doctrine we see a devolopement of the deep purposes of God in choosing his Church in Christ, and predestinating them unto the adoption of children according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved. Dear Brethren, if the Atonement of Christ is so important in its nature, and so salutary in its effects, the question will naturally arise, for whom was this greatest of all God's works performed? Jesus Christ answers the question, when he says, I lay down my life for the sheep. I am the good Shepherd; the good Shepherd giveth his life for the sheep. He knew perfectly the extent and the bounds of his Atonement, and who was, and who was not interested therein; he said unto some, ye believe not because ye are not my sheep; his Church he denominates Sheep in contradistinction, to some he calls Goats which will appear on his left hand. The Apostle Paul sets the same bounds to the Atonement, when he says that the Church is purchased with the blood of Christ. And in his epistle to the Ephesians he says, Christ loved the Church and gave himself for it. From these authorities we say

the Atonement of Christ is only for his Sheep, which is the Church, and they alone will partake of its benefits. The Church we consider includes all that ever has, now does, or ever will believe in him, or is, or ever shall be born of the Spirit of God; and here is the extent of the Atonement. Again the Atonement and intercession of Christ runs parallel, when he speaks of those his Father had given him to whom he had manifested himself, he says, I pray for these; I pray not for the world, but for those thou hast given me out of the world, for this reason they are thine. It would be absurd to suppose he died for those his Father had not given him, or for those he refused or did not pray, For he is an advocate for those whose sins he bore upon the cross, for those he intercedes, for whose transgression he was smitten. Isa. liii. 8, 12, This subject may also be illustrated by the priests under the law; they prayed for those whose sacrifice they offered, which was a true figure of Christ's priestly office. Again, to further answer the interesting inquiry, who the Atonement is made for, we would observe: the relative position that Christ sustains towards those for whose sins he made an Atonement; goes to confirm the doctrine of special atonement. In the first place we shall notice his type under the law. The right of redemption was confined to the brotherhood, and the right of the high priest, to the nation of Israel, and this is their bounds. Aaron represented on his breast-plate all the nation of Israel, carrying the names of their tribes on his breast-plate before the mercy seat; thus Aaron typifies our great High Priest, who is represented as standing related to his Church as a branch to a vine, as a Shepherd to his flock, as the first born among many brethren, as a husband to a bride, as a head to a body, yea they are one, for they that are joined to the Lord is one spirit; in this connection he is prepared to represent all that are connected with him, and can legally answer all charges brought against his flock, his brethren, his bride, his body, yea he is answerable to the law of God for every individual thus connected to

him, and no others. For them he exposes himself to the flaming sword of divine justice, answers its full demands with his death, and thereby his flock, his brethren, his bride, his body, are fully acquitted, exonerated, and discharged from the curse of the Law, he being made a curse for them; on this and on no other principle can we discover the propriety that justice should pursue and vehemently urge its demands against the harmless and innocent lamb of God—for those he lived, for those he died, and rose again, & for those he intercedes at the right hand of his Father. And here is the extent of his Atonement, and its legitimate consequences to redeem, to ransom, to justify, to save, to cleanse, to reconcile, and to give peace unto all for whom it was made. Can we have the least distinct idea that those that are never ransomed, never justified, never saved, never cleansed, never reconciled, and never have peace with God thro' Jesus Christ, were ever interested or included in the Atonement of Christ? Certainly not, for this good reason: because it is contrary to the whole tenor of the sacred Scriptures, and would go to sap the whole foundation of the Religion of the Bible and open a flood-gate to every species of error that the enemy of the Church may present. For us to draw the conclusion that the Atonement is General for all the human race and its benefits depend upon the human will, the state of mankind would be no better with the Atonement than without it; on this principle Christ has died in vain, for what can the will of man do with the Atonement in an unregenerate state? Christ says, you will not come to me that you may have life, and no man can come unto me except the father draw him. And what can the will of man effect unsanctified by grace?—Should we conclude the Atonement is General in its nature, and special in its application, what then would follow?—what better would the state of mankind be?—what would be the consequence if the holy spirit should not apply the Atonement to those for whom Christ died—what would then result from such a circumstance? Oh horrible—wonderful to relate! Christ has died for all the world of mankind and not half of them are saved, because there is a lack of the application by the holy spirit! Or shall we say with some others, quite as consistent as the two former plans above mentioned, that Christ died

for nobody but died for sin in the abstract—which then would be benefitted Sin or the Sinner? We shall leave them that espouse those different plans to reconcile their own inconsistencies; as we cannot argue the case in our narrow limits, but set them up as beacons that the churches may shun them. We close this epistle by exhorting all our brethren to read critically the word of God, and trust no man without the word, for there are many false spirits abroad to deceive if possible the very elect. What we say unto one we say unto all watch and pray that ye enter not into temptation. Amen.

STEPHEN GARD, Mod.

ISAAC T. SAUNDERS, Clerk.

### Index.

Our Index for the present Volume will be found arranged under three general heads: 1st, Communications; 2nd, Editorial matter and Extracts; and 3rd, Poetry. The first general head, embracing all original communications published in this volume, is given in two parts: first presenting a table of subjects, or the place of dates of the several communications, alphabetically arranged; and second an Index of Authors.—Thus the reader will be enabled, by finding either the subject or the name of the author, to refer readily to the page on which such communication is commenced.

The second general head will embrace all our Extracts from other periodicals &c, together with the Editorial matter. As many of the extracts are connected with editorial remarks, we have, for the sake of convenience, arranged them together. Having taken the head or prominent expression of each article indiscriminately from the extracts or editorial, and by an arrangement of these under this head in alphabetical order, will point the reader to the page he may wish to find.

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## Poetry.

*For the Signs of the Times.*

The following for the Signs, is from the distinguished servant of God, Augustus Toplady.

C. T. COOTE.

## Trust.

"Oh thou that hear'st the prayer of Faith,  
Wilt thou not save a worm from death  
That casts itself on thee?

I have no refuge of my own,  
But fly to what my Lord has done,  
And suffer'd once for me!

Delivered in the sinners' stead;  
Thy spotless righteousness I plead,  
And thine availing blood;  
That righteousness my robe shall be,  
Thy merit shall atone for me,

And bring me near to God.

Then snatch me from eternal death,—  
The spirit of adoption breathe.—

His consolations send;  
By him some word of life impart,  
And softly whisper to my heart,—

'Thy Maker and thy Friend,'

The "King of terrors" then would be  
A welcome messenger to me,

To call my soul away:  
I'd leave this world, and all its charms,  
To sleep, O Jesus, in thine arms,  
And wake in endless day!"

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Nov. 25, 1834.

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